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A Religious and Family Journal

Martha J. Warner

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Rest and Recreation	ii
Attorneys at-Law	ii
Boarding and Rooms	i
For Sale or Rent	i

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CONTENTS OF THIS ISSUE

Sir Jonathan Hutchinson	1
The Minister and Real Life	4
How to Stop the Drink Evil and Why Jack London Voted for Woman Suffrage	5
Rabindranath Tagore	6
International Peace Congress	6
Present Status of the Honor System in American Colleges and Uni- versities	7
Daily Readings in the History and Message of Quakerism	7
Editorial	8
Note and Comment	8
Farming and Country Life Lectures at Swarthmore College	8
Association of Friends' Schools	9
For Advancement of Colored People	9
"Remembrance and Caution"	9
Swarthmore Hall	10
Peace Day at Clear Creek	10
A Story for Children	10
Comments on Sex Hygiene	10
Paul M. Pearson and the Pennsylv- ania Chautauqua	11
Swarthmore and the Intercollegiate Oratorical Union	11
At Abington Friends' School	12
Friends' Association Notes	12
An Attic Treasure (verse)	13
Poster Against Alcoholism	13
Births	14
Deaths	14
Notes and Announcements	14
Calendar	14

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FRIENDS' INTELLIGENCER

Established 1844.
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PHILADELPHIA, FIRST MONTH 3, 1914.

{Volume LXXI.
{Number 1.

To You Who Believe

In the fundamental integrity and nobility of human nature;

That knowledge should be placed before prejudice in the analysis of social problems;

That man has a kingdom of social opportunity, duty, responsibility, effort, joy, and life, and

That the golden age of the world lies in the present and in the future—not in the past,

Each day unfolds a New Year of faith, hope, and fulfilment.—NEARING.

SIR JONATHAN HUTCHINSON.

[Paper by James Tyson, M.D., read at the after meeting Conference at Race Street, Philadelphia, Eleventh month 23d.]

The Society of Friends has never been characterized by conspicuousness in public life; by which I mean its members are rarely found among statesmen, officers of government of the higher or indeed any rank, members of Congress, or Parliament and the like. In what may be called semi-public life, however, as that of the professions and especially in medicine, Friends have been fairly well represented and in not a few instances have reached eminent distinction. Among these may be named Dr. Fothergill in the eighteenth century, and Lord Lister, Dr. Hack Tuke and others among moderns. Such a person was Sir Jonathan Hutchinson, who died June 23d of this year at his country residence near Haslemere, Sussex, England, at the age of 85. When, therefore, in the discussion of appropriate subjects for our conferences the coming winter the name of John Bright was suggested, it occurred to me that a notice of this eminent Friend, Jonathan Hutchinson, would be a good companion picture to that of John Bright. He was a physician and scientist of the highest rank, not only a Friend, but also the descendant of generations of Friends, his father and grandfather being members of the Society, and the last, also named Jonathan Hutchinson, a well-known preacher who was born in Gedney, in the County of Lincoln, in 1760.

Sir Jonathan Hutchinson himself was born at Selby, in Yorkshire, July 23d, 1828, where he also received his preliminary education. As was the practice then, at 16 he was apprenticed to Dr. Caleb Williams, of York. At that time there was in York a small medical school in which at times he was the only student, so that he had the great

advantage of individual attention, especially from Dr. Thomas Laycock, who later became Professor of Medicine in Edinburgh, and whose teaching made a profound impression on Hutchinson, especially as to the rôle of heredity in the causation of diseases. He finished his medical education at St. Bartholomew's Hospital, London, under Sir James Paget, taking the diploma of the Royal College of Physicians and the license of the Society of Apothecaries in 1850. He began practicing in London, at first in Great Russell Square and then in Finsbury Circus and finally in Cavendish Square.

At the very beginning of his career he became what would to-day be called a "social worker," for his plans included foreign missionary work; but instead took the shape of an appointment to the Hospital for Diseases of the Skin at Blackfriars, London. Although this appointment may have changed his destination, it did not prevent him from going deeper into social work than his position of surgeon to the Skin Hospital implied. He became a worker in the Friends' First-day school established in 1849 on Quaker Street, Spitalfields, London, which became in 1865 the Bedford Institute. He became the second superintendent of the school and worked with Peter Bedford, Josiah Forster and other Friends.

These appointments were the beginnings of unceasing professional activity which was to continue for more than a half century. It would not be profitable or interesting to occupy the time of my hearers by naming his appointments or detailing his work. I have, however, included them in a footnote taken from the *Friends' Quarterly Examiner* for Seventh month, 1913. I may say, however, that there was scarcely a medical society in London of which he was not only a member, but also often its president, while he was eagerly sought for the service of some of the most important hospitals in London. Notably he spent twenty-five years on the staff of the London Hospital covering the most active years of his life. Prizes, diplomas, medals and other honors were freely bestowed upon him. He led Royal Commissions appointed to investigate important sanatory subjects. He co-operated with princes and nobles and was frequently the confidential adviser and arbitrator in disputes. I had the pleasure of being in the Sheldonian Theatre in Oxford in 1904, when he received the honorary degree of Doctor of

Science from the University, and the applause which greeted the calling of his name exceeded that elicited by all others. Cambridge, Dublin, Edinburgh, Glasgow and Leeds alike honored him.*

The climax of his honors was knighthood, conferred on him in 1908, an honor he had declined on former occasions. I find nothing in explanation of his declination, but think it more than likely that it was in consequence of his Quaker training and actuated by the democratic feeling which characterizes Friends and which caused John Bright to decline the same honor. Another similar instance occurred recently when J. R. Ford an English alderman of Leeds declined the honor of knighthood with the declaration, "I do not want to be different from the rest of you."

A study of Hutchinson's many-sided life and varied work easily discovers three important lines in addition to others of less importance, leading more or less to like ends, viz., that of the naturalist, the educator and the great practitioner and teacher of medicine and surgery.

In the first place and fundamentally he was a naturalist. He loved nature and nature's ways and nature's works, and never wearied in their study and interpretation. He was characterized as a "naturalist historian" because of "his association of the scientific with the historic sense." He possessed a peculiar power of recognizing the almost "infinite vastness of time," and it was this vast extent of time necessary for the greater works of nature, which he realized, and whenever he could, represented in objective form in his museums.

* "Sir Jonathan Hutchinson was Fellow, Prizeman, Professor (1879-1883), Member of the Council, Examiner and President of the Royal College of Surgeons and ultimately one of the Trustees of the Huterian Collection. He became Assistant-Surgeon at the London Hospital in 1859, and Surgeon in 1873, being appointed Emeritus Professor of Surgery on his retirement in 1883. He was also on the Surgical Staff of the Royal London Ophthalmic Hospital, the Blackfriars Hospital for Skin Diseases, and the Royal Lock Hospital. He was an active member and ultimately President of the Huterian (1869), the Pathological (1879), the Ophthalmological (1883), the Neurological (1887), the Medical (1890) and the Royal Medical and Chirurgical (1894-1896) Societies. From 1859 to 1907 he was the Hon. Secretary of the New Sydenham Society, which issued upwards of one hundred and ninety volumes of medical literature. The final volume of Indices, issued in 1911, contained his Retrospective Memorandum. In addition to his work for the Sydenham Society, he was a prolific author, writing innumerable medical and surgical papers, a well-known textbook on Syphilis (1887), the Atlas of Clinical Surgery (with colored plates), the Smaller Atlas, and the Archives of Surgery (eleven volumes (1889-1900))."—From *Friends' Quarterly Examiner*, Seventh month, 1913.

"He saw that small causes if acting persistently over long periods produced great results; that the hills and valleys surrounding his garden at Haslemere were moulded by raindrops in the laboratory of time; that æons of ages passed over earth to prepare it that it might give seed to the sower and bread to the eater. Thus geology had a fascination for him, and he applied its lessons to history and charted out human affairs on what he called a "Space-for-Time" method. His museums were designed on much the same sort of basis, that at Haslemere being actually built to provide "Space-for-Time," measured geologically and historically. The design of these museums revealed a wonderful combination of the naturalist and the historian. As he acted on this museum idea, so it reacted on him; and year by year he became more a comparative biologist than a surgical pathologist, and this affected his whole mental attitude. Even his own personal life became marked with a patience, serenity and power of waiting which he derived from this same practice of trying to think in terms of millions of years. Thus it was that he drew out of geology, history and Nature what he felt to be and which were in fact great moral principles, even his faith. All this sort of thing he illustrated at great expense of time and money in his museums at Haslemere, in Park Crescent—the latter an anatomical and clinical museum—and at Selby by large collections of specimens, biographical and historical charts and other means of bridging time; and so he gave to others the wider vision of Nature, a window in which had been opened for him by Darwin."—Quoted from *Friends' Quarterly Examiner*, p. 310.

A proper understanding of the application of his "Space-for-Time" method is greatly aided by a visit to Mr. Hutchinson's country home at Haslemere. I had the privilege of such a visit on a Saturday in July, 1904, in company with Sir William Osler, then Dr. Osler, of Baltimore; Dr. Thomas McCrae, of Baltimore; Dr. Auld, of London; Professor Wright, of Netley; Dr. Ward, Mr. Rawton and other medical men whom Mr. Hutchinson had invited to spend the day and join in opening the new museum and library buildings. We walked across the fields to the house, where we found his two daughters awaiting us. Refreshments were served, and again we set out across fences, through barns and outbuildings to the library and museum into which the collection had been recently moved, leaving its former home to the purposes of a Friends' meeting. In the museum we saw the application of the "Space-for-Time" method, illustrated as laid down in his book "The Centuries"—a Chronological Synopsis of History.

In describing the 'Space-for-Time' method, Mr. Hutchinson says, p. iv of the Preface:

"The scheme of the work is very simple, and yet, if I mistake not, is a very important improvement on all previous chronological arrangements. It consists in allowing a page to every century, and in dividing the century into ten-year periods and inserting each event as nearly as practicable in its proper position. Thus the reader in turning over the pages, or in looking down the lines of any single page, finds the lapse of time indicated by the space occupied, and is for the most part saved the trouble of making mental calculations in order to ascertain the time relations of one event to another. This is the principle of the "Space-for-Time" method—one which is exceedingly convenient in all historical and biographical statements, and which has, it is needless to remark, long been in use in our Annual Diaries, etc.

"A bold, and possibly it may be thought by some a presumptuous, attempt at simplification in chronology will also be observed. In order to make the sequence of time more clear, and the recollection of dates more easy, it is suggested that the starting point should not be arbitrarily and inconveniently fixed at the Christian Era, but should be carried much further back. It is not, of course, possible to assign any date for the beginning of human history. The reader may at his pleasure suppose that the year one is assigned to the discovery of the art of making fire, the launching of the first boat, or any other prominent event in primeval civilization. In the present work it is placed ten thousand years before the Christian Era. It is not very likely that the ascertained history of mankind will ever be pushed further back than that period, and all previous time may be suitably denoted as prehistoric."

It is not easy to separate the course which Jonathan Hutchinson followed as a naturalist from what he performed as an educator. The two are in fact inseparable. The important rôle he was to play as an educator was early foreshadowed in a prophetic sentence taken from an address at the London Hospital in 1861:

"The amount of human energy wasted, or worse than wasted, at the present time through want of knowledge is incalculable. The true use of benevolence is to nerve a man onward in the resolute pursuit of knowledge. A wise and far-sighted man may often be impelled by it to undertakings at first sight very remote indeed from its walks."

Again in a prospective notice of the Home University, a project to be again referred to, he says: "Our wish is to advance the general knowledge of many and to cultivate in them the all around attainments of well informed men and women

rather than develop specialism." His educational museums, filled with every variety of illustration available, including charts, tables, minerals, plants, animals, living and dead, important facts corresponding with the centuries, etc., were constructed to further the facilities of education as well as the historic classification of natural history referred to. In that at Haslemere he himself gave lectures on Sunday and Saturday afternoons on popular and scientific subjects which were attended by the most intelligent people of the neighborhood and their children. At other times he would invite scientists to give lectures and would be very apt to press into the lecture rostrum any one qualified to teach in this manner.

An ambitious project to the same end was the Home University, intended to take the place of a university education for the benefit of those who were unable from various causes to secure the advantages of a regular university training. A monthly journal thus named, also, was filled each month with a collection of interesting and curious information, scientific and literary, including, as the editors said, "all subjects and designed for all readers."

As stated, Mr. Hutchinson was also a great practitioner and teacher of medicine and surgery. But, as it is impossible in the time allotted to do justice to a man of such varied and extensive attainments, some things must be omitted, and to such an audience as this it may as well be any detail as to the part he played as a practitioner and teacher. I may say as much, however, as is covered by a quotation from a letter of one of his pupils, Sir John Byers, who wrote: "He was the most extraordinary observer I ever came across, and as a suggestive teacher he was unrivalled." He had an enormous practice and was consulted by patients from all parts of the world, being also an authority on so many subjects that he became a referee in obscure cases brought to him by students and physicians. An excellent memory aided this ability in diagnosis.

Seeking some one with whom to compare him, I can think of no one more like him than our Professor Joseph Leidy, so many years professor of anatomy in the University of Pennsylvania, who was also a cyclopedia of knowledge. Not merely human anatomy, but the whole field of natural science was his, including paleontology, geology, mineralogy, zoology and botany. Almost as much was true of Mr. Hutchinson. Both men were characterized by the same patient working and waiting. Dr. Hutchinson preferred to characterize himself as "a man of hope and forward looking mind." The same may be said of Leidy,

the modest, patient, unselfish professor of anatomy in our own university.

Mention has already been made that Jonathan Hutchinson was a member of the Society of Friends. He was not merely a passive member, but active, so far as his time and exacting labors permitted. We have seen him as a teacher and superintendent of a Friends' First-day school, giving up one of his houses to the purposes of a Friends' meeting, quoting the method of Friends in measuring time, and lecturing on Friends' belief. Thus the subject of one of his Sunday lectures at Haslemere was "The Inner Light and the New Birth." Another was "The Influence of Wordsworth's Poetry." Of the latter he was very fond, and some lines from Wordsworth are said to have been found on his desk after death.

Mrs. Hutchinson, whom he married in 1856, was also a Friend. She was Jane West, the daughter of William West, F.R.S. From their house in Cavendish Square she dispensed a liberal hospitality. A member of Westminster Meeting, she was prominent in the social and charitable work which characterized the life of influential women Friends in England. After her death, which occurred a couple of years before I met him, his daughters took her place socially and gave their father the same watchful care, accompanying him on his journeyings to and fro and welcoming his many friends. On the evening of the day of my visit we all returned to London together a cheerful party. When informed that I was a Friend it seemed to give him great pleasure, and we had a good opportunity to talk. It was at the time when the educational controversy between the church party and the liberals in England was going on or rather had just been concluded with a victory for the Conservatives. Mr. Hutchinson, while on the Liberal side, showed no bitterness at all, and saw many good things in the policy of the church party.

During this same visit to London in 1904 I called on him with my daughter at his house in Cavendish Square, where he lived many years next to Sir Andrew Clark, the leading physician on the staff of the London Hospital. It was about one o'clock and he was taking luncheon with tea. He invited me to join him. I declined, but begged him not to interrupt his lunch. He replied he had had three cups of tea already and proceeded with his luncheon, chatting interestingly all the while. Though 77 years old, he was still giving lectures and demonstrations at the Polyclinic and College for Graduates, of which he was one of the founders.

He had three sons, one of whom, like his father, is a surgeon in the London Hospital; another is in

practice at Haslemere, and a third, a laryngologist, died in early manhood.

All the sketches of Jonathan Hutchinson in the English journals of the day lay much stress on his Quaker faith and allow to it much in the moulding of his thought and belief. Everywhere in his speeches and writings we see evidence of that altruism and mysticism which is the natural result of its presence. Dr. Osler, in the *Philadelphia Medical Journal* in 1889, says: "The Society of Friends has given many good men to our profession, but among them all no one has more fully exemplified the special virtues of its members—single minded devotion to duty and a keen responsibility to their fellow creatures—than the man whose activities I have here in part and in feeble outlines attempted to portray."

A writer in the *British Medical Journal* says: "Sir Jonathan continued a member of the Society of Friends throughout his life, and always retained something of the staid demeanor and a trace of the peculiarities in dress usually associated with that remarkable community which has had an influence on the intellectual history of England and North America altogether out of proportion to the number of its members."

A word about Haslemere, which for thirty years and more was his country home. During this time he built more than one residence as well as his educational museum. He also acquired considerable land which he farmed at one time and which subsequently became very valuable, partly on account of the beauty of the situation and partly because it became the home of Tennyson and other literary celebrities. Tennyson built here one of his country homes—"Aldworth"—in which he died in 1892. It was also the home of Professor Tyndale, Grant Allen, G. Bernard Shaw and A. Conan Doyle. Hence it has become a shrine for the admirers of these authors, and each summer its hotels and numerous boarding houses are filled with those worshippers. Tennyson's lawn commanded an extensive view over the valley, including a glimpse of the sea through a break in the hills.

THE MINISTER AND REAL LIFE.

I was rather interested some weeks ago in a discussion among a number of members of other religious beliefs as to what would be the outcome of the situation which is rapidly developing in the churches with reference to their inability to interest and hold the active members of the different denominations. All were obliged to confess the fact that the men and women who were leaders in the social, civic and commercial life, were rapidly drifting away from their church affiliations, and

the question was as to how this could be remedied. I told them that, in my opinion, it would never be remedied until they adopted the principles of Friends. They could not expect a young man who had no actual experience in life to be able to discuss intelligently questions which interested his parishioners and with which they were struggling every day, because their knowledge was practical and his theoretical, and until they take some steps which would result in filling their pulpits with unpaid ministers, who on other days of the week were living the regular life of any member of the community, meeting the same questions and having to face the same temptations and overcome them; and who, therefore, could speak with the authority of the man who *knows*, they could not expect to hold the interest of the very people whom they are trying hardest to reach.

I believe Friends can do no better work than to endeavor to spread their principles as much as possible, whenever an opportunity offers and explain the conditions under which our religious life is carried on. We always have the benefit at the start that those to whom we are speaking are thoroughly convinced as to the genuineness of our principles, the absolute honesty and integrity of the members of the Society generally. I have found the word "Friend," or "Quaker" as it is more generally known, to stand for all that is good and clean and honest among the people with whom I have come in contact, although not one in a hundred who so respects it has the slightest idea of the principles back of the reputation, and it is certainly incumbent upon us, who belong to the Society, to see that nothing is done in any way to reflect upon this confidence.

I. N. H.

San Francisco, Cal.



HOW TO STOP THE DRINK EVIL AND WHY JACK LONDON VOTED FOR EQUAL SUFFRAGE.

From Jack London's *John Barleycorn*, quoted in *The Independent* (New York).

And like such a survivor of old red war who cries out, "Let there be no more war!" so I cry out, "Let there be no more poison-fighting by our youths!" The way to stop war is to stop it. The way to stop drinking is to stop it. The way China stopped the general use of opium was by stopping the cultivation and importation of opium. The philosophers, priests and doctors of China could have preached themselves breathless against opium for a thousand years, and the use of opium, so long as opium was ever accessible and obtainable, would have continued unabated. We are so

made, that is all. We have, with great success, made a practice of not leaving arsenic and strychnine and typhoid and tuberculosis germs lying around for our children to be destroyed by. Treat John Barleycorn the same way. Stop him. Don't let him lie around, licensed and legal, to pounce upon our youth. Not of alcoholics nor for alcoholics do I write, but for our youths, for those who possess no more than the adventure-stings and the genial predispositions, the social man-impulses, which are twisted all awry by our barbarian civilization which feeds them poison on all the corners. It is the healthy, normal boys, now born or being born, for whom I write.

It was for this reason, more than for any other, and more ardently than any other, that I rode down into the Valley of the Moon, all a-jingle, and voted for equal suffrage. I voted that women might vote, because I knew that they, the wives and mothers of the race, would vote John Barleycorn out of existence and back into the historical limbo of our vanished customs of savagery. If I thus seem to cry out as one hurt, please remember that I have been sorely bruised and that I do dislike the thought that any son or daughter of mine or yours should be similarly bruised.

The women are the true conservators of the race. The men are the wastrels, the adventure-lovers and gamblers, and in the end it is by their women that they are saved. About man's first experiment in chemistry was the making of alcohol, and down all the generations to this day man has continued to manufacture and drink it. And there has never been a day when the women have not resented man's use of alcohol, though they have never had the power to give weight to their resentment. The moment women get the vote in any community, the first thing they proceed to do, or try to do, is to close the saloons. In a thousand generations to come men of themselves will not close the saloons. As well expect the morphine victims to legislate the sale of morphine out of existence.

The women know. They have paid an incalculable price of sweat and tears for man's use of alcohol. Ever jealous for the race, they will legislate for the babes of boys yet to be born; and for the babes of girls, too, for they must be the mothers, wives and sisters of these boys.

And it will be easy. The only ones that will be hurt will be the toppers and seasoned drinkers of a single generation. I am one of these, and I make solemn assurance, based upon long traffic with John Barleycorn, that it won't hurt me very much to stop drinking when no one else drinks and when no drink is obtainable. On the other hand, the overwhelming proportion of young men

are so normally non-alcoholic that, never having had access to alcohol, they will never miss it. They will know of the saloon only in the pages of history, and they will think of the saloon as a quaint old custom similar to bull-baiting and the burning of witches.

RABINDRANATH TAGORE.

[A letter in the Philadelphia *Public Ledger*.]

The article in Sunday's *Public Ledger* on Dr. Rabindranath Tagore is a reminder to those who met this Oriental mystic at the National Congress of Religious Liberals in Rochester last winter that they never dreamed they were looking into the face of a Nobel Prize winner. Dr. Tagore spoke two or three times at the congress, and responded to a toast at the banquet. He speaks very good English, with little foreign accent. His voice is low and sweet, and his manner exceedingly modest. The statement in the *Public Ledger* that not a "ripple of interest" was manifested in him during his visit to this country last summer is true, and is easily accounted for by his personality. He is not a good advertiser of his gifts and graces, and in the two days in which the writer mingled with him he made practically no reference to himself. At each sitting of the congress we were able to look into his placid face, and it is a captivating one. It lights up with the play of the inner emotions, for he is an interested listener in any assembly in which he finds himself.

It may be said that the *Public Ledger's* portrait is a good one, although a full figure would have better represented his striking personality. He is tall and well built, although not muscular. He wore a long, semi-clerical frock coat, buttoned to the chin, and would be a commanding figure anywhere.

The Liberal Congress was much interested in Dr. Tagore's son and wife, the daughter-in-law being a petite East Indian lady. The son is a student at the University of Illinois at Urbana, and the interests of his student son brought the doctor to America. The young man is as tall and as striking in looks as his father. He is smooth shaven, the fine lines and features of his face not being hidden as they are in his father's case by the long, heavy beard.

Dr. Tagore, unlike some East Indian visitors to this country, is in no sense an exploiter of any cult or interest. The fact that his modesty enabled Americans to entertain a Nobel Prize winner unawares is a satisfactory proof of the above statement.

HENRY W. WILBUR.

INTERNATIONAL TEMPERANCE CONGRESS.

The full report of the above Congress, held at Milan at the end of September, will not appear for some months, but one or two details may interest readers of *The Friend*. It is, to begin with, a remarkable fact that such a Congress should be held in Italy at all, and that it should receive Government recognition and the loan of a public building. For the grape stands fifth among Italy's crops, and 97 per cent. of the grapes are turned into wine. It was easy to understand why the Italians promoting the Congress were eager to give prominence to efforts to discover some other use for the fruit of the vine. Italy, however, has really begun to recognize the harm that accrues from the use even of her light wines, and has entered upon the difficult path of restriction—no one, not even an American, of course, durst mention prohibition there; but the Italians already possessed temperance societies, and a Lodge was instituted during the Congress.

It was a significant and encouraging fact that both the President and the Secretary were Italian doctors, and that three other Italian doctors of position took part in the proceedings. Language difficulties were greater, and close discussion was more rarely possible, than in previous congresses, partly through the accession of a new Italian element, and partly through the increase in the English-speaking element unacquainted with French or German. In Bremen ten years before, the English-speaking element was exactly 1 per cent., and the sessions were an object lesson in orderly, concise, well-informed debate.

The Permanent Committee, after long and anxious consideration, supported the American semi-official request that the Congress should meet in America next time (1915). But, as this would naturally exclude a large number of the continental habitués of the Congress, the American session is to be treated as an extra session, and the Congress is to meet the following year also in Copenhagen. It was interesting to observe that a strong plea was put in for Cracow—the first Slav city that has sent an invitation; we may go there in 1917. Whether the American Congress would be held in Atlantic City or in Panama was left an open question.

T. N.

In The Friend (London).

Twenty years ago when a man made us a present of a university, we said, "Thank you! How kind you are!" But to-day, when a man makes us a present of a university, we say, "Thank you! Where did you get it?"

BISHOP WILLIAMS (of Michigan).

Quoted in Harper's Weekly.

PRESENT STATUS OF THE HONOR SYSTEM IN AMERICAN COLLEGES AND UNIVERSITIES.

This summary gives the status of the Honor System in American colleges and universities. It is based on personal replies to twelve questions from 425 presidents or their representatives. The results show that 125 institutions, or 29.4 per cent., now have the Honor System; of these 49, or 39.2 per cent., are situated east of the Mississippi and south of Mason and Dixon's line; 7, or 5.6 per cent., are in New England; 37, or 29.6 per cent., are for men only; 10, or 8 per cent., for women, and 78, or 63.2 per cent., are co-educational. Of these institutions 97 have the Honor System in all departments, 25 have it in some departments only, and 3 did not reply to this question. In addition to the 125 institutions included, 25 others claim to have the system in spirit, but not in form, and 31 are considering its adoption in the near future.

Four southern institutions claim the credit for developing or formulating the system of student direction and student control in examinations. A resolution requiring the signing of a pledge for honor students passed the faculty of the University of Virginia on a motion of Judge Tucker in 1848. Chaplain Flinn, in the chapel of South Carolina College in 1805, referred to an informal reliance on honor. President Tyler vigorously claims it was in vogue informally in William and Mary College in 1779, and Professor Joynes, of Washington and Lee, asserts that his institution practiced an informal honor system at least two score years before this. Our data show that in 53 institutions a formal Honor System was the result of the initiative from the students, and in 45 from the initiative of the faculty. There are five institutions that have found the system impracticable, but the others find it holding its own and growing in favor. An authority from Princeton states: "I do not know of anything in the history of the university which has had more extensive or more gratifying results; or which has been less open to criticism in its operation."

It is interesting to note that of the 85 institutions requiring a pledge 30 require the double obligation to report on other students. In scope the different pledges include examinations, written reports, reserve books in the library, conduct, recitations, paying debts, stealing, sub rosa fraternities, and in one institution gambling, drunkenness or drinking in public places. The administrative councils are usually composed of students, and in 20 institutions these councils have final jurisdiction. In only 26 institutions is the instructor required to be present during the examination, while in the others he is requested not to be

present or his presence is optional. In eight institutions there has been no violation since installation; the others, with few exceptions, report from one to four cases per year.

The code of collegiate honor in American colleges and universities is superior to that generally accredited to them.

BIRD T. BALDWIN.

Swarthmore College.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

SECOND WEEK.

The First Publishers of Truth and Their Message.
(Emmott, Chapter III.)

Second Day:—Mark 1: 17-18. Whittier, p. 11: 2. Emmott, p. 22-24.

What teaching of Fox particularly offended the Puritans?

Third Day:—John 1: 9. Whittier, p. 54: 2. Emmott, p. 24-25.

What was his teaching about places of worship? About ministers?

Fourth Day:—Ps. 64: 10. Whittier, p. 12: 4. Emmott, p. 26.

How could William Dewsbury enter prisons as joyfully as palaces?

Fifth Day:—1 Cor. 13: 4-7. Whittier, p. 13: 3. Emmott, p. 27-28.

Consider the joy of James Naylor gained through suffering, as shown in his last words.

Sixth Day:—Ps. 62: 5. Whittier, p. 13: 2. Emmott, p. 28-30.

What phase of Fox's message do you get from this?

Seventh Day:—1 Thess. 2: 13. Whittier, p. 29: 3. Emmott, p. 30-32.

Name those associated with Fox and explain their willingness for service.

Other Readings—

Braithwaite, Chap. 3 and 4. (See also Contents to Chap. 6-12, 14.) ; Harvey, Chap. 2, p. 20-44, Chap. 3 and 4; Wood, Chap. 3 and 4; Jones, Chap. 2; Jones, "Dynamic Faith," p. 63-81; Braithwaite's "Spiritual Guidance in Quaker Experience," p. 1-69; *Friends' Intelligencer* for Ninth month 27, 1913, p. 616. Biographies, "Friends Ancient and Modern" (5 cents each); No. 7 (Howgill); No. 10 (Whitehead); No. 15 (Ellwood); No. 16 (Hubberthorne). Friends' Lesson Leaf, series on Christian Leadership for Adult Classes, No. 2. (To be had free from Jane P. Rushmore, 150 North Fifteenth Street, Philadelphia.)

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
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Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 3, 1914.

"If Christmas comes but once a year is it really Christmas? Jesus' love was constant. If we cannot always live up to our best, we can at least be always trying. Here's wishing you, for 1914, three hundred and sixty-five Christmases!" So runs the good word on one of the personal remembrance cards we have so much pleasure in receiving at this time of year.

And yet—Christmas has come down from so far a day and fits so little with some of the ugly things of not yet adjusted social matters, that we cannot afford to let it slip away into every-day routine. The constant love that was Jesus', the living up to our best and the always trying to, that may well be our every-day routine. Here's wishing, with our Friends who sent the card, it may be, for 1914, three hundred and sixty-five strong.

The Christmas that comes but once a year, the Christmas of all fairly wholesomely environed little boys and girls, the Christmas we count the days to (or once did) will indeed make us carry on into the days of the New Year more of love and of living our best and of eagerly trying to, but just because of that is why we must not level it off into three hundred and sixty-five days instead of one.

It is a glorious thing that in the midst of the horrors of our time that we sometimes feel we never can grapple with, this goodly holiday making, at the time of the darkest day of the year, or just when the short days begin to be longer, persists from the far distant ages. As it has come on down to us it has gathered to itself new associations and cherished customs and has never been spoiled altogether even by our present commercialized fads. It is a great thing that it has passed unscathed. And so let us cherish all this that is good that has come down to us and add all we can of goodliness as we pass it on to those who come after us.

There is a great deal of uneasiness among thoughtful readers of the magazines on account of the excesses to which some of the magazines are going, led on by a supposed popular demand. In the wake of a movement for sane teaching of the facts of sex and wholesome frankness in dealing with sex problems, has come a flood of fiction that is eagerly read by those interested in sex education (as well as others), but which does not present true and undistorted the facts of life and does not contribute to the readers' better understanding of anything.

It is time that a halt were called. If enough letters that mean business like the following, were sent, some effect undoubtedly would be produced. It is written to the editor of one of the most widely read magazines by the head of an important business firm:

When I embarked with you, several years ago, for a ten-years' voyage, I did not then anticipate the change in the character of the reading pages from the substantial matter that then characterized them to the offensive and indecent fiction that you have been giving lately. If I had thought then that there was any chance of ——— Magazine providing its readers with such serials as ——— I would not have subscribed, and if the policy of the magazine does not change for the better, and the many offensive sex articles now being offered are not changed, it will be my duty to refuse to accept from the letter man your magazine, as being too offensive for me to receive. I shall make myself perfectly clear to the Post Office authorities on this question, believing as I do that it is my duty, and that any notoriety or expense which might grow out of it was something I could not, as a decent citizen escape. I refused months ago to renew my subscription to the ——— Magazine for the same reason. Of course, I understand that you believe that articles of the character referred to are wanted by the public, and I will admit that there are too many persons to whom such articles would appeal, however, that does not prevent a moral responsibility on your part which should be higher than the standard of morality just referred to, and let me tell you one thing, and that is, that you will never have the support of the *best* people as long as the magazine is made up as it is to-day—and by the best people I refer particularly to those who, recognizing that the sex appeal is very strong, are determined not to have it flaunted in public places, where it grows like a poisonous weed that contaminates everything that comes in contact with it. I am not one of those whose squeamish minds cannot pass by an occasional sex article or story without making a "to do" about it, because I recognize that there is a certain demand for it, and that having found out the character of the particular article, I do not have to read it, but when the whole magazine reeks with sex articles as has ———, lately, it is time to call a halt.

FARMING AND COUNTRY LIFE LECTURES AT SWARTMORE COLLEGE.

A course of lectures on agricultural economics related to country life will be given before the students and others interested at Swarthmore College beginning First month 13th, 1914.

The lectures will be given by George T. Powell, of New York, whose entire life has been devoted to the development of agriculture, upon a farm of several hundred acres that has been used as a laboratory in which to work out many important problems of the soil.

He has long been a public educator, and was the director of the school of practical agriculture at Briar-Cliff Manor, near New York, and a lecturer at several agricultural colleges.

For two years he organized and also delivered courses of lectures at Columbia University, at which there was a large attendance of students, and also of business and professional men and women of the city, who owned farms and country places. He has also done much extension work, giving lectures on gardening and horticulture before garden and other clubs.

While Director of the Farmers' Institutes of New York State, he organized the first effort to improve the rural schools, by providing a special session to which the teachers and children of the schools were invited, at which time lessons in nature study were given, with their application made to life in the country.

Under the auspices of a committee on agricultural education in New York City, assisted by teachers from Cornell and Columbia Universities, Mr. Powell introduced a system of nature teaching in the public schools of Westchester County, N. Y., after which the work for the entire State was taken over by Cornell, from which nature study leaflets for teachers were sent out to all parts of the United States.

The subjects will be treated in a thoroughly practical manner, and will be divested as much as possible of technicality. The lectures will be given on Tuesday mornings at 9 o'clock in Parrish Hall. The subjects and dates are as follows:

First month 13th, "The Soil"—Its composition, function in sustaining life, vegetable and animal. The philosophy of tillage. Relation of water to the soil and to plants.

First month 20th, "Plants"—Their purpose in the economy of nature. How plants obtain food. How they grow. The breeding of plants.

First month 27th, "Alfalfa"—Grass and hay as wealth producers. Preparation of the soil and culture.

Second month 10th, "Trees"—Preparation and culture. Grafting, budding and pruning. The culture of fruit trees.

Second month 17th, "The Insect World"—Injurious Insects. Those that are beneficial. Their control. Birds in their economic relation to the balance in nature.

Second month 24th, "The Cost of Living"—

Reasons for its increase. Effect upon consumers. Transportation, distribution markets.

Third month 3d, "Agriculture"—The future of American agriculture. Farm life, social and educational advancement.

ASSOCIATION OF FRIENDS' SCHOOLS.

The winter meeting of the Association of Friends' Schools will be held in the Auditorium of Friends' Central School on First month 10th at 10 o'clock. After a business session and round tables, there will be an address by Charles K. Taylor, of the Home and School League of Phila. Further details of the program will be given later.

FOR ADVANCEMENT OF COLORED PEOPLE.

ANNUAL MEETING OF THE NATIONAL ASSOCIATION.

The National Association for the Advancement of the Colored People which met last winter in Philadelphia, will this year hold its annual convention in New York City, beginning First month 5th. This Association, which is the same that recently conducted an investigation on negro segregation in Government departments in Washington, has perfected an organization which reaches important cities throughout the country, from the Atlantic to the Pacific coast. Its president is Moorfield Storey, a distinguished Boston lawyer, and among its directors are such well-known people as Oswald Garrison Villard, of New York; Jane Addams, the social worker of Chicago; Charles Edward Russell, Mary White Ovington, of New York, Lillian D. Wald, Dr. C. E. Bentley and Prof. Joel E. Spingarn. The speakers at the annual meeting, which will take up the question of negro segregation in all its phases, will include Belle C. La Follette, wife of Senator Robert M. La Follette, Dr. W. E. B. Du Bois, of New York, and Charles Edward Russell.

"REMEMBRANCE AND CAUTION."

The Dean of one of our leading universities writes to D. H. Wright:

"Thank you very much for the copy of John Woolman's 'A Word of Remembrance and Caution to the Rich.' I am very glad to have this essay of Woolman's and I shall be glad to order one for the library. I think you are doing a service to the cause of American Letters to have this essay reprinted."

PEACE DAY AT CLEAR CREEK.

In accordance with the nation-wide plan to devote the First-day just preceding Christmas to the discussion of the Universal Peace Movement, the Clear Creek Friends who assembled at their meeting house near McNabb, Ill., spent the greater part of the usual hour for services listening to a program which had been prepared by the superintendent of the Peace and Arbitration department of the Philanthropic Labor Committee of Illinois Yearly Meeting. The program was an excellent one and carried with it through its entirety the hope that disarmament and universal peace would soon reign throughout the world. They also sent a message to President Wilson, commending his present attitude toward the distressing situation in Mexico.

LUCRETIA S. FRANKLIN.

McNabb, Illinois.

SWARTHMORE HALL.

The Meeting [for Sufferings of London Yearly Meeting, at its recent session] sanctioned the expenditure by Miss Abraham of £1,400 for alterations to and restoration of Swarthmore Hall.

Robert A. Penney, in view of the fact that Friends in general have not a clear idea of how the Swarthmore Hall matter stands, offered a short explanation. The property is now held by Miss Abraham, but it will ultimately come to the Friends' trustees for £5,250 plus improvements and less depreciation. £2,625 of this is already advanced on mortgage. Possibly the Hall may not come into the complete possession of Friends for fifty years, but Friends may have the opportunity of using their option at any time. Some money is already in hand, but it was the desire of the late Thomas Hodgkin and also of the present trustees to have the total amount at call, so that when the Meeting thinks the time opportune an appeal for about £4,000 may be expected.

—*The Friend* (London).

A STORY FOR CHILDREN.

Mary White Ovington, whose plea for justice to the colored race, entitled "Half a Man," is known to many of our readers, has written a charming story about a little colored girl.* In the preface she tells how, in her childhood, she enjoyed reading about children whose lives were much like her own and adds: "I have thought for some time that the colored children in the United States might also like to have their inti-

mate books telling of happenings that were like their own. They must be tired of reading always of far-away children. So, out of my years of experience among these soft-eyed, velvet-cheeked small friends, I have written this story." She has purposely avoided dialect, feeling that correct English spelling is difficult enough to young readers without superimposing other forms for the not too familiar words. She has tried, however, to give the turn of expression of the southern speech.

Hazel Tyler, about whom the story is written, was born in Jamaica Plains, near Boston. Her mother had always lived in New England and she and Hazel went to school and church with white people, by whom they were treated with courtesy and consideration. Hazel's father was born in the South, but he obtained an education and became a lawyer. He died when Hazel was still a little child, and when a few years later she was not as strong as she ought to be, her mother sent her to spend the winter with her Southern grandmother. The grandmother had her little plot of land where she raised cotton. She knew how to spin and weave and under her instruction Hazel spun some cotton yarn and wove a piece of cloth. She enjoyed her new playmates, though they were quite different from her companions in the North.

No doubt many white children will also read this story, and will feel so much sympathy for some of Hazel's trials that they will be very careful not to hurt the feelings of the colored boys and girls of their acquaintance by calling them names that should not be applied to any of God's children.

COMMENTS ON SEX HYGIENE.

An editorial in the *Journal of the American Medical Association*, commenting upon various newspaper utterances on the teaching of sex hygiene in schools, summarizes as follows:

In a multitude of counselors there may be safety; but with the safety is combined great diversity of opinion. What conclusion can be drawn from this discussion, which has evidently only just begun? None, at present, except that the need of adopting some plan by which the disastrous effect of social evils can be diminished is apparently admitted by all. The discussion then turns on the important questions of when, where and how. Where shall the child be instructed: at home, in the church or in the schools? If the *Los Angeles Graphic* is correct and if 90 per cent. of American parents are dodging their duty, then one of two courses must be adopted. Either

* "Hazel," by Mary White Ovington. Curtis Publishing Company, New York City. Price, \$1.00 net.

parents must be educated to a realization of their responsibility, or some other agency must take the place of the parent in education on this subject. If a substitute for the parent must be found, which shall it be, the church or the public school? If the church, to-day, using this term in its broadest and most comprehensive sense, were attracting or holding the greater part of our population, and if a majority of the children of public-school age were coming under the influence of the church, this might be considered as an ideal arrangement. But what are the facts? We have in most States compulsory school laws. We have not, nor can we have, any compulsory church laws. Only those who desire church relations come under religious influences. The most liberal estimate, accepting the figures of the churches themselves, shows that only 35,000,000 out of our total population of about a hundred million are directly connected with any religious organization of any character. The church as an educational factor in this field, therefore, would have an efficiency of only about 35 per cent. If the church will undertake this responsibility for those children whom it can reach, by all means let it do so. But what of the 65 per cent. outside its influence?

So much for the answer to the first question. As to the second and third questions, when and how, these must be settled by our authorities in psychology and practical pedagogy. Public interest in the subject is unquestioned. To repeat, it is not a matter to be settled by heated controversy but by calm and judicious consideration. Above all, it is not a matter to be controlled by the "fringe of fanatics" which, as Theodore Roosevelt has aptly said, "hang on the outskirts of every reform movement." The question is not as yet one for dogmatic assertion but for careful consideration and suspended judgment.

PAUL M. PEARSON AND THE PENNSYLVANIA CHAUTAUQUA.

[From the Swarthmore College weekly *Phoenix*.]

"Dotting the Far East With Chautauquas" is the title of an article appearing in the November number of the *Lyceum Magazine* which pays a high compliment to Dr. Paul M. Pearson and his Chautauqua work in this section of the country. The article is written by Miss Meddie O. Hamilton, a well-known Chautauqua enthusiast, who is in a position to judge the good work by virtue of her relations as one of the platform managers of the Pennsylvania circuit. The article is made more effective by a liberal use of views and pictures taken at the different Chautauquas this past

summer. One of the halftones is a reproduction of the Chautauqua song which was written jointly by Nan Oppenlander and Iva Appleby, 1913 class graduates.

In dwelling upon the work being accomplished by the local faculty member the article says:

"Dr. Pearson, who studied the Chautauqua development of Kansas for years and had observed its workings throughout the nation, felt that there must be a ministry for the far East as well. He got some of the leading men and organizations of Pennsylvania to back him and prepared an elaborate program for the educational campaign. It is interesting to note that the same men of Philadelphia who sent the educational train to study the Wisconsin idea, are the backers of Dr. Pearson in this Chautauqua Association.

"Dr. Pearson is following the illustrious example of Bishop Vincent, founder of Chautauqua, who during the years he was putting the vital forces and genius into building the Chautauqua program, had only his board and keep at the hotel and an entrance at the gate. In the scores of years to come these seven states of the far East will rise up to call Paul M. Pearson blessed."

SWARTHMORE AND THE INTERCOLLEGIATE ORATORICAL UNION.

Swarthmore now heads the Pennsylvania Intercollegiate Oratorical Union, acquiring this honor by virtue of the election of Edwin A. Tomlinson [of Salem, O., a graduate of George School, now a second year man at the College] to the Presidency of the body at the annual meeting of the delegates from the seven colleges represented, held last Friday, the 14th, at Muhlenberg College, Allentown. Raymond T. Bye, who has this past year served as Treasurer of the organization, was the other Swarthmore delegate to the business meeting.

Although Tomlinson is only in his second year he has already showed sufficient enthusiasm in public speaking lines to make his choice a popular one among the colleges in the union. He was a member of Varsity negative debate team last year and also has participated in the various oratorical contests and debates since his matriculation.

In addition to electing the officers the meeting resulted in other important business transactions. Raymond Bye was sponsor for an amendment to the constitution which was passed by the necessary two-thirds vote. In substance it changes the fifteen minute limit on speeches to a limit on the number of words in the oration which is 1800.

The next place of the contest was set for Franklin and Marshall College at Lancaster. The time of the contest will be in March, the exact date to be set at a meeting of the executive committee scheduled for Swarthmore in January.

From The Phoenix.

AT ABINGTON FRIENDS' SCHOOL.

The Christmas entertainments at Abington Friends' School began on the evening of Twelfth month 17th. Miss Bretta Crapster, assistant instructor in "Public Speaking" at Swarthmore College, was the reader of the evening, rendering several numbers in a most delightful manner. The musical attraction on the program, both vocal and instrumental, showed careful training along that line.

On Fifth-day evening, the 18th, one of the most enjoyable social functions of the year took place. The gymnasium had been tastefully decorated. A Christmas tree, hung with candles and a gift for each student, was the main attraction. After the singing of Christmas songs, Howell K. Smith, chairman of the Entertainment Committee, presented the gifts. Flashlight pictures were taken, and dancing followed.

On Sixth-day afternoon, the Primary Department, under the direction of Mrs. Lillian Kellogg, held their exercises. The room was appropriately decorated with a Christmas tree, poinsettias, and an old-fashioned fireplace. A most interesting program consisting of songs and recitations was given by the Literary Society of that department and thoroughly enjoyed by all present.

FRIENDS' ASSOCIATION NOTES,

At Oxford, Pa., Edna Pugh was appointed treasurer in place of Dr. Evan Stubbs, who has been called away by business. Ethel Reynolds had charge of the meeting. She read from Whittier a selection that was sung at the summer school, a most interesting account of which she then gave. After the singing of a hymn, Blanche Walton read a paper on "Dr. Rauschenbusch," prepared by Isaac Walton. Current Events were given by Sophia Reynolds and Laura Reynolds. Carrie Raymond and Joseph Martindell sang a song. Next meeting Twelfth month 27th.

MERCY M. SMEDLEY.

The Young Friends' Association of Wilmington, Del., met at the home of Lindley C. and Rosamond C. Kent, on Fourth-day evening, Eleventh month

19th. David Hillegas, the presiding officer, called upon Helen Bye to report on the Executive Committee meeting consisting of forty-three Young Friends' Associations, to which we send representatives. Anna Gifford and William Eves spoke of the opening of the new Young Friends' Association Building, Fifteenth and Race Streets. Emma Worrell told of her summer in Italy, the Austrian Tyrol, Germany, Loreen, Normandy and Brittany, and the Chateaux of Louraine, and a coaching trip in Droon and Cornwall. A number of postal cards illustrating these countries were shown with the magic lantern, and one of Mendelssohn's songs without words was given by Helen Bye. After a social hour of refreshments and conversation, the meeting closed.

At Moorestown, N. J., the Association met in the Auditorium of the Friends' High School Eleventh month 14th. The president, Edward Pancoast, opened the meeting with a selection about Helen Keller. Charles A. Collins reported George B. Eavenson, Ida B. Eavenson, Bessie C. Collins and Marion Coles had joined the Association. Elizabeth Lippincott played a selection on the piano. Current events were given by Preston Roberts. William R. Lippincott read selections from Whittier. Louis Eavenson, William Coles and Elwood Hollingshead gave an interesting account of the Anti-Saloon Convention held at Columbus, Ohio. Bessie Collins and Marion Coles sang.

ANNA B. ANDREWS.

The third regular meeting of Penn Hill Junior Friends' Association was held at Penn Hill, Lancaster County, Pa., Twelfth month 14th. Bennett Coates opened the meeting with Scripture reading. After singing by the Association and a recitation by Raymond Earnhart, the question "Why be loyal to the Society of Friends?" was well answered in a paper by Wynona Earnhart. Charles Coates continued the discussion of the subject and in the general discussion which followed many of the members participated. Ruth Terrill gave us a recitation and Howard Kirk very interestingly reviewed the eighteenth chapter of "The Story of Quakerism." After singing and the usual period of silence, the meeting adjourned to Twelfth month 28th.

IDA P. WOOD,
Ass't Secretary.

At a regular meeting of the Young Friends' Association, held at Solebury Meeting House, Eleventh month 9th, on account of an exceedingly heavy rain, the speaker expected was unable to be present and the attendance was small, but every-

one having an appointment was well prepared and a live interest was manifested. Mark Palmer reported on History, reading from the Swarthmore *Phoenix* a portion of A. Mitchell Palmer's address of Founder's Day, giving very clearly the leading points of William Penn's "Holy Experiment." Agnes S. Ely's report on Discipline gave an outline of Baltimore's revised queries. William W. Hadley, under Current Events, mentioned the leading topics of the day—the Mexican situation, the tariff revision, the currency, the recent elections, the rededication of Congress Hall, etc. Eva K. Preston's report on Literature dealt with the attitude of the present-day college girl on religion, describing in detail a Sabbath spent recently at one of the older girls' colleges, each hour filled with living interest and with social service in connection with nearby charities. One of our younger members, Reba Magill, gave a well selected recitation, "The Common Good." Next meeting Twelfth month 14th.

AGNES WILLIAMS PALMER.

At Fallowfield, Chester County, Pa., Friends' Association met at the meeting house on Twelfth month 28th. After some interesting business letters were read and discussed, we took up the program for the day. Frances E. Moore read an article entitled "The Christmas Trinity." Dorothy W. Kendig gave a very good Christmas recitation. Another article on the spirit of Christmas was read by Marian L. Skelton. Christmas customs in different lands were given by Mary W. Moore, Bertha W. Reynolds, Earl Bolden, Charles Maule and Charlotte E. Moore. This called forth discussion on the help which is being given the poor in some of our nearby towns at this season. Next meeting First month 18th in the meeting house at Fallowfield.

MARY A. MAULE.

AN ATTIC TREASURE.

The house on the hillside was ancient,
You could tell by the boards in the floor,
By the quaint brass latches and door-knobs,
By the half moon over the door.

And we thought as we kindled our fire,
Of the lives that had passed this way,
That had tarried awhile in this home spot,
And we tried to picture their stay.

But, cleaning up in the attic,
Tucked back of the rafters, to-day,
I found an old painter's palette,
With cobwebs and dust turned gray.

There were splotches of paint dried on it,
As the worker had laid it down,—

What was the thought he was telling
In crimson and gold and brown?

Was he painting the sky at sunrise?
Or a bed of posies in bloom?
Or the woods on the opposite hillside?
Or the peace of the fire-lit room?

But whatever the painter was painting,
A new joy my busy day crowns,
I have looked through your eyes, my comrade,
At the crimsons and golds and browns.

ELEANOR SCOTT SHARPLES.

Center Square, Pa.

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THE PUBLIC THINKS:

It is only heavy drinking that harms.

EXPERIMENTS SHOW:

That even moderate drinking hurts health, and lessens efficiency.

THE PUBLIC THINKS:

Alcohol braces us for hard work and against fatigue.

EXPERIMENTS SHOW:

That alcohol in no way increases muscular strength or endurance.

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THE PUBLIC SHOULD KNOW: *How small is the revenue compared to the cost of carrying the wreckage.*

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YOU WILL ALLOW IT.

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Commercialized vice is promoted through alcohol.

CITIZENS, THINK!

Arrayed against alcohol are economy, science, efficiency, health, morality.

THE VERY ASSETS OF A NATION.

THE VERY SOUL OF A PEOPLE.

THINK!

BIRTHS.

BYE.—At Princeton, N. J., Twelfth month 21st, to Arthur Edwin and Mary C. Heldring-Bye, a daughter, who is named Margaret.

DEATHS.

CONRAD.—Twelfth month 23, 1913, at her home, 1428 N. Bouvier St., Philadelphia, Rachel Roberts Styer, widow of Isaac Conrad, in her 80th year; a member of Plymouth Meeting.

A dear little mother has peacefully closed a beautiful life.

She was not only a mother to her own children, but for many years she has been a real mother to the young men away from their own homes, who have found a real home life under her sheltering roof.

E. L.

GRISCOM.—At his home, 1810 Race Street, Philadelphia, Twelfth month 21st, Walter D. Griscom, son of Barclay and the late Sarah Ann Griscom, in his 59th year. Funeral and interment at Salem, N. J.

HAINES.—Tenth month 30th, at her home, Barrington, N. J., Elizabeth B., widow of the late Burr Haines, in her 83d year. For many years an elder of Haddonfield Monthly Meeting of Friends.

"Father, fold her in thy arms,

And let her henceforth be

A messenger of love between

Our human hearts and thee."

MATHIS.—Twelfth month 16, 1913, at Haddonfield, N. J., Sara Kirby, wife of Eben S. Mathis, daughter of the late S. A. and James J. Kirby. Sara Kirby Mathis was a woman of a strong personality and sterling character. She was born in Monmouth Co., N. J., and taught in the schools of that section of the State a number of years.

She remained unmarried until after the death of her father, to whom she was a most devoted daughter. After her father's death she married Eben S. Mathis, of New Gretna, N. J., a gentleman of the Presbyterian faith, but Sara remained faithful to her own Society of Friends. She was a member of the Race Street Monthly Meeting, and gave liberally of her substance, not only to the Friends' Society, but to many other worthy enterprises. Her married life was a very happy one. Having been a faithful daughter she proved a faithful wife.

During a long and lingering illness she was a most patient sufferer, never losing her chief characteristics, cheerfulness and hope to the end, when she quietly passed away, leaving many friends to mourn her loss and remember her many acts of kindness.

"I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

NOTES AND ANNOUNCEMENTS.

The regular Young People's Meeting, held in the Philadelphia Y. F. A. Building was smaller than usual, probably due to the holiday season. Samuel Bunting had a paper at the beginning, on the most important points of our Friendly faith, and some interested expressions from those present, followed. It was gratifying to have visitors present from Abington and Swarthmore.

The Pittsburgh Quaker Round Table held its second meeting for this season on the evening of the 20th at the home of Mr. and Mrs. H. M. Hallett on Forest Avenue, Ben Avon, with 21 present. After the reading of the minutes by the secretary and piano music by Robert Magill, the program provided by the committee (of a social character) was given. No papers were read. The regular date of this meeting was changed from Sixth to Seventh-day to suit the Halletts, at whose residence the meeting was held. The members who reside in East End of Pittsburgh had 20 to 22 miles going and returning and Wilkinsburg members about 25 miles to attend. I mention this to show the distances traveled. Our Crafton and Brighton Road Friends also had long trips.

The next morning the second First-day morning meeting was held at 424 Duquesne Way, some twenty being present. Mrs. Benson Roberts, the mother of Mrs. Hallett, formerly of Pittsburgh, now of Berea, Kentucky, gave us a good sermon, as also did James Thorburn, and Edith Moon offered prayer. S. P. S. ELLIS.

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FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day, 10.30 a. m.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 11 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FIRST MONTH 4TH (1ST-DAY).

—At Fairhill Meeting, Phila., 2.30 p. m., members of Philadelphia Quarterly Meeting's Visiting Committee.

—At Girard Avenue (cor. 17th Street), Phila., Conference, led by Jesse H. Holmes, of Swarthmore College, subject, "What Is a True Ministry?"

—In Cambridge, Mass., Friends' Meeting, 3 p. m., in Y. M. C. A. Building, Austin and Temple Streets.

—At Race St., Phila., at after-meeting conference, R. Barclay Spicer will open discussion on "Worldly Religion," 11.45 a. m. Meeting at 10.30.

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—At Chappaqua, N. Y., Dr. Augustus T. Murray, of Leland Stanford University, Cal., meeting 11 a. m.

FIRST MONTH 10TH (7TH-DAY).

—Association Friends' Schools, Philadelphia Friends' Central School, 10 a. m. See page 9.

—Monthly Meeting, New York, Rutherford Place, 2 p. m. Afterward, meeting in interest of the Sojourner Truth House for delinquent colored girls; address by Colored Probation officer.

—At 17th Street and Girard Ave., Philadelphia, Young People's meeting, 4 p. m.

FIRST MONTH 11TH (1ST-DAY).

—Pilgrimage of New York Friends (both meetings) to Chappaqua Orthodox meeting house), New York, 11 a. m. Conference, afternoon, monthly meeting following.

BOOK NOTES.

It is good to have fresh light on "R. L. S."'s life; this is given us in E. Blantyre Simpson's book "Robert Louis Stevenson's Edinburgh Days." It describes the kind but stern father, the genial alert mother, of Louis, and their influence on him; his nurse, his school days, and his gradual absorption in the fascinating art of letters. It is an intimate account by one who knows the family and the places described. (New York: Geo. H. Doran Co.)

"Irishmen All" is a series of faithful and half-humorous word-portraits of Irish character,—the farmer, minister, politician, landlord, priest, etc. An example of the telling portraiture of the author, "George H. Birmingham,"—who is a clergyman using this as his pen-name, is this: "It is impossible even to guess the amount of good which simple unknown priests did in those bad times (of the land war). Very often their influence was the single one which held back desperate men from desperate deeds." (New York: F. A. Stokes Co.)

Mary Taylor Blauvelt is a thoughtful essayist. During a convalescence in England she wrote "In Cambridge Backs" while spending a summer among the ancient college gardens beside the Cam. Her other book is "Solitude Letters." In both volumes she shows a cheery spirit and a cordial interest in many good things. Companionship, public questions, books, holidays, ideals, history,

—whatever her theme, she discusses it with freshness and independence of view. (Boston: Sherman, French & Co.)

Dr. Rabinadra Nath Tagore now puts forth his third book of poems, "The Crescent Moon, Child-Poems." In their imagery and their simple beauty, they show their oriental flavor, as in this Benediction":

"Bless this little heart, this white soul that has won the kiss of heaven for our earth.

"He loves the light of the sun, he loves the sight of his mother's face.

"He has not learned to despise the dust, and to hanker after gold.

"Clasp him to your heart and bless him."

(New York: The Macmillan Co.)

—The "Collected Poems" of Grace D. Litchfield represents her several poetical dramas,—notably "The Nun of Kent,"—and many lyrics. Her picturesque touch may be seen in her lines on Midsummer:

"Far over the whole an enchantment of peace—

A light like the glint of the Golden Fleece—

A glamour of beauty too perfect to cease."

(New York: G. P. Putnam's Sons.)

—Genevieve Bond's "The Faun" and Amasa Condon's "Handful of Flowers" are the verses of writers who love nature and possess a friendly outlook on life. (Boston: Sherman, French & Co.)

—In the attractive illustrated book, "Really Truly Nature Stories," written for children out-of-doors in the fields and woods, Helen Woodruff tells in simple language all about such little creatures as a child might come across in the grass or among the trees,—birds, bats, turtles, rabbits, etc., as she says in her dedication: "The happy birds, all out-of-door folks, and heaven-kissed fragrant flowers." (New York: Geo. H. Doran Co.)

—Another new English poet is John Helston. His "Aphrodite and Other Poems" are freighted with rich imagery, and beautiful narrative and descriptive verse. When he grows older and purges his fancy somewhat, he should rank high. (New York: The Macmillan Co.)

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The Modern Message of Quakerism.—Conference
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The Progress of Prison Reform. — Conference
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Joseph S. Walton, Jesse H. Holmes, Ed-
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The Want Advertisement inserted in last week's *Intelligencer* was most effective. Our ski expert came and we are now all experts in that most graceful mode of snow locomotion, which, by the way, is not slow locomotion.

The expert who responded so promptly to our call was Edward C. Wilson *nee* Clarkson, now of Baltimore, formerly of Canada. During his short stay the instincts of his birth-place were ever forward. His first hour with us was spent in demonstrating the ski on our parlor rugs; his last hour on snow-shoes tramping through the woods.

The event of the week was the picnic supper cooked and eaten at "Picnic Grounds" in six inches of snow and a temperature the thermometer said was 18. The fantastic effect of the camp-fire under snow covered hemlocks, to say nothing of the exhilaration of the air, cannot be described. Strawride-sleighing, coasting, tobogganing, skiing, etc., were events minor only to this most unusual one.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Christianity and Peace	17
The British Friend and Present-Day Papers	17
Visit of John Ashworth	19
London Grove Activities	21
Whittier's Tailor	22
The Winter Inn at Buck Hill Falls	22
The Conference Class in Germantown	23
Daily Readings in the History and Message of Quakerism	23
Editorial	24
Association of Friends' Schools	25
The National Association for the Advancement of Colored People	25
The Banker's Service	26
A Friends' View of the "Tax Revolt"	26
Calendar of New York Friends	26
Golden Wedding at Fishertown	26
The Millville Meetings	27
Friends' Association Notes	28
Marriages	29
Births	29
Deaths	29
Notes and Announcements	30
Calendar	32

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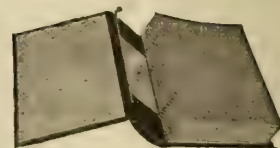
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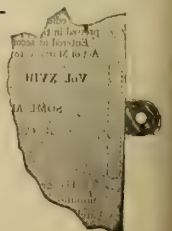


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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIRST MONTH 10, 1914.

{Volume LXXI.
Number 2.

Who walks the world with soul awake
Finds beauty everywhere;
Though labor be his portion,
Though sorrow be his share,
He looks beyond obscuring clouds,
Sure that the light is there!

And if, the ills of mortal life
Grown heavier to bear,
Doubt comes with its perplexities
And whisper of despair,
He turns with love to suffering men—
And, lo! God, too, is there.

FLORENCE EARLE COATES.

In The Outlook.

CHRISTIANITY AND PEACE.

[This and similar articles have been put by members of the Pennsylvania Arbitration and Peace Society (J. A. Cadwallader, Secretary, Bailey Building, Philadelphia) into their local newspapers. Perhaps others interested in the cause may be able to do likewise.]

The devout Christians of an earlier period tried the conversion of the world by force and failed. There lies to-day on many a field the dust of some valiant knight who rode forth to teach the message of love by the sword. The churches to-day tolerate too much martial spirit of the land. If they are the teachers of the spirit of Christ, the Prince of Peace, whose advent was heralded by "Peace on earth, good will to men," they should take a resolute stand upon this primary principle of Christianity which would mean so much improvement and uplift of suffering humanity, because of the larger and better life which would be possible through the devotion of enormous sums for the benefit of all rather than a few armorers, powder makers, shipbuilders, etc.

Mr. Thomas E. Green, who has just returned from a two years' trip around the world, says that the saddest thing he saw in all his travels was a cartoon which appeared in a Cairo paper upon the outbreak of the Turco-Italian war, a most unexcusable and selfish war, fought because Italy had an army and navy prepared, and for no just cause. He describes it as follows: Crouching in fear beneath a sheltering palm tree on the boundless desert is an old man, a mother with her babe at her breast and two children clinging to her side, all of them in rags and emaciated from their hard life in that barren land; and as they stare up in terror at the bursting shell above them which has traced its fiery arc from Christian Italy, the

artist writes for those dumb lips, "Ah, yes, perhaps then even this is the Star of Bethlehem."

Christianity, a thing to be scoffed at! With derision the so-called heathen world points its finger at our wars and says "See how the Christians love." It was Mr. Green's opinion that the present military insanity which gripped the world was doing more to retard the acceptance of "the law of love" in foreign missions than could be accomplished with the money which the dreadnaughts cost.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts."

Every Christian will some day realize his duty toward preserving peace, the question is how much longer will he sleep.

THE BRITISH FRIEND AND PRESENT-DAY PAPERS.

With the issue for December, 1913, the *British Friend* ceases publication, and its Editor, Edward Grubb, becomes the English representative on the staff of the new *Present-day Papers*, edited by Rufus M. Jones, with a Board of Associates whose names we have already given (issue of Twelfth month 20th, page 808). The following appears in the final issue of *The British Friend* under the heading

THE PAST AND THE FUTURE.

The editor very cordially thanks the many correspondents who during the past month have written expressing their warm appreciation of *The British Friend* and the work it has tried to do, and he trusts they will accept this general acknowledgment of communications which are too numerous for him to reply to separately. It was not with a light heart that he announced last month that *The British Friend* would now cease to appear, making way for a new magazine of wider scope, to be edited by Dr. Rufus M. Jones, under the title *Present-day Papers*. The work which for nearly thirteen years has formed the present editor's chief occupation has lain very near his heart, and he has been greatly helped in it, not only by the able contributors who have given him of their best, but by his many readers who have, almost without exception, made the way easy by kindly and generous appreciation.

Not many editors, he suspects, have had so happy an experience; the criticisms which freely fall to the lot of persons in such a position have been in his case remarkably few, and those have been almost always kindly and helpful. For years together the note of religious controversy has hardly once been raised in the letters that have reached him; and while on social and political questions the readers of *The British Friend* differ widely, and it has not in the nature of things been possible to please everyone, complaints have been but few. Some readers, as is inevitable, think that causes in which they are deeply interested have received insufficient attention; others that matters bordering on party politics have been treated more freely than is fitting for a religious paper. In these matters the editor has had a difficult course to steer, and he warmly thanks his readers for the kindly consideration they have shown him. The ideal has been to treat the great moral and social questions of the day from the religious standpoint, and to keep to the front the bearing on them of Christian principles; and the fact that such questions are apt to get entangled in the party net has not been thought sufficient reason why a religious magazine should treat them as unclean, or cease to express judgment about them.

For seventy-one years *The British Friend* has now appeared month by month; and through all the changes which those years have witnessed it has endeavored to stand, above all else, for the Quaker interpretation of the religion of Jesus Christ. Inevitably, as the minds of men have been enlightened by new discoveries in science and historical criticism,—as, in fact, a whole new world of thought has been opened up, and the outlook of educated minds on the relations of God to the world of nature and to human life has radically changed,—this new knowledge has more and more influenced the mode of presenting Christian truth. The phrases of the past have been found wanting, and Truth, which remains ever the same, has had to find new expression. But to the true Quaker this is no cause of fear or trouble; for him the emphasis has lain, not upon human creeds and intellectual definitions, but upon inward life and experience. And this does not change, in its fundamental character, though as God progressively reveals himself it ought to broaden and deepen. The Divine self-revelation, the Quaker holds, has always been with men—dim and fragmentary, indeed, as they have groped for God “if haply they might feel after and find Him,” but ever clearer until the day-star arose in their hearts with the Incarnation and the Sacrifice of Jesus Christ, revealing the depths of the Father’s heart of love.

The worth and power of a life grounded (not on submission to outward authorities, but) on an inward apprehension of, and response to, this Divine love, revealed above all in Jesus, is acknowledged by thoughtful Christians to-day, whatever their denomination, as it never was before. Does this mean that the Quaker movement has done its work, and may now contentedly expire? On the contrary, it is this that gives us a unique opportunity to go forward in hope and confidence that, if we can agree upon our message and unite in its proclamation, it will find its witness in human hearts. It is not the interests of a sect of Christendom that we should be chiefly concerned to promote; it is the winning of men to a joyful and confident trust in the ever-present Spirit, to a deeper experience of his cleansing work in their own souls, delivering them from sin and selfishness, and reconciling them to God and to their own best selves; it is the extension of the fellowship of those who, walking in this Light, find not only peace with God and power to live his life, but also right relations with their fellow-men.

The proclamation of this message of the Kingdom of God, within and without, is needed as much to-day as it was in the seventeenth century; and the world is ready for it now as it was not then. In the various churches there are many who are Quakers at heart, but who cling to the outward forms to which they are accustomed, and which, as some of them dimly feel, are inconsistent with the universal priesthood of all true Christians, and hinder the sense of individual and corporate responsibility. Outside the organized churches, or united to them by fragile ties, are many more who are inwardly hungering for a deeper and more satisfying life and fellowship than they find in bodies that seem committed to worn-out creeds, and to formalities out of which the life has gone. The confident and satisfied agnosticism of a generation ago has given place to a deep unrest, and multitudes are seeking in devious ways for a Gospel they have not found. This is our opportunity, if only we can learn how to use it—not to aggrandize ourselves, but to help men and women to find the life in God which they are vaguely seeking, and to show them that this experience is able to bring into harmony the lives of men in all their relations—social, political and international.

That, we are confident, will be the work to which the editor of *Present-day Papers* will set his hand, and we appeal with confidence to our readers to help him and those who will work with him on both sides of the Atlantic. Few, if any, in the Society of Friends are qualified as is Dr. Rufus Jones to “speak to the condition” of those

around us who are seeking after God, and after right relations of man to man; and he will be in a position to secure the services of many, both in England and America, who know what the need is and have the ability in some measure to meet it. But those who are responsible for the new paper will not be able to find the people they most desire to help unless they are widely assisted. We appeal to our readers to render aid. Most of them in all probability know of persons who would be helped, spiritually and intellectually, by such a presentation of "vital and spiritual Christianity" as it is hoped to offer. Will they do their best to bring *Present-day Papers* to their notice, and to induce them to take it? Possibly no more fruitful piece of work for the extension of the Kingdom lies just now within their reach.

VISIT OF JOHN ASWORTH IN CANADA.

[A letter to Anna M. Jackson, New York.]

As promised in my letter, I send a short account of my last visit to Canada.

On my return journey I got associated with a London gentleman, who gave me a message which he had received from an old lady when he started on his visit to Canada, which was: "Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. xxviii, 5. This was very applicable in my own case, as I had realized the Master's presence and care in all my wanderings.

On the 25th, Seventh month, I left Liverpool for Quebec in the *Empress of Britain*, and experienced a good and enjoyable voyage until we neared Belle Isle. On the evening of the 29th a dense fog came on, necessitating the stoppage of the engines, and while proceeding dead slow about 4 o'clock on the morning of the 30th, there was a sudden reversal of the engines along with a sound of scraping and knocking, which disturbed the passengers' slumbers. It was generally believed the steamer struck an iceberg, although the officials would say nothing: after 10 o'clock in the morning, the fog lifted, when we had the pleasure of seeing icebergs on all sides of us, which was a splendid sight.

In all my journeys across the ocean, I never witnessed so many services on board. Several priests were on the steamer who conducted mass at 5.30 every morning. Services on First-day morning in the saloon, Mass and Church of England Communion in the second cabin, also a Non-conformist service by a Baptist minister from Devizes, myself assisting him.

Arrived safely at Quebec on the 1st of Eighth

month, leaving at 9 o'clock in the morning by special train and arriving at Montreal at 1.45 p. m., where I put up at the Queen's Hotel. On the following day, I attended the conferring of degrees to scientists in the Convocation Hall, then a banquet to geological delegates from different parts of the world, at the Hotel Windsor. In the afternoon a trip down the St. Lawrence to see the Iroquois Indians, who interested us with a canoe race, lacrosse, the choosing of a wife, the creating a Scotch gentleman a chief, which was a source of great amusement to the visitors, a visit to the Roman Catholic Church, where the priest gave a short history of the Church Mission to these people, after which, we boarded the steamer, and had a thrilling time shooting the rapids, when several of us were thrown off our chairs upon which we were standing among the Bandsmen. The next morning the newspapers reported that our steamer struck a rock, and asked what kind of a rock the geologist thought it was. Immediately upon our arrival the steamer had to be docked for repairs, having sprung a leak. The same night I left for Toronto, arriving there about 7.30 in the morning, and breakfasted at the King Edward Hotel.

I then wended my way up George Street to the University and found all closed up, as the International Geological Congress did not commence until the 7th. I made my way to the Friends' new Meeting House in Maitland Street, attending the adult and junior schools at 10 o'clock, then the Meeting at 11 o'clock, taking part, afterwards found Miss Southall from Birmingham, was present. Cuthbert Wigham was there, who took me to his son Dr. Wigham's to dinner. After dinner we went to Mr. and Mrs. Philips and attended the Hicksite meeting, which is held at Friend's houses during the summer. During my stay in Toronto, Cuthbert Wigham took me round to visit Friends of both sections and received a hearty welcome from all I had the pleasure of again calling upon.

From the 7th of Eighth month to the 14th, I attended the sittings of the International Geological Congress in the University buildings. I estimate about 800 people were present and fifty nationalities were represented. In my judgment, congresses of this character are doing much in an indirect manner in promoting brotherhood among the nations of the world, and so advancing the cause of peace, especially so when you consider that the leading scientists of the world are present. The most popular lecture was delivered by W. F. Hume upon the "Sudan Desert" illustrated with lantern slides, he having spent sixteen years studying its geology. On the evening of the fourteenth inst., I bid adieu to Cuthbert Wigham at

Toronto station, and commenced an excursion across the Canadian continent on a special train numbering 85 scientists, 20 nationalities represented, and the Canadian Minister of Mines accompanied us in a special car with his family. Everything was done to make the traveling comfortable and enjoyable.

Journeying westward we experienced the heat and uncomfortableness of a prairie fire as we passed through the Gudberry section of the C. P. R., and the only one during our travels. We arrived at Winnipeg on the 16th inst. and were entertained by the citizens of the city, in the evening proceeding westward, spent the First-day crossing the prairie, arriving at Medicine Hat in the evening, in a storm of rain, and preventing our seeing the natural gas wells. We then proceeded along the C. P. R., passing Lethbridge, Burmis, Frank, where we made a special inspection of the immense slide that occurred about 1903, when about 90,000,000 tons of rock were displaced, carrying destruction across the valley for one and a half miles and a half mile wide. From thence, visiting Hill Crest, Blairmore, Coleman, and Fernie Collieries, being entertained at Frank and Fernie by the authorities. Next to Corbin, where we traveled eight miles up the mountain side to an elevation of 6,000 feet, inspecting an open cut of coal, 185 feet in depth, 1,500 feet wide and over one mile long. The coal being of a soft bituminous character. Then traveling to the Wootenay landing, sailing up the lake all afternoon to Nelson, entertaining again and visiting Trail and Granby smelters, the silver mines of Rossland; returning to West Robson, steaming up the Columbia River all night, arriving at Arrowhead soon after noon. The next day, retraining again proceeding to Revelstoke, thence to Kamloops, arriving on the morning of First-day the 24th inst. Here Mass was celebrated at 8 and 8.30 a. m. at the Roman Catholic Church by Father Pierre Dupaigne, one of our fellow travelers, when many attended, myself among them; afterward sailing down the Thompson River to Savona, again boarded our special and proceeding to Vancouver, when we took steamer to the City of Victoria, arriving at 2 p. m. of the 25th, Eighth month, visiting various places of interest geologically during our stay.

Here I met Robert W. Clark, who took me in his motor to see the Meeting House lately built, paying family visits to Friends I met in 1908, taking tea with Henry Clark and his family.

At midnight left Victoria by steamer for Vancouver, where, after a short stay, traveled via Revelstoke, Glacierfield, the Great Divide, to Laggan; the scenery was most picturesque

traveling through the canyons past these places and revelling in the beauty of the snow-capped mountains and glaciers, at Laggan we were taken up a mountain railway twenty-three miles to see the very pretty Lake Louise one and a quarter miles long, ending at the foot of a glacier and one third of a mile wide, a lovely little spot. After this we steamed away past Banff and Calgary to Edmonton, where we spent the day inspecting coal mines up the river and the city generally. In the evening we boarded a Grand Trunk special and traveled westward through the Yellowhead Pass to Tété Juan, the present limit of this railway, and we had the great pleasure in viewing Mount Robson with its snow-capped top and glaciers under exceptional circumstances. It is 13,700 feet high and the clouds lifted three times during our stay, enabling us to have a magnificent sight and revel in its beauty. From here we returned via Edmonton, Tofield, where we inspected ten-feet coal being excavated in open cut, after clearing twenty feet of soil away, arriving at Wainwright at noon on First-day, 31st, Eighth month. Here we inspected the buffalos in the Buffalo Park, twelve square miles in area, which was interesting. In the evening, while we traveled eastward, a service was held in the day coach at the request of the ladies. This was a unique service, being conducted by a Unitarian, Roman Catholic priest and a Quaker, before a congregation of about sixty. The Catholic priest prayed in Latin, gave an address in French, I gave out the hymns and prayed: the hymns being, "Onward Christian Soldiers," verses 1, 3 and 5; "The Church Has One Foundation," verses 1, 2 and 5, and "Sun of My Soul," verses 1, 4 and 6. The Unitarian read Matt. VII: 21 to 29 and gave an address from Gen. I, verses 1 and 26-27. All present so far as one could gather were very well satisfied and pleased; one felt we were in the presence of God, the hour being a time of true fellowship and spiritual worship.

The next day when within forty-eight miles of Fort William, and travelling thirty-five to forty miles an hour, we experienced our worst accident, which was on the Grank Trunk Pacific.

About 6 o'clock in the evening of the 2nd, Ninth month, just after supper, we experienced a great rocking of the cars as if they would turn over, resulting from the front wheels of the tender getting off the rails. We were on a curve at the time, and 500 yards of the track was damaged, the cars making a counter curve throwing the rails eighteen inches out of position, it was really marvellous nothing more serious happened: this delayed us three and a half hours before they succeeded in getting the tender back on to the track.

At 9.30 we started again, arriving at Fort William at midnight when we changed into the C. P. R. special, and traveled by way of North Bend to Porcupine, visiting the gold mines, then at Cobalt the silver mines and arriving safely back to Toronto on Sixth-day, Ninth month, staying at the Mossop Hotel.

On the First-day morning attended Maitland Street Adult Class and the Meeting, taking part in the service. As W. G. Brown and others had gone to Lewistown, Niagara, I was not able to pay them another visit. I left Toronto on the evening of the 8th, arriving at New York on the morning of the 9th, when I took up my quarters at the Penington, under the very kind hospitality of thyself and others. Here I spent a most enjoyable time, with Friends and others who were staying there. The social gathering with New York Friends at the Penington was an opportunity I prized, as it was pleasant to renew old acquaintances and to make new ones, also the privilege of attending the Monthly Meeting in Rutherford Place on the Seventh-day afternoon, which I thought was well attended considering the time of the year when so many were out of the city.

In the evening I accompanied Samuel Willets and his wife, to their home at Purchase, for the weekend. On First-day morning I was present at Meeting, after attending the Bible Class, when we experienced the Spirit's power and feeling that my message was acceptably received, some sixty Friends being in attendance. I most regretted the Friends from the opposite Meeting not uniting with us on this occasion. After Meeting I had the pleasure of dining with Charles Purdy and his family, and spending a social afternoon in their company. In the evening Samuel Willets took me to the Wesleyan Chapel, where I had the privilege of taking the service to satisfaction. On the following morning after visiting the day school and witnessing the opening service, and giving a short address to the children, when later in the day I bid farewell to my kind friends, returning to the Penington prior to leaving for home on the Campania on the 16th, Ninth month, with all good wishes of bon voyage. The return passage being as pleasant as the one going out. During the passage I met several pleasant companions, and took the service on board along with a Plymouth Brother on the First-day evening, arriving safely at Liverpool on the morning of the 24th, Ninth month.

Travelling broadens ones vision and enlarges our sympathies towards each other. After again visiting your Meeting I feel sure there is a time not far distant when Friends under whatever

name will be more united than at present. I close with the following lines, which express what I experienced while with you.

Jesus stood amongst us
In his risen power,
The times of worship
Were hallowed hours.
He breathed his Holy Spirit
Into every heart,
Bidding the fears and sorrows
From each soul depart.
Thus with quickening footsteps
We pursue our way,
Watching for the dawning
Of the eternal day.

With remembrances to all Friends.

Thine sincerely,

JOHN ASHWORTH.

LONDON GROVE ACTIVITIES.

A supper was held in the meeting house at London Grove, Pa., Twelfth month 30th, in charge of the Best Interests Committee. Benches were pushed aside, sofa cushions were scattered about and wreaths of laurel transformed the formal old meeting house into a softly-lighted parlor. Three long tables were set in the west end, which is occupied four times a year by the Quarterly Meeting, and a good hot supper was served for twenty-five cents. About fifteen of the young people of the meeting were joyously busy waiting on table until the supplies were exhausted. The purpose of the supper was to make the meeting house more of a community centre, and when over a hundred and fifty persons of all denominations mingled together in happy social converse, the evening was known to be a success. At eight o'clock Henry W. Wilbur spoke on "The Oneness of the World." He said in part, "The old philosophy of a universe at variance with itself is no longer accepted. We know not where the physical leaves off and the mental begins. Our business in life is to drive tandem, not letting one side get away from the other. The law of Evolution is a divine law; only life can beget life, and if you go back far enough you come to the divine life.

"Burbank uses the law of Evolution to manipulate plant life. To create a new type, he transfers the pollen of one on the stigma of another. The same principle acts in creating a new type of man.

"As plants pump carbon out of the air and fill it with oxygen, so anyone who tries to perfect his *own* life, makes the world better. The whole scheme of nature is to leave the world better than it was.

"In the light of recent scientific investigations, such undreamed of forces in nature have been re-

vealed as the pink algae of the artics and the microscopic population of the sea beds. What then must be the divine possibilities in man!

"In the midst of our material civilization, nothing is so vital as an enlarged view of life; and we are dumb before God when we realize the divine purpose which is working out in the universe from the arctic snows and the marvels of the deep to the soul of man."

After leading us out of ourselves to visions far beyond our hopes, Henry Wilbur was forced to hasten to the train. Philip M. Hicks then read "Sonny's Christening," by Ruth McEnery Stuart, which was thoroughly enjoyed by all, and the program was closed with some rhymes appropriate to the occasion.

E. P.

WHITTIER'S TAILOR.

At his home in Germantown, Philadelphia, Twelfth month 26, 1913, died at the age of 77 years, Gustavus Golze. His wife, Margaret Maisch Golze and six children survive him.

He was a tailor, and for many years the best known, in later years perhaps the sole surviving maker of men Friends' plain coats. He was Whittier's tailor not only during his stay in Philadelphia but for years after, as long as Whittier lived. Among Gustavus Golze's papers are many letters from Whittier ordering "a plain coat of substantial black broadcloth, the measure the same as that sent thee a year ago or more, which I suppose thou still hast in thy books." He usually adds, "The one I had last year was a good fit"; sometimes adding, "it might be well to have this a trifle looser—only a trifle, however." The letters never contain any more explicit directions than this, all details and the selection of the material being left to the faithful tailor. There seems never to have been any tryings-on and no returning of goods for alterations. The letters are signed "Thy Friend, John G. Whittier."

THE WINTER INN AT BUCK HILL FALLS.

Few of the regular summer colony at Buck Hill Falls are acquainted with its hills and valleys in their winter garb. Heretofore those who have visited the neighborhood at this season have found a home at the Brewer cottage or at the hotel in Cresco. This year the Inn is being kept open throughout the twelve months.

When we contemplated spending a part of our Christmas holidays at the Inn provisions were made for cold weather and for the most part proved unnecessary as the mercury ranged be-

tween 14 degrees and 32 degrees, and the air is dry compared with that in the latitude of Philadelphia and Baltimore. The men of the party dressed without overcoats and used sweaters in place of the ordinary suit coat.

After four days at the Inn in charge of our most competent and obliging host, Charles N. Thompson, we cannot too enthusiastically urge all who know Buck Hill only in its summer moods to become acquainted with it under winter skies. Those who have a few days or weeks of leisure between this time and the opening of spring would do well to choose the cold, dry mountain air in preference to a southern climate from which travelers necessarily return at some physical risk. The vigor and snap of the air of the hills and the exceptional opportunities for life out of doors coupled with the splendid association at the Inn send one back to work with new energy. The entire management from the Superintendent to those who served in the most menial capacity seemed to find unaffected delight in making our stay pleasurable and comfortable in all ways. The family during the past week included in all twenty-two; seven of these were from New York and were for the most part connected with Columbia University. From Philadelphia came Charles D. Norton, his daughter, Mrs. Jamison, Charles F. Jenkins and Francis. Mr. and Mrs. Kennedy and five interesting boys who came with them by automobile.

Almost the entire party got together daily directly after breakfast and again after dinner to spend the daylight hours in coasting, tobogganing, skiing, snow-shoeing, or sleighing. The snow was of the proper depth and consistency for all of these sports. Those familiar with golf at Buck Hill will recall the last hill leading down to the eighth hole. Starting from its summit the toboggans carried us at top speed to the depression where the old stone fence formerly stood and thence down past the eighth hole, on among the old apple trees almost to the bridge on the Cresco road. Toboggans seem like things alive; at the first hazard the depression is considerable. On several occasions the toboggan with its load of three or four jumped clear of the snow for a leap of ten or twelve feet, lighting again with considerable impact and unslackened speed. Such sport enthuses young and old.

The skis, a Scandinavian device, worn like snow-shoes are built of thin, strong pine, about four inches wide and eight feet long, with up-curving front ends, the feet slipping loosely into leather stirrups. The descent on this treacherous pair of independent coasters keeps all faculties in action; many grotesque tumbles enlivened the

process of final mastery. On the other hand we were surprised to find how easily the novice mastered the use of the regular Indian snow-shoes of woven gut and light ash frames. With them it was possible to roam the woods at will over snow and small undergrowth.

On New Year's Eve a large party gathered round a generous campfire among the hemlocks, cooked supper of bacon, eggs, cocoa, toast etc., and came home at 9 to gather around the fireplace and await the arrival of the New Year.

So much remains unsaid. I can only hope that some who are undecided may take our advice and taste the joys of an old-fashioned winter experience under these ideal circumstances. Happiness and good cheer prevail in the household and among the guests. Newcomers are immediately introduced to the winter mysteries by those who on account of shorter or longer stay assume the office of instructors or hosts. To those who find joy in the language of animal tracks I strongly recommend snow-shoeing through the Buck Hill woods. The season is closed for hunting, but the gun is unnecessary: everywhere the woods folk leave their marks, and if one is alert he may discover the details of a history new to him. Not far from the settlement one investigator found a tree plainly marked by bear scratchings.

The directors of this splendid enterprise at Buck Hill have long since placed our Friendly traveling public in their debt. It seems to me, however, that this new winter season venture is a still more generous contribution, and we were much pleased to find that Friends and others have so quickly answered the invitation. The Inn's register shows a surprising number of guests and indications point to a still larger family during the remaining winter months.

E. C. W.

Why does the word "scab" carry with it an indignity so poignant? To *justify* the scab or to condemn him has no part in the question. It is only sought to explain him and the savage animosities he excites. An engineer upon one of our great structures had a strike. He crushed it with strike-breakers within a week. When the work was done, I asked him about the men who took the places of those who left. "A few of them," he said, "were good fellows, but the bulk of them were skunks." I tried to learn why this impression had been made upon him, but could not get beyond this fact of explosive contempt.

JOHN GRAHAM BROOKS.

In American Syndicalism.

THE CONFERENCE CLASS IN GERMANTOWN.

Our Conference Class of Germantown, Philadelphia, at School House Lane meeting is studying: "The Christian Message from the Days of the Twelfth to the Twentieth Century." During this month (First month) we are studying: "The Christian Message According to Paul." The lessons are divided as follows:

First month 11th—Breaking the Shackles of the Law. Christ's Message for all Races and Peoples.

First month 18th—The Living Christ.

First month 25th—Christianity as a Power to Transform the World Politically.

The class meets in the meeting house at 10. The outline followed was prepared for the Media Conference Class (Orthodox). All are cordially invited to attend.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

THIRD WEEK.

Swarthmore Hall. *Fox and Cromwell.*
(Emmott, Chapters IV and V.)

Second Day:—Deut. 30:6. Whittier, p. 33:4. Emmott, p. 33-35.

What truth was revealed to Margaret Fell as George Fox spoke in the church?

Third Day:—Acts 16:14-15. Whittier, p. 50:1 and 2. Emmott, p. 36-38.

How can our homes become Friendly centers?

Fourth Day:—1 John 5:4. Whittier, p. 50:8. Emmott, p. 38-41.

How did Margaret Fell's imprisonment qualify her for further service?

Fifth Day:—Mark 13:9. Whittier, p. 14:6. Emmott, p. 42-45.

What religious principle made the early Friends so opposed to "hat worship," and the taking of an oath?

Sixth Day:—Mark 12:30. Whittier, p. 35:7. Emmott, p. 46-48.

What was it in Fox that attracted Cromwell?

Seventh Day:—John 13:35. Whittier, p. 41:1. Emmott, p. 48-51.

Consider the spirit of the Friendly fellowship in which some offered to serve imprisonment for others, "body for body."

Other readings.

Webb "Fells of Swarthmore Hall." (Out of print, but found in some libraries.) Harvey, p. 44-50; Wood, Chap. 5; Braithwaite, Chap. 5 and p. 134, 371-2; Jones, Chap 6; Biography, No. 11 (Margaret Fell) and No. 7 (Howgill).

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 10, 1914.

In another column we have the view of a Friend as to what the newspapers are pleased to exploit as the "tax-revolt" and to hail as a harbinger of militant tactics on the part of the woman suffragists in this country. A recent speaker (of limited suffrage sympathies) who is familiar with English conditions says, "The Tax Resistance League in England has nothing to do with the suffrage movement in England. It is a distinct organization, carrying on its activities along well-defined lines and directed by able lawyers, who advise them how far they may go in the infringement of the law without being punished. Nor should people mistake the tax problem as it affects women in this country with the militant movement in England. The two have nothing in common. While I do not care to discuss the taxation problem, in view that it has aroused so much discussion, I do say that nothing but ignorance or a desire to injure the cause can be the motives of such statements."

In a communication welcoming the news from Washington that the effort to segregate colored and white clerks in the Federal Department has been checked, Oswald Garrison Villard, President New York *Evening Post* Company, says, "But if we can rejoice over this reversal of a bad Federal policy, to our shame be it said that segregation goes on apace elsewhere. Nine Southern cities have voted to establish the Ghetto on American soil—though Augusta, to its credit, has just voted down this cruel and un-American proposition. It is a policy dictated by the most selfish of considerations, for it would make the progress of a race in an urban community depend upon land values. For once the commonest excuse for holding the negro down—the false cry of race purity and of social equality—is put aside in favor of this new proposition that the negroes must be confined to a given quarter lest by going elsewhere they depreciate the property of whites. Thus it is laid

down that if a colored man would rise and secure for his children better light, better air, a better home in less crowded and more sanitary quarters, he is thereby committing a social crime; that we must prevent his carrying out an ambition which we applaud in every other American, be he Jew or Gentile, Armenian or Russian, or Pole or German, or pure American. * * * For me it is hard to be patient with this thing called race prejudice because it is never constructive and always destructive; because, since it aims its venom at people who bear the heaviest handicap I know of, its servants are ever unfair and unmanly. In school, it is considered beneath contempt to strike a boy smaller than yourself or one who cannot fight on equal terms. In adult life we have nothing but scorn and contempt for the man who would strike a child, a cripple, or a woman. But a child race! There is nothing you cannot do to it and win applause from the mob. The weaker it is the harder you can hit it. Strip it of its every right so that you have tied its hands behind its back and it is as helpless as the most delicate woman, and that is just the time to hit it again. You may strike below the belt if you please."

Steps to insure perfect freedom of thought and speech for professors of political science in all American universities and colleges were taken by the American Political Science Association at the closing session of the annual meetings in Washington last week. A resolution submitted by Professor Robert C. Brooks, of Swarthmore College, was adopted, providing for appointment of a committee "to examine and report upon the present situation in American educational institutions as to liberty of thought, freedom of speech and security of tenure for teachers of political science."

Since so large a number of the members of our Society of Friends are dwellers in the country and engaged in the occupations of or closely connected with the farm and many of our largest meetings are made up almost or entirely of farm folk, it will be easy for us to make our endeavors in the way of rural welfare of the genuine sort rather than the "uplift" from afar of the church booster and the "sidewalk farmer."

"Common sense," says *The National Stockman and Farmer*, "was never more needed than now in dealing with the problems that confront the farmer. Agriculture is moving at a two-minute gait. The air is full of fool notions about the farmer and his family. A host of uplifters is

hollering about his needs and their desire to do something to make him richer, wiser and happier. Legislation is proposed in his interest which separates him from other citizens and insults him with the offer of special favors or privileges. Practices have grown up in some places which virtually make him an object of charity. All this maudlin sympathy we resent. All these special privilege schemes we deplore and denounce. Let us farmers proclaim our independence throughout the land and insist that only what the welfare of the whole people demands shall be the basis of our State and National agricultural legislation. Let us put all new ideas to the acid test of common sense before we go on record in favor of them. Let us judge our would-be leaders by the amount of gumption they manifest rather than by the strength of their lungs or the beauty of their language. Agricultural insanity is no better than any other insanity. Let's keep our heads level and work for sane progress toward better things."

Dr. Louis N. Robinson's article on "The Whipping Post" in our issue of Eleventh month 29th, was copied in one of the Wilmington, Delaware, newspapers. This has led to Dr. Robinson being invited to undertake, in connection with George B. Miller, a campaign for the abolition of the whipping post.

ASSOCIATION OF FRIENDS' SCHOOLS.

The winter meeting of the Association of Friends' School will be held on Seventh-day, First month 10th, at 10 a. m., at Friends' Central School, 15th and Race Streets, Philadelphia. After a short business meeting, three Round Tables will be held simultaneously. I. The Teaching of Grammar, lead by Thomas H. Briggs, of Teachers' College, New York. II. English in the Primary Grades, Sarah M. Mott, Ethical Culture School, New York. III. Report of World's Congress on School Hygiene, William Elmer Barrett.

At 11.30, an address will be given by Charles K. Taylor, chairman of Moral and Social Education, Home and School League, Philadelphia.

THE NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE.

The annual meeting of the National Association for the Advancement of Colored People, an advance notice of which we gave last week, held

its first day's sessions in the United Charities Building, New York City, First month 5th. Farm segregation, as the newest and most pressing development of the Negro problem in the South, was the main topic of the public conference. Dr. W. E. B. DuBois, the Association's director of publicity and research, was the first to spread the facts of the situation in the North. He attacked the position of Clarence Poe, editor of *The Progressive Farmer*, one of the chief supporters of the idea of farm segregation, saying that this plan to limit the Negro's activities was largely because of his progress in agriculture and property in land. He said that twenty-five years ago those at work on the Negro problem said: "Take the Negro out of politics. Train him for work, particularly for farm work. The result will be the disappearance of the Negro problem." He then gave statistics showing that the Negro has submitted to practical disfranchisement through a large part of the South, and to complete social discrimination against him, to gain the chance for education and independent support. The result is that Negro schools have been neglected, a large proportion of the Negro children are not in school, there has been a quiet but determined opposition to the success of the higher schools for Negroes, and in the industrial and agricultural field the Negro has had to contend against tremendous odds. So long as the Negro accepted education as training to work for the white man there was no trouble, but when he began to work for himself, and to work for himself successfully, efforts began to be made that would limit his activities and check his progress.

Mrs. Belle C. LaFollette told of the growing movement to institute public segregation of Negroes in Washington, and of the alleged trials of segregation in government departments. She spoke of the good qualities of the Negroes as citizens as she had observed them: their ambition, their willingness to work, their love of home and their natural cheerfulness.

At the business session of the Association the reports of committees showed a healthy growth during the year. There are branch associations in cities from the Atlantic to the Pacific coast, with 1900 new members, making the total membership about 3000. The total contributions during the year amounted to almost \$14,000, an increase of 100 per cent. over the previous year.

The following were elected as directors: Elbridge L. Adams, Hutchins C. Bishop, W. H. Brooks, Dr. W. E. B. DuBois, Florence Kelley, Charles Edward Russell, and John G. Underhill, of New York, Mary White Ovington, of Brooklyn, and Jane Addams and Dr. C. E. Bentley of Chicago.

THE BANKER'S SERVICE.

In *Harper's Weekly* for January 3rd, Louis D. Brandeis deals very effectively with the claim of J. P. Morgan & Co., that the bankers have assisted in the establishment of all the great industries. He shows that the industries were established by daring innovators, and after they were established and prosperous, banks took them over and often greatly enlarged their capitalization. We are rapidly coming to the appreciation of the fact that enlarging capitalization, while it enriches the capitalizers, often results merely in the impoverishment of the rest of us. J. R. S.

A FRIENDS' VIEW OF THE "TAX-REVOLT."

[A letter in the Philadelphia *Public Ledger*.]

In to-day's *Public Ledger*, under the heading "Nation's Women Begin Tax Revolt," my name is used, with a number of others, as "heartily indorsing Doctor Shaw's protest." I desire to say that my name is used without my knowledge or consent. And further, I distinctly differ from our honored president in thinking that her action in refusing to fill out her personal property blanks is a desirable thing to do.

The history of women's suffrage in the United States in the last two years shows that such tactics are unnecessary and unjustifiable. In that short time four States and one Territory have granted suffrage to their women. A special committee on women's suffrage has also been appointed in the United States Senate, and only a couple of weeks ago a three days' hearing was given on this subject by one of the most important committees of Congress. Furthermore the State of Pennsylvania has begun to move, and has taken the first step of the three necessary to give the vote to women in this State. In my opinion the women of this country have no excuse for resorting to nagging methods, for most of the men have shown themselves courteous and open to argument along constitutional lines.

To prove ourselves wanting in loyalty to our Government and understanding of the principles of good citizenship seems to me a poor beginning for demanding the franchise, and I am sure Doctor Shaw's recommendation is contrary to the sentiment of the great body of suffragettes.

DR. ELEANOR C. JONES.

CALENDAR OF NEW YORK FRIENDS.

The general effect of the 1914 calendar issue by New York Monthly Meeting is very pleasing. The heading reads, "New York Monthly Meeting, the Religious Society of Friends, 15th street and Rutherford Place, N. Y., 110 Schermerhorn

Street, Brooklyn." Under the heading is a finely executed photographic bird's-eye view of Swarthmore College. The clear black and white of the photograph, toning down to gray in the sky and foreground, harmonizes well with the soft gray of the calendar sheets, which are eight and a half by six and a half inches in size, with large white figures showing clearly on the gray background. Meeting days are indicated by gray figures on a white square, and the bottom of the sheet contains further information about the various meetings held during the month.

GOLDEN WEDDING AT FISHERTOWN.

Dunnings Creek Friends, Fishertown, Bedford County, Pa., spent one of the pleasantest days of their history on Second-day, the 22d, in celebrating the fiftieth anniversary of the marriage of two of the highly esteemed members of their meeting, Uriah and Hannah M. Blackburn. The real anniversary day was the 24th, but for the accommodation of some guests who were expected to be present, as well as to suit other circumstances, the former date was chosen for the exercises.

When the matter of this celebration was suggested some weeks ago, it met with unanimous approval among Friends, and in order to relieve the aged bridal couple as much as possible from the work, worry and responsibility of the affair, it was decided to hold it in the meeting house rather than at their home.

A committee was duly appointed by the monthly meeting to make preparations for the occasion and to have charge of affairs generally, and everything necessary to the success of the same seems to have had careful attention. A sumptuous turkey dinner was planned, prepared and spread by women Friends of the meeting, who are somewhat skilled in that line of work, and who were ably assisted by the "sterner sex" who most obediently took charge of the manual labor and defraying of expenses.

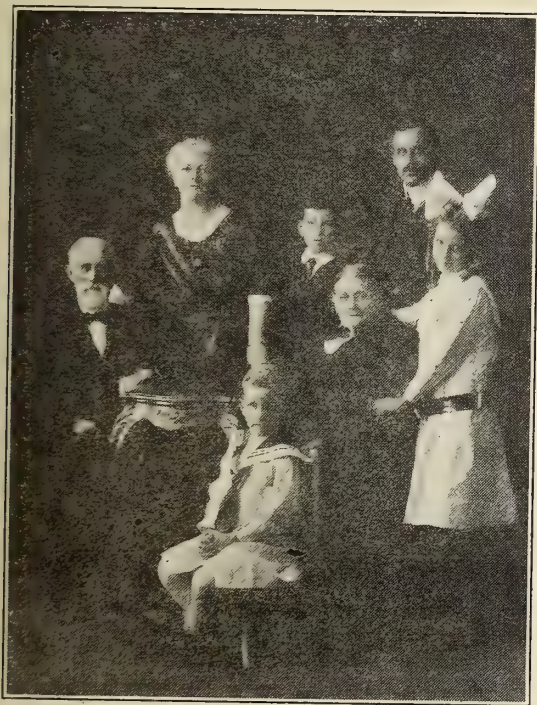
The schoolroom on second floor of the meeting house afforded excellent quarters for dining hall, and while dinner was in course of preparation here the company was gathering in the room below and enjoying a social conversation.

Promptly at high noon dinner was announced, and about eighty-five persons responded to the call. This number included the members of Dunnings Creek meeting generally, a number of neighbors from the vicinity of the meeting and some friends and relatives from distant places.

Charles G. and Maria Cleaver, who are among the very few elderly members of this meeting, were very welcome guests on this occasion, the

former being a paralytic who has been housed up for many months and the latter being the only living sister of the groom of fifty years. Their presence, therefore, meant a great deal in the general fitness of things as well as to their own pleasure.

On the conclusion of dinner at two o'clock all repaired to the assembly room below, and on being called to order by the superintendent of the First-day school a short literary program was taken up, which consisted of singing, recitations, readings and addresses. Dr. Albert E. Blackburn, of Philadelphia, who is an only son of Uriah and Hannah above named, being present with his little



URIAH AND HANNAH BLACKBURN.
DR. A. E. BLACKBURN AND FAMILY.

family, took an important part in these exercises by delivering a brief and excellent address on what the occasion meant to his parents and to his own family. His remarks were eloquent in the feelings of gratitude which accompanied them.

Thomas P. Beckley, of Pleasantville, a lifelong personal friend of Uriah's, and Professor J. Anson Wright, of Bedford, some of whose ancestors were Friends, also gave talks that were full of interest and which were shaped to fit the occasion in a way that but few, if any, others could have done.

Recitations by the Blackburn grandchildren and others and the reading of a poem by Anna D. Blackburn were all good features of the program. A remarkable interest was shown by all present in every part of the day's exercises, and this was

given expression when in closing all arose to their feet while many sang "Blest be the tie that binds."

E. H. B.

THE MILLVILLE MEETINGS.

The mid-winter series of meetings held at Millville, Pa., has once more been recorded with events of the past. We were much favored to have Isaac Wilson with us the entire time.

The First-day morning meeting was largely attended. As there was no service in either of the other churches in town, at that hour, a goodly number of their members met with us. The following morning, also, witnessed a fair attendance, for the busy Christmas season.

Of his mature thought and experience Isaac was led to give feelingly and acceptably, as was attested by the close attention and beautiful order of the assembly.

No attempt is here made to quote his words or reach a just report of his exercises; but only a little summing up of impressions that linger.

We know another cannot do the work assigned to our hands, in temporal affairs, they may aid in various ways, but we must labor for daily support and necessities that insure growth and happiness in life and home.

There is great need of watchfulness that we do not set our feet in ways that end in disappointment and unrest. Just so in the development and richness of the higher, spiritual life. Let there be an awakening and questioning as to the course and purpose of our individual lives, in the social, business and religious callings of our day and time. Am I filling the measure of my capabilities and requirements, not hiding my light or opportunity under various excuses or coverings comparable to the "bushel," but placing it in a position to chase away the darkness or cause for stumbling in another's pathway?

Ella Wheeler Wilcox has summed up the real condition that leads to the higher and better life, through which come peace and true enjoyment, as many of us interpret it. She says, "Nobody else can atone for the paths my feet have trod, but I know by the love in my heart I can make it right with God." And again, "I have love in my heart for God and man, and I think that is all one needs."

If gifted and qualified humanity would live up to the best that is in it, if "love to God and love to man" was the controlling force, and ruled the thought and actions of all in civic and governmental power, temptation would not meet the in-

nocent and unsuspecting on every hand, sorrow and grievances would not enter so many homes.

There is cause for thankfulness, however, that the spirit of justice, and rule of right in principle and practice, is being more strongly and generally upheld by men and women in authority, individually and as organizations. Right living is a conquering force, that will insure the blessing of God's unfailing promises.

In order to adjust the time of the Monthly Meeting so as to accord with the temporary change in time of holding the Half Yearly Meeting, Seventh-day evening was decided upon. This proved unsatisfactory in some respects. Friends living at a distance, the older members in town, and the business people employed in the evening, could not be there.

The reading and answering of the Queries according to the new order of discipline during the different business sessions, elicited considerable expression. Under the first condition of the fifth Query, the subject of licensing for the selling of liquor was introduced. A plea was made by some of the young men present that all temperance forces, regardless of party or plan, respond to the call for co-operation, and join in the effort now being made to make our own Columbia County dry.

Managers of companies and plants that employ hundreds and thousands of men have been stirred to action and are urging and combining to this end.

The subject of a permanent change in the time of holding these semi-annual meetings was considered, resulting in the decision that our next Sixth month series be held at the usual time.

Near the closing of the last session allusion was made to the vacancies caused by death and other circumstances, within a few days over a year. Nine of our members, most of whom had passed the threescore and ten years, have crossed to the other side. Two of these were faithfully serving in the capacity of elders; two in like manner as overseers; one, the mother of young children who, it would seem, had great need of her; all filling their places and bearing a full share of responsibility as they saw and felt it.

A few moments of tender, expressive silence was followed by Isaac Wilson in beautiful reference to those who have served their day, and an offering of thanksgiving and praise to the Giver of all, that we had so long been sharers of their lives, their labor, and their love.

Under a sense of the Divine presence, and with the bounds of fellowship more closely drawn, the service of the meeting was ended. K.

Millville, Pa., First month 2, 1914.

FRIENDS' ASSOCIATION NOTES,

The first meeting of the Lincoln, Va., Young Friends' Association, was held on the afternoon of Eleventh month 23d. Laura Hoge opened the meeting by reading the 91st Psalm. This was followed by singing "Stand Up For Jesus." The following officers were appointed for the ensuing year, Henry B. Taylor, president; Shirley Piggett, vice-president; Caroline T. Pancoast, secretary; Gertrude Birdsall, treasurer. Current Events were given by Sarah T. Shoemaker. Lena Nichols read two selections entitled "Wasted Time," and "The Secrets of a Happy Day." The question for the afternoon was, "Some Community Problems and Suggestions as to Their Solution," and was discussed by H. B. Taylor, Prof. Sorley, Mary T. Shoemaker, Geo. Hoge and others. A committee was appointed to formulate a plan for a union of churches on neighborhood problems. After singing "Only Remembered by What We Have Done," and a few minutes' silence, the meeting adjourned.

CAROLINE T. PANCOAST.

At Byberry, Philadelphia, at the meeting house on the 4th, Edwin K. Bonner presided. Current Events were given by Gertrude Tomlinson. Arabella Carter gave a very interesting address on her recent visit to the Five Years' Meeting of the Orthodox Friends held at Indianapolis, Ind. She felt there was no difference in essentials only in non-essentials of the two branches. Next meeting Second month 1st.

ANNA B. HAWKINS.

The second meeting of the Pasadena Young Friends' Association was held First-day afternoon, Twelfth month 7th, at the home of John E. and Howard H. Carpenter in Altadena, whither the members and the guests of the Association went directly from the meeting for worship. After an hour or two of social converse, during which lunch was served, the meeting was called to order by the president, Benjamin G. Brown.

Edgar Haight opened the exercises by reading a portion of the 14th Chapter of John.

The minutes of the preceding meeting were read and with one correction made, were approved.

A report from the convention for the State-wide prohibition amendment to the Constitution was given by our delegate thereto—Mary H. Carpenter.

A report from Esther K. Smedley, secretary of the General Conference of Friends' Associa-

tions, brought forth valuable comments.

The program consisted entirely of articles pertaining to peace, the subject selected for the afternoon.

A paper compiled from "Peace and War," a book written by the late John Jackson, of Sharon, Pa., was prepared and read by Matilda Garrigues.

Longfellow's poem, "The Arsenal at Springfield," was read by Eleanor K. Brown.

A paper entitled "The World's Peace from a Club Woman's Viewpoint," was read by Frances K. Walter.

The program was closed by a discussion pertinent to the subject of the day and the articles read. Many beautiful and edifying thoughts, original or quoted, were expressed. The trend of thought being that in the last analysis, the responsibility rests upon the individual.

Extracted from the minutes.

ANNA WALTER SPEAKMAN.

Horsham, Pa., Friends' Association was opened

Twelfth month 7th, with Benjamin Park reading the 28th Chapter of Proverbs. After reading of the minutes, Edith Hallowell and Martha Wood gave their reports of the General Conference of Friends' Associations.

Hannah P. Williams read an article giving the history of the Nobel Peace Prize. Wm. Satterthwaite, Sr., and Rebecca Jarrett gave important Current Events of the past month.

"Home Duties" from the sermons of Samuel Levick was read by Catharine F. Smith.

Florence Conrad Griscom's paper on "Know Ye the Truth and the Truth Shall Make You Free," was listened to with rapt attention. She analyzed each word of her text and urged everyone to have the desire for truth that will give them freedom from ignorance, a wrong conception of life, indifference, partial knowledge and prejudice.

After sentiments the Association adjourned to First month 4th, 1914.

WALTER PAXSON.

MARRIAGES.

ELLINGSWORTH-CONARD.—At Friends' Meeting House, Camden, Del., under care of Camden Monthly Meeting, Twelfth month 31st, Margaret W. Conard, daughter of Augustus B. (deceased) and Rebecca M. Conard, and John R. Ellingsworth, of near Dover, Delaware.

WEBSTER-GAUSE.—At Meadow Brook Farm, the home of the bride's parents, near Quarryville, Pa., Tenth month 2d, 1913, by Friends' ceremony, Samuel Conard Webster, youngest son of the late Jesse and Ellen Conard Webster, and Jessie Walton Gause, daughter of Whitson and Mary Walton Gause, all of Caln Quarterly Meeting. Residence, Coatesville, Pa.

WALTON-KINSEY.—At the home of the bride's parents, Willow Grove, Pa., Twelfth month 27th, 1913, under the care of Makefield Monthly Meeting, Emma Deborah, daughter of Charles S. and Henrietta S. Kinsey, and Lewis Brosius Walton, of Minneapolis, Minn., son of Dora E. and the late Joseph S. Walton, of George School, Pa.

BIRTHS.

BORAM.—At Markleville, Indiana, Twelfth month 9th, to Emmett R. and Blanche Rogers Boram, a son, who is named Robert Allen Boram.

FUSSELL.—Twelfth month 24th, 1913, to Henry M. Fussell, Jr., and Constance de L. Morley Fussell, of Rose Valley, near Moylan, Delaware

County, Pa., a son, who has been named Henry Moore Fussell, 3d.

CLEVENGER.—Near Winchester, Va., Twelfth month 11th, 1913, to Denny D. and Edith M. Clevenger, of Hopewell Monthly Meeting of Friends, a daughter, named Evangeline Clevenger.

DEATHS.

HELLER.—At her home in Millville, Pa., Twelfth month 15th, 1913, Susan W. Heller, aged 79 years, 10 months and 5 days, a lifelong member of the monthly meeting held at the above named place. Her husband, Dr. Abia P. Heller, died several years ago. Two sons survive—Sherman, of Chicago, and Frank, of Millville.

KESTER.—At the residence of his son in Bloomsburg, Pa., Fifth month 20th, 1913, Benjamin F. Kester, a member of the monthly meeting held at Millville, Pa., in his 80th year. Interment at Millville.

MICKLE.—At Swarthmore, Pa., Twelfth month 6th, 1913, George Miller, son of Joseph E. and Hannah J. Mickle, in his 27th year. He was a young man of unusual attainments; among his schoolmates and youthful comrades he was highly esteemed, not only for his kind and affectionate disposition, but for his orderly life, actuated by moral and religious principles, which has left a lasting impression. When quite young he was afflicted with an incurable disease that

gradually made inroad upon the physical body until death released him. His last illness brought much suffering which was patiently borne, and he often gave evidence by gentle and tender expressions to those who ministered to his wants that all was well with him.

SMITH.—At the home of her daughter, Elizabeth Crain, Hoopes-ton, Ill., Twelfth month 19th, 1913, Mary G. Smith, a widely known Friends' minister. An account of her life will be given next week.

SMEDLEY.—At his home in Willis-town, Chester County, Pa., Twelfth month 28th, 1913, Wilmer E. Smedley, aged 54 years, served a well spent life of love and service. Generous and hospitable, the welcome to his home was felt by all who entered therein. He was an upright and conscientious man, true to his instincts of life, and could not deviate therefrom. He was an elder of Goshen Monthly Meeting and also held several positions of trust in that body. He was a loving husband and father and leaves to mourn for him a wife and two children, Alice E. and Thomas D., who were untiring in their love and devotion. It was seen what place he filled in the hearts of those who knew him by the large concourse that gathered at his funeral, held at his home, First month 1st, 1914; also by those who spoke of the value and example of such a life. He was interred at Willis-town Friends' Burial Grounds, where he had devoted much time and care to

make it as it is, a beautiful resting place for our loved ones.

“Finished his work, has gone to rest,
Life’s battle fought and won,
Heard from the throne the Master’s voice,
My son, well done, well done.”

SMITH.—Mary Isabell Smith, daughter of Susan B and the late Joseph Smith, after a long illness, born with great patience and fortitude, entered into the light Twelfth month 17th, 1913, at her home in Lambertville, N. J.

If we were asked to name the most prominent virtue in our friend’s character, we would answer her desire to help others. This beautiful quality was pre-eminent in the home, where her active brain and skilful hands anticipated and carried out everything that tended to the satisfaction and comfort of the family, especially her dear mother, who, nearing the sunset of life, survives her.

This spirit of helpfulness, reaching out into the broader field of civic work, will be greatly missed in the several

associations of which she was a valued member.

And extending beyond the limits of the home circle and the boundaries of the town in which she resided, one of the last acts of love and helpfulness that she was able to perform was that of packing and forwarding a large box of clothing, etc., to the Laing School (colored) at Mt. Pleasant, S. C.

Deeds like these sanctify the memory of our friend whom Divine Providence has removed from our midst.

“Let us be patient, these severe afflictions

Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

“There is no death, what seems so is transition.

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.”

JONES.—Twelfth month 5th, 1913, at his home in Plymouth Township, Montgomery County, Pa., John M. Jones, after months of patient suffering, passed on to the realms of higher rewards, aged 69 years. He

was a lifelong member of the Society of Friends and served his meeting on many appointments, being an elder of Gwynedd Monthly Meeting at the time of his death. Truly it might be said that his was an unselfish life well lived.

WEINMAN.—Twelfth month 5th, 1913, at the home of her daughter in Harrisburg, Pa., Susan E. Weinman, in her 74th year. This Friend had left her home in Millville to spend the winter, but was taken severely ill soon after reaching her destination, and lived but five days. Her remains were taken to Millville for interment. She was an overseer in the monthly meeting held in her home place. Her husband died last spring. Three sons and two daughters survive.

NOTES AND ANNOUNCEMENTS.

Farmers’ Week at the Pennsylvania State College was established in 1905. It is held during the Christmas holidays, so that there will be room while the students are taking their vacation, for all the farmers who can arrange to do so go to school and learn how to make their farms more productive. During the week beginning Twelfth month 29th, 1913, there was a full program with a great variety of subjects. Among the instructors we note two Friends. Robert Pyle, of West Grove, gave valuable suggestions concerning rose growing, both under glass and in the field. Chester J. Tyson, of Guernsey, Adams County, talked about apples, giving helpful hints concerning picking and preparing them for market.



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We will send FRIENDS’ INTELLIGENCER one year, with any of the Periodicals named below, for the amount stated “for both.”

WEEKLIES		MONTHLIES	
Periodicals	Price for Both	Periodicals	Price for Both
Springfield Republican, (\$1) . . .	\$3.00	Country Life in America, (\$4) . . .	\$6.00
Literary Digest, (\$3)	5.00	Review of Reviews, (\$3)	3.75
Christian Register, (\$3)	5.00	Present Day Papers, (\$1.50)	3.50
Scientific American, (\$3)	4.70	Scribner’s Magazine, (\$3)	5.00
Sunday School Times, (\$1)	2.95	The Century Magazine, (\$4)	5.50
Journal of Education, (\$2.50)	4.45	Harper’s Magazine, (\$4)	5.50
The Outlook, (\$3.)	5.00	North American Review, (\$5)	6.70
The Youths’ Companion, (\$2)		St. Nicholas, (\$3)	4.70
New Subscriptions	4.00	Lippincott’s Magazine, (2.50)	3.85
Renewals	4.00	Scattered Seeds, (\$50)	2.40
		Advocate of Peace, (\$1)	2.80
		American Magazine, (\$1.50)	3.25

Persons wishing other periodicals than those named above should write to us and we will give price.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting \$2.00 from the rate given under the heading “price for both.”

Robert Pyle wrote from Pennsylvania State College First month 1st: “On my way up here I stopped over at Harrisburg and called on George Chambers and Walter Heacock, who took me around to see the abandoned library building which was proposed for a meeting house. It is a neat, compact, brick building of one and a half stories, with a lot in back, and would, I suppose, comfortably seat 100 people or more. It is just off one of the main streets, less than a block from the central open square and quite as near the river front. But they have abandoned for the present the idea of a purchase (unless they find a fairy godfather), because they have captured at a reasonable rental a very suitable room in the second story (and the entire second story) of the ‘Academy of Medicine,’ located half-way between Capitol Hill and the river front. It has now seventy-five chairs and room

for more, stereopticon attachment and a good caterer very near. They propose holding meetings for worship there regularly, besides having monthly social occasions. The average First-day attendance is from 8 to 12, but when speakers are announced it increases to 60 or 75. They promise to make visitors most welcome."

A very successful entertainment was given Christmas Eve by the members of the First-day school at Benjaminsville, Ill., at the meeting house. It was a cantata, "Santa Claus and Company." There were thirty in the production, mostly children from four to fifteen years of age. They all took a great interest in spite of the weather, a great deal of the time being very disagreeable for practicing. We also had a large Christmas tree. An oyster and chicken pie supper was given Twelfth month 31st, the proceeds to go to the First-day school.

At the after-meeting conference at Race Street, Philadelphia, last First-day R. Barclay Spicer spoke on Worldly Religion. It was decided to continue the discussion on the subject thus introduced to next First-day, the 11th. The conference is at 11.45 a. m.; the meeting for worship at 10.30.

J. Dunbar Wright will give a lecture for the benefit of the Friends' Employment Society in the meeting house, 221 East Fifteenth Street, New York, on Sixth-day evening, the 16th, at 8.30 p. m. His subject is "Glimpses of the East and West," visiting Yellowstone Park, Canadian Rockies, Honolulu, Japan, China, Ceylon, Suez Canal, the Nile, Tunesia and Algeria. The pictures are unusually beautiful and the lecture full of interest from beginning to end. Admission, 50 cents.

On the evening of Monthly Meeting, the 10th, at 8 p. m., in the New York Meeting House, there will be a meeting in the interests of the "Sojourner Truth" House for Delinquent Girls. The speakers will be Miss Elizabeth Walton, Mrs. A. S. Reed, chairman and secretary of the association, and Miss Grasse, of the Brooklyn Juvenile Court.

On Second-day evening, Twelfth month 22d, the Wilmington First-day

School held its annual Christmas party. As soon as the children gathered they were given materials to make decorations for the tree—stockings, popcorn, bags, etc. Then they trimmed the tree, and afterwards the lights were turned very low, and a tiny tree, lit with colored electric bulbs, and bags of candy was brought in by "Santa Claus," and he and the children danced around it and received gifts from its boughs. Recitations from some of the younger children followed, and a drill by older girls. There were many donations of groceries, toys and clothing received for the Thomas Garrett Kindergarten and other charities, and each child brought something useful in the true Christmas spirit of giving. The large tree was sent to the Free Kindergarten of our Philanthropic Committee. Some dresses made by girls of Caroline Cooper's sewing class and dolls dressed by other classes were also donated. A happy Christmas feeling pervaded the party, in which old and young equally shares.

LAURA MOORE WEBB.

In the death notice of Rachel R. S. Conrad, in last week's issue, it was stated that she was a member of Plymouth Meeting. Her certificate was moved to Philadelphia Monthly Meeting held at Race Street, and for several years she had been an elder of that body.

Mary H. Whitson wrote from Pasadena, Cal., Twelfth month 22d: "We were three nights on the way here, with one entire day on the brink of the marvelous canyon. We left there in a blinding storm and woke next morning in the wide Mojave desert, with sand, brush and cactus stretching away to the treeless brown mountains on every side. Finally we descended into the land of palms, roses, vineyards and beautiful orange groves. Thee asked what happened when the snow subsided at Colorado Springs. It did not subside. We left it there, ten days after it fell; dry pavements between perpendicular banks of snow, which appeared to be slowly sinking into the earth."

Pittsburgh Friends held their third First-day meeting for this season on the 4th. Notwithstanding the bad weather, one dozen Friends were present. James Thorburn and Harold Trent favored us with good sermons.

TWO POINTS OF VIEW

Last year one of our Monthly Meetings made a special effort to secure new subscribers for the "Intelligencer" and sent us quite a number at reduced rates. This year we are asked to drop seven of these because "they think \$2.00 is more than the paper is worth, as they seldom get it read." The next mail brought us a letter renewing a subscription and adding: "The 'Intelligencer' constantly grows in interest and usefulness, always coming to me as a benediction. I should miss it sorely were I deprived of it." A day or two later came this note: "My copy of 'Intelligencer' for Twelfth month 27th failed to reach me. I am 81 years old and enjoy reading the 'Intelligencer' very much; I cannot miss a single issue."

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FAIRHILL BURVING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

The next Quaker Round Table meeting is to take place on Sixth-day the 16th, at 8 p. m., at 5716 Rippey Street, East End, the home of S. P. S. Ellis.

We note the following in *The News*, of Joliet, Ill.:

The Quakers are good folks, proud of their belief, and pleased with their brethren. In Joliet they meet in a social way, informally, at some convenient time and place, to tell Quaker stories, to exhibit Quaker workmanship, and to read Quaker literature. It makes them feel better and more kindly a long time.

To these meetings they invite all Quakers and all of those who came from Quaker families, Orthodox or Hicksite. On Wednesday evening, December 17, they meet again at the Business Women's Club for a 50-cent supper at 6 o'clock, when the dishes are warm and at their best.

All are urged to come and to bring in their fellow Quakers and become better acquainted.

On this occasion Charles E. Beals, of Evanston, a member of the Society of Friends, and a writer with Rabbi Hirsch and Jenkins Lloyd Jones in good work, will talk on the influence of Quakerism in the social and economic problems of the world. Mr. and Mrs. H. M. Crosbie will give further information, and perform further services for the meeting. Friends at *The News* office will help them when the spirit moves.

Friend Beals is the secretary of the Chicago Peace Society, and also manager for the western division of the National Peace Society.

Friends of Fishertown, Pa., have for some time taken quite an interest in building up a good library. This year at Christmas time, each member of meeting who felt like doing so was asked to contribute a book. So much interest was taken, and the large number of books added has encouraged us to try the same plan again. M. N. B.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m.; 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day, 10.30 a. m.

FRANKFORD, Phila.: Unity and Wain Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 11 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FIRST MONTH 9TH (6TH-DAY).

—Thornbury Young Friends' Association, at home of Jacob and Ada Temple.

FIRST MONTH 10TH (7TH-DAY).

—Association Friends' Schools, Philadelphia Friends' Central School, 10 a. m.

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—Monthly Meeting, New York, Rutherford Place, 2 p. m. Afterward, meeting in interest of the Sojourner Truth House for delinquent colored girls; address by Colored Probation officer.

FIRST MONTH 11TH (1ST-DAY).

—Pilgrimage of New York Friends (both meetings) to Chappaqua Orthodox meeting house), New York, 11 a. m. Conference, afternoon, monthly meeting following.

—At 17th Street and Girard Ave., Philadelphia, Young People's meeting, 4 p. m.

—Conference Class, Germantown, Philadelphia, School House Lane (and Greene Street) meeting house. General topic: "The Christian Messages from Days of the Twelve to To-day." Topic for the month: "The Message According to Paul." For the day: "Breaking the Shackles of the Law. Christ's Messages to All Races and Peoples." 10 a. m.

—At Race Street, Philadelphia, after-meeting conference, the discussion on Worldly Religion, opened last week by R. Barclay Spicer, will be continued, the subject being further presented by the same speaker.

FIRST MONTH 16TH (6TH-DAY.)

—Pittsburgh Quaker Round Table will meet at the home of Samuel P. S. Ellis, 57 Rippey Street, East End, at 8 p. m.

—In New York, benefit Friends' Employment Society, 221 East Fifteenth Street, "Glimpses East and West," by I. Dunbar Wright, 8.30 p. m.

FIRST MONTH 18TH (1ST-DAY).

At Schuylkill (Phoenixville, (Pa.), Visiting Committee Philadelphia Quarterly Meeting, 10.30 a. m.

—Young Friends of Philadelphia Association, at Woodstown, N. J., at 10 a. m. and in afternoon.

—At Race Street, Phila., President Swain of Swarthmore College, will attend meeting 10.30 a. m. and address the after-meeting conference at 11.45.

FIRST MONTH 19TH (2D-DAY.)

—Fairfax Quarterly Meeting at Waterford, Va.

FIRST MONTH 20TH (3D-DAY.)

—Western Quarterly Meeting, London Grove, Pa.

FIRST MONTH 22D (5TH-DAY.)

—Calm Quarterly Meeting at Christiansburg, Pa.

FIRST MONTH 24TH (7TH-DAY.)

—Westbury Quarterly Meeting in New York.



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WINTER AT BUCK HILL

The Christmas-New Year week's merry makers
have gone and we have settled down to "the even
tenor of our way." The "even tenor" includes
tobogganing, skiing, coasting and sleighing, out-
of-doors, and a comfortable gathering place for all
inside. The gathering place is the Exchange,
heated by steam, lighted by electricity, but illumi-
nated by the genial open-fire-place. More people
should know this fire-place and its magic qualities.
The definition of fire-place in the lexicon of heat-
ing engineers is "a device designed to take every
unit of heat from a room and with the aid of a
wood fire concentrate it upon one's face to the
great discomfort of the rest of one's body." Those
engineers do not know our magic fire-place. It
seems to cast its warmth upon the hearts of those
who sit 'round it and to coax forth joke and jest
and talk worth while.

Amongst the arrivals of the week was a party
of five from our sister (elder sister) winter resort
—Atlantic City. They had all heard of snow—
some of the older ones had gotten it from their fore-
fathers and they had told the younger ones. Its a
real treat to see them enjoy *our* snow, and they
seem to like the fire-place too.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Secret Inn (verse)	33
The World Peace Foundation	33
Curtis' Orations	35
Pioneer Friends	36
One and the Other	37
Emerson's Journal	37
Friends in Cincinnati	38
Burlington First-day School Union .	38
Home Reading for First-day Schools .	39
Daily Readings, etc.	39
Editorial	40
A Conference of Membership Committees	40
In Baltimore	41
The Whipping Post in Delaware . .	41
Ford Industrial Conditions	42
Pilgrimage to Chappaqua Meeting (Orthodox)	42
In Norway and Finland	43
At Pennsylvania Farmers' Week . .	43
Mary G. Smith	43
Association of Friends' Schools . .	44
The Fellowship Club	45
George School	45
Friends' Association Notes	45
Births	46
Marriages	46
Deaths	46
Notes and Announcements	46
Calendar	47

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Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIRST MONTH 17, 1914.

{ Volume LXXI.
Number 3.

I have nothing to say against open-mindedness. It is a good antidote to bigotry. In its place it is wholesome. But I am insurgent against regarding this as an adequate substitute for positive knowledge, positive beliefs, positive loyalties, positive affections, positive duties, and a positive gospel.

WILLIAM G. ELIOT, JR.

THE SECRET INN.

"The kingdom is within you."

Enough of dreams! No longer mock
The burdened hearts of men!
Not on the cloud, but on the rock,
Build thou thy faith again.
Oh, range no more the realms of air,
Stoop to the glen-bound streams.
Thy hope was all too like despair:
Enough, enough of dreams.

An earth-born creed? We may not praise
The Eternal's lowly house;
Yet through the rude beams may we gaze,
And the interwoven boughs,
If on the little Child thou shine,
Whom, though we dream no more,
Here, in the heart's hushed Palestine,
The magi still adore.

A lowly creed, a wayside inn
For wayfarers! Oh, come,
Now that the long dark hours begin,
Lead thou the nations home!
Shine on the little roof, fair star,
The thatch in silver steep,
That kings may come to it from afar,
And the shepherds from their sheep.

ALFRED NOYES.

THE WORLD PEACE FOUNDATION.

New England has for almost a century led the United States in the great movement for the peace and better organization of the world, which has now become the commanding cause of the age. Indeed it may be questioned whether any other part of the world, of equal size and population, has contributed an equal number of eminent workers to the cause, or exercised so large an influence. The peace movement as an organized movement did not begin in New England. It began in the city of New York, where David Low Dodge, in 1815, founded the New York Peace Society, the first peace society in the world. But the Massachusetts Peace Society was organized

the same year, through the initiative of Noah Worcester; and the previous year, 1814, Worcester had published in Boston his "Solemn Review of the Custom of War," which had a vastly larger circulation and exerted a vastly larger influence than the two works published by Dodge in the years immediately preceding the founding of the New York Peace Society. Indeed no impeachment of the war system ever made up to that time had been so widely read or produced so profound an impression as this famous pamphlet by Noah Worcester, which to-day, after a century, by its clear statement of the problem and its constructive statesmanship, is still an up-to-date tract. Worcester's "Friend of Peace" was the first regular peace journal in the world. The Massachusetts Peace Society almost instantly became a larger, more active, and more influential organization than the New York Peace Society, numbering in its membership, which quickly passed the thousand mark, the leading men of the State; and the American Peace Society, formed in New York in 1828 through a federation of the various existing societies, may be considered more truly its lineal descendant than that of any other body, for it made the most important contribution to the new union. By this time there were peace societies in every New England State. The Connecticut Peace Society had become a very large society; and the headquarters of the American Peace Society were in 1835 moved from New York to Hartford, remaining there for two years, when they were removed to Boston, which has ever since remained the centre of the peace movement in America.

William Ladd is one of the noblest and most significant figures in the whole history. Every distinguishing feature of the Hague program of our own time—the complete idea of an official Congress of the Nations, which should develop and codify international law and create a Supreme Court of the Nations for its interpretation and administration, supplanting the war system of the nations by the system of justice—was fully worked out by him two generations ago, and untiringly expounded by him to legislative committees, upon the platform, through the press, and in essays of such cogency, prophecy, and sweep that as one reads them to-day they seem practically contemporaneous.

The international peace congresses practically

originated with the American Peace Society in Boston, although the first suggestion to the Society came from Joseph Sturge of England, then visiting Boston. This was in 1841, the first Congress taking place in London two years later. More than half of the thirty-seven American delegates present at that first Congress were New Englanders.

The new World Peace Foundation, which owes its origin to Edwin Ginn, is rooted in rich soil and finds itself in tonic air. The peculiar interest of Mr. Ginn's benefaction is in its service for the distinctly educational side of the peace work, its direct provision for public enlightenment upon the waste and folly of war and the means to supplant it by institutions of international justice and order.

Precisely the aim and effort of the Peace Societies, it will be said; and that is essentially true. The difference is mainly in method. Mr. Ginn is a strong believer in the Peace Societies, is himself a vice-president, as I am, of the American Peace Society. He believes that many great lines of the agitation can be successfully carried out only by large popular bodies of friends of the cause leagued together. But he believes that other things can be most efficiently done by a smaller body of experts, and that the larger popular bodies will immensely gain through the co-operation of the smaller, more closely organized institution and the material and instrumentalities which it can better supply.

There is perhaps no greater good which Mr. Ginn's generous founding of the World Peace Foundation is likely to do for the Peace Societies than its prompting to larger generosity toward the treasuries of those societies by their members and patrons. Many of these are very wealthy men; yet it has to be said that the annual resources of the American Peace Society, after nearly a century, are but little more than a third of the \$50,000 which Mr. Ginn is to devote annually to the work of the World Peace Foundation. A hundred books, a hundred speakers, a hundred teachers, a hundred journals, a hundred conventions and congresses should be provided for to-morrow where there is one to-day. Happily it is not in America alone that the friends of peace are alive to the necessity of better organization and larger resources. In England the same feeling is finding strong expression from strong men. One of the most energetic expressions was in a recent speech by Sir William Mather at a great meeting of the Peace Society in London.

President David Starr Jordan, of Stanford University, whose books upon "The Blood of the Nations" and "The Human Harvest" express so

powerfully and startlingly his sense of the monstrous and intolerable ravages of war, has been profoundly interested in the plan for the World Peace Foundation from the time he learned of its proposal. He has already rendered the Foundation immense practical service; and, onerous as are his duties at the head of his great institution, he will give the work earnest and regular attention, it is hoped ever more and more, inspiring and controlling especially the efforts in schools and universities. Mr. John R. Mott, whose devoted and enthusiastic work in organizing and guiding the World's Student Christian Federation has so won the hearts of young men and made him a conspicuous international figure, will direct the affiliation with the Foundation of young men's organizations of many kinds. Professor James Brown Scott will counsel and co-operate in matters touching legislation and international law. Mr. James A. Macdonald, whose vigorous and independent editorship has won for the *Toronto Globe* a place in Canada not unlike that of the *Springfield Republican* and the *Manchester Guardian* in the United States and England, will devote himself largely, and enlist others to devote themselves, to this great work through the press.

There is a splendid lot of peace literature in the world, but comparatively little of it is accessible in cheap and tasteful form. So we started upon the publication of our International Library, which we hope will help, being careful not to duplicate the splendid work of President Butler and his helpers in the Conciliation Association.

Mr. Ginn has recognized the great need of work among the women's organizations; and has secured an accomplished and devoted woman, Mrs. Anna Sturges Duryea, to give her time expressly to work among women's clubs and other societies, going to various parts of the country to address clubs, sending literature, and doing work of all sorts in that field, which is so important—Ruskin's word about it and the no less memorable word of Justice Brewer will be remembered—and which for the most part has been so sadly neglected by us in our organized peace efforts.

Mr. Ginn became warmly interested in the work of Fraulein Eckstein, of Boston, known to many in connection with her famous petition to the last Hague Conference in behalf of international arbitration, for which petition she collected two million signatures, and two years ago he provided for her giving all her time to similar work with reference to the next Hague Conference. She has held meetings in many Continental cities; and in the city of Munich alone she secured 125,000 signatures to her arbitration petition. The best service of this great petition—although as a

demonstration of public sentiment it is certainly most effective—is its educational service; it compels every person who signs at least to focus his mind definitely on our cause, and constantly proves a provocation to serious reading and study.

Work in the churches has not been neglected. Three years ago we secured a visit to this country from the eloquent Rev. Walter Walsh, of Dundee, Scotland, the author of "The Moral Damage of War"; and his impassioned addresses created such deep interest and won for him so many friends that when he came again last year for another two months' campaign he had a yet warmer welcome and yet larger success. We shall arrange for similar visits from other leading British preachers and for missions of American preachers to England. Men like Charles E. Jefferson, Charles F. Dole, Charles R. Brown, and Frederick Lynch surely have a message for England as for America, and would surely have warm welcome there. It is high time altogether that we had a broad and influential international exchange service for peace education, as we already have made so good a beginning at such exchange in our university world.

Such are some of the good undertakings and achievements of the World Peace Foundation. They are certainly good auguries. The Foundation already has commodious headquarters at 29A Beacon Street, Boston, with Mr. Arthur W. Allen the assistant treasurer in charge of the bureau, massing and classifying useful information for all who care to come for it and sending out books and pamphlets to every part of the country and of the world. The Foundation will co-operate heartily with all good existing agencies, provide them with material, and supplement their efforts as it can; and it will open new lines of work where these are clearly needed. Its distinct field is the educational field. It is a Foundation of Peace; and by the spoken word and the printed page it will endeavor to carry our message into every place where men study and think and make public opinion and make laws. It is first an American work; but it will unite itself with those in England and Germany and elsewhere who are promoting the same great international ends. Its parish is the world; but it counts it as not the least of its inspirations and benedictions that it was cradled and is centred here in Channing's and Sumner's New England. EDWIN D. MEAD,

Secretary World Peace Foundation.

The Six Nations Indians have been celebrating the semi-centennial of the laying of the cornerstone of their Council House, on the reserve near

Brantford, Ontario, Canada. In 1863 they numbered 2,635, and now they have reached a total of 4,108, or an increase of 75 per cent. It's the only known case of the kind on this continent and speaks well for Canadian treatment of her former allies.—*St. Thomas Daily Times.*

CURTIS' ORATIONS.

[A letter in the Philadelphia *Public Ledger*, First month 12th.]

My attention has been called to an article regarding George William Curtis' methods of preparing his orations, in which the Hon. Chauncey M. Depew is quoted as authority for the statement that Mr. Curtis always required at least three months for the preparation of one of his biographic or historic addresses.

I knew George William Curtis well for many years, having become personally acquainted with him in 1859, when I was a very young man, and from the circumstances of our meeting in the strenuous anti-slavery times, I became somewhat intimately associated with him and closely followed his career until his death in 1892.

There can be no doubt that his eloquent and highly finished addresses, which are models of literary style, were most carefully and deliberately prepared, but that he invariably required at least three months for preparation is, I have reason to believe, a quite inaccurate statement. I would instance his oration on Charles Sumner, delivered Sixth month 9th, 1874, before the Legislature of Massachusetts. Mr. Sumner died Third month 12th of that year, and it is hardly likely that application was made to Mr. Curtis immediately after his death. I would also call especial attention to his great address on Wendell Phillips, before the municipal authorities of Boston, Fourth month 18th, 1884, Mr. Phillips having died Second month 2d, two and a half months before; and again, it is most improbable that the invitation from the municipal authorities came until after a few weeks had elapsed. The oration on Garfield is a still more striking instance. President Garfield died Ninth month 19, 1881, and Mr. Curtis' admirable oration was pronounced the day of his burial, just one week after, Ninth month 26th.

Such corrections may not be considered worth while at this late day, but as one of the comparatively few survivors, who were favored with Mr. Curtis' friendship, I feel best satisfied to place them on record, and I choose the *Public Ledger* because it is my usual method of communication among the daily press.

Attention may also properly be called to the well attested fact that on occasions Mr. Curtis made most admirable and eloquent impromptu speeches, as witness his thrilling address in the Republican Convention at Chicago in 1884, which nominated James G. Blaine for President. After the venerable Joshua R. Giddings had attempted to address the convention, and could not obtain the floor and was about to leave the meeting in utter discouragement, Mr. Curtis sprung upon his seat, and delivered a thrilling address which commanded the rapt attention of the large body, and vindicated Mr. Giddings' position. Blaine, however, was nominated, and defeated. From that time Mr. Curtis was known as an independent in politics and continued as he had previously been, the acknowledged leader of civil service reform in the nation.

I may add that Mr. Curtis' oration on James Russell Lowell, delivered Second month 22d, 1892, the last he ever delivered, was most kindly sent me by him in his own personal copy in advance of publication, so that I might read it at a meeting of a local literary club a few days afterward.

I look upon George William Curtis as the Sir Philip Sidney of his time—the first gentleman of the era. He not only represented the highest standards of public and private duty, but coupled therewith was the sweetest, gentlest spirit conceivable in a human being. I have known many men whose standards of Christian life were considered the highest, but I can recall not one of so gentle and refined spirit and manner. Most Christian men in their stern devotion to duty are sometimes forgetful of the feelings of others. I cannot conceive that George William Curtis ever hurt the feelings of any one in his long career. In his lifelong devotion to Christian duty he was ever thoughtful of others to an extent that I have never seen equaled in man, nor surpassed in woman, and when I remember his possession of broad scholarship and the rarest literary tastes, coupled with the refinement and gentleness of his manner and spirit towards every one with whom he came in contact, I can but place him in a niche apart from all other men I have known.

I recall that when, many years ago, Mr. Curtis delivered his address in New York on Sir Philip Sidney, Mr. Beecher arose at the close and asked permission to say a few words. He then spoke in substance as follows:

I am sadly puzzled. I came here this evening to listen to an address by George William Curtis on Sir Philip Sidney, and as the delivery progressed I became sadly bewildered. Was it indeed an address on Sir Philip Sidney by George William Curtis to which I was listening, or was it an address by Sir Philip Sidney on George William

Curtis? I cannot solve the problem satisfactorily to myself, and I leave it with you.

That I have strayed from the special object of my letter is due to my interest in the general subject and the saintly nature of the character thus imperfectly delineated.

ISAAC H. CLOTHIER.

PIONEER FRIENDS.

Anna M. Jackson writes that New York Yearly Meeting's Committee on Isolated Members has had many interesting replies to the letter sent out.

We quote from two of them: "I often long for a quiet hour in worship with our own Society of Friends and when East do not miss an opportunity. Two years ago when I was East I made quite a serious objection to being called 'isolated,' but my words seemed to have not much weight. However, I greatly object to being classed as an 'isolated Friend' as I am in no sense 'isolated.' I am simply living in the far West (Des Moines, Iowa), away from my own religious society, yet always keeping my membership and interest in it. The term 'isolated' has been used by Friends for so many years they do not realize the way it sounds and is interpreted by outside people. Other religious societies have members living away from their churches, yet they do not term them 'isolated' as though they were living with Robinson Crusoe on a desert island or were feared as a lot of lepers living isolated from all others. I think it is time for the Society of Friends to wake up and adopt the term used by other churches."

"I was very glad to receive your letter and remember with great pleasure our Sunday School class—wish you had one now and that I could be a member of it. Even though I am so little associated with Friends I am one at heart and can never be changed. In looking up what other churches use for their members far away, I find the Presbyterian Church of Brooklyn which I used to attend very often when East, having very intimate Friends who belong there, use the term 'non-resident members with whom the church is in communication' and they have members in California. I want our Friends to be a little progressive and not have outsiders feel that their terms are quaint. I hope you will be successful in having 'isolated' blotted out forever."

[The committees of our various meetings having a concern for those members who are far from other Friends would be very glad of an adjective that would express just what is meant.

There are perhaps more Friends away from their home meetings, living in the vicinity of other meetings which they attend with more or less regularity, than there are living too far from any meeting to be able to attend at all. The word "isolated" is understood to mean—out of reach of any Friends' meeting. Who will give us a term that conveys this thought? It must be short enough to use as part of the name of a committee. "Far away" would not exactly meet the requirements, for there are Friends living in New York and Pennsylvania who are "Isolated," that is, twenty miles or more from a meeting, but who cannot be said to be "far away" from Friends.—ELIZABETH LLOYD.]

ONE AND THE OTHER.

"Wasn't that a beautiful sermon," said One, as they met in the lobby of the Meeting House.

"Yes," said the Other, "that's what I call a botanical sermon. It is beautiful, but I prefer the geographical variety."

"Botanical?" said One, "what does thee mean? I don't recollect anything botanical about it."

"Why," said the Other, "I call it botanical because it reminds me of a tree. I suppose I might as well call it zoological, as it also reminds me of the squirrel running up the tree."

"I'm afraid thee's flippant," said One. "It was a beautiful sermon, full of good thoughts."

"It was," said the Other, "but so is a tree beautiful, and I love to watch an agile squirrel jumping about from branch to branch. I'm not saying anything against the sermon, I'm merely classifying it. Botanical sermons suit some people better, but geographical sermons are more to my taste, that's all."

"What's the difference?"

"The difference is this: in the botanical sermon the squirrel runs up the tree until he comes to a branch; he goes out on the branch till he comes to a twig and out the twig as far as it will hold him, and then he jumps to another branch and follows that for a while, and so on. By zig-zagging across and up and down he may, at length, get to the top of the tree, or back to the main stem from which he started, or you may lose him altogether in the thick foliage. At any rate, while you admire his grace and skill and rapidity of motion, you can't help wondering what he is after and if he himself knows where he is going. Your interest in him doesn't last long, and presently you leave him to his gyrations and attend to your own more interesting affairs,

"Now take your geographical sermon. That starts you out on a stream of thought. It may be augmented by other streams that flow into it, and occasionally you are taken to the source of one of these and brought back to the main stream again, and on, arriving at some important place. You may find the landing place interesting enough to detain you, or you may find yourself filled with a desire to continue the journey by yourself to see what other great towns lie along the stream, or to reach the ultimate ocean into which all streams flow. However that may be, you feel that you are going somewhere and that you arrive somewhere, while the squirrel, for all you know, is still skipping about from bough to bough, a fascinating little body whose orbit no man can calculate."

"I see," said One, "and I think it is a pretty good classification. But the geographical sermon is very rare in our meetings, isn't it?"

"Yes," said the Other, "that's because it's more difficult; but here is where the figure fails. It is really easier to float down stream than to climb a tree—and yet, to a squirrel, the tree is more attractive. I guess the difference is in the preacher. The botanical preacher has a ready tongue. He starts it up the tree and lets it run and it never goes straight up. The geographical preacher has a thinking mind which pilots him steadily along the widening stream to a sure destination."

"Very good," said One. "One kind of preacher has beautiful thoughts, but it is his tongue that leads. The other kind may have beautiful forms of expression or awkward forms, but whatever the form, it is his thought that leads. The one is discursive and inefficient, the other is direct and telling. Now I come to think about it, although I enjoyed the beautiful sermon this morning, I haven't an idea of just what the Friend was driving at."

"So haven't I," said the Other, "and that is why I prefer the geographical variety."

EMERSON'S JOURNAL.

These intimate records from Emerson's own pen* will soon be all before the public;—one more volume will complete the set. This ninth volume reveals the sage's deep interest in public affairs,—the Kansas-Nebraska bill, John Brown's raid, Lincoln's election, and in leading men of the time.

Here are the usual speculations, half-thoughts and dreams, like those we enjoyed in the earlier volumes; and records of elaborate and varied

*JOURNALS of Ralph Waldo Emerson, 1855-1863. Vol. IX. (Boston: Houghton Mifflin Co.)

readings, as in 1861, Oriental, Latin, and old English authors; in 1862, Pindar, Cicero, Raleigh, Evelyn Borrow, Cuvier,—showing the peaceful interests that cheered his quieter hours in days that tried men's souls. It is fine to read Emerson's warm admiration for his neighbor Bronson Alcott. And here is one of his word-pictures of Thoreau: "There came Henry with music-book under his arm, to press flowers in; with telescope in his pocket to see the birds, and microscope to count stamens; with a diary, jack-knife and twine; in stout shoes, and strong gray trousers, ready to brave the shrub-oaks and smilax, and to climb the tree for a hawk's nest."

The whole of the thick volume is rich in all manner of wisdom and beauty. J. R. H.

FRIENDS IN CINCINNATI.

During the holidays, Dr. Thomas A. Jenkins, of Chicago University, attended the convention in Cincinnati of the Central Division of the Modern Language Association of which he is president, and before which he delivered a scholarly address on "Scholarship and Public Spirit." Our friends, Robert and Grace Brown, of 223 Woolper Avenue, Clifton, Cincinnati, O., who have been eager to gather together the Friends of Cincinnati in an informal meeting, grasped the opportunity of Dr. Jenkins' presence in the city to hold a meeting at their home. Fifteen Friends and Friendly people responded to the postal card invitation sent out by the hosts. Most of them remember with pleasure the days when the Friends' Association flourished in Cincinnati under the encouragement of R. Barclay Spicer. A few of the company had never met the others before and had no idea there were so many Friends of our branch in the city. Dr. Jenkins read selected portions of the address on "What Quakerism Offers the Young Person" which he had prepared for the Benjaminsville Camp, and added some further remarks concerning the little meeting and First-day School in Chicago, which has so remarkably increased in interest in the last few years. He then called on Edith M. Winder to speak a word concerning the Outline of Reading which has been sent out in pamphlet form to all Western Friends except members of other Yearly Meetings living in California. This list was so large the edition of 1500 copies would not supply them. However, all those who take the *Intelligencer* may find the Outline therefrom week to week. The secretary also spoke of the service rendered to the cause by the camp last summer, and announced that arrangements are being made for a series of conferences

meetings early in Seventh month, on the occasion of a visit of several young English Friends to this country. Robert Brown then spoke of their desire to have the group meet again in about a month to talk over a plan for regular meetings. These will be partly social and partly for conference on matters of interest to Friends, probably preceded by a short period of worship. It was thought best not to decide on any definite plan at this time because several interested people were not able to be present owing to the short notice given of the meeting. During the social hour following, simple refreshments were served and an opportunity given for further acquaintance of the Cincinnati group with the visitors and each other. The prospect of meeting regularly at this home in beautiful Clifton, is an extremely pleasant one for Cincinnati Friends. It is a new home on a hill overlooking a most attractive stretch of country among the high hills around the city. The house is flooded with sunshine from the south and artistically finished and furnished largely through the skill of the owners' own hands. A cordial welcome awaits any Friends there who happen to be traveling through the city. Such hospitality reminds one of the days of Swarthmore Hall and the Fell family. With a home like this in every city open to Friends, the extension of the Quaker message would go on much more rapidly.

We hope to hear reports of the progress of the Cincinnati group through Grace Brown from time to time.

BURLINGTON FIRST-DAY SCHOOL UNION.

Burlington First-day School Union met at Crosswicks, N. J., Twelfth month 13th. The meeting was small, although the day was a fine one. The reports from the five schools were interesting and those from Trenton and Crosswicks very encouraging. Some of the children have been doing work outside the First-day school for hospitals and the Friends' Neighborhood Guild. At Trenton some of the smaller children pasted pictures on a screen to be used to shield the bed of some child in one of the hospitals. At Crosswicks the children have been meeting on a week-day afternoon to dress dolls for the Friends' Neighborhood Guild. The younger children made scrap books and paper dolls for a hospital in Philadelphia. This work is directed by teachers of the F. D. S. and is much enjoyed by the children.

The country First-day schools find that with the coming of winter there is a decrease in attendance.

There was discussion in the meeting of how to use the Bible in F. D. S. work—how to reconcile its teaching with modern life. It should be read

to help form our ideals—no other book can give us so much. Industrial conditions are the cry of to-day. The churches make little appeal to people who have real bread-and-butter problems.

The children entertained us with their exercises in the afternoon. Adelaide Gunberling gave a review of a book dealing with the question of Peace. We had with us Rachel Knight, who read to us a connected narrative of the personality and life of Jesus, told interestingly and vividly.

Our next union will meet at Trenton in Third month.

HOME READING FOR FIRST-DAY SCHOOLS.

[From a paper read at Concord First-day School Union by Annie Hillborn, describing a course of home reading that is being tested in Swarthmore First-day School.]

The reading course will offer something for every grade suited to the student's development. The three primary grades (three to eight years) aim to teach the children that God is our loving Father, that all things are possible to him, that he provides for all, and everything works with him for good. The material for primary grades consists of nature stories, object lessons, stories of Jesus' early life, a few Old Testament stories and kindergarten manual work. Home reading suggested in connection with this: First chapters of "Jesus, the Carpenter of Nazareth" (published by Scribners); "Among the Night People," by Clara D. Pearson.

The junior grade (nine to twelve years) aims to awaken interest in the Bible and so to deepen the child's impulse to do right. The class work comprises a general view of the Old Testament, some New Testament lessons, memory work. Suggested home reading: Selections from Moulton's Old and New Testament Stories; probably also one of Dr. Grenfell's books, or something to awaken the missionary spirit in the child.

Intermediate grade (thirteen to seventeen years). The aim is to teach God as a character former, as seen in the lives of great men and women. Lesson material, great characters of the Old and New Testament, and the study of some modern characters. Home reading: "Life of Florence Nightingale, by Laura E. Richards (for girls); Life of David Livingstone, by Vantier Golding (for boys); "God's Troubadors," by Sophie Jewett; "Greyfriars Bobby," by Eleanor Atkinson; Emmott's "Story of Quakerism" (the chapters on George Fox, Elizabeth Fry, John Woolman).

Senior grade (seventeen years and over). The aim is to make Christianity a living force. Class work should include Burton and Stevens' "Har-

mony of the Gospels." Home reading: "The Song of Our Syrian Guest"; "Religions of the World," by Burrell.

Normal Class (for teacher training). Home reading: "The Making of a Teacher," Brumbaugh; "Who Wrote the Bible," Washington Gladden; "The Child and His Religion," George E. Dawson.

This is the course of home reading that is chosen by Swarthmore First-day School's executive committee for their school. Others doubtless could make selections of books especially suited to their needs, but whatever methods we use, the thing to bear in mind is that we *must* gain efficiency if we expect to be forceful. It was their earnestness, and the spirit in which the early Friends *lived* their religion, that attracted thoughtful people to their fold. It will be the same with us as soon as we are a living force.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

FOURTH WEEK.

Persecutions.

(Emmott, Chap. VI and VIII.)

Second-day:—John 15:18-19. Whittier, p. 46:1. Emmott, p. 52-56.

How far has the spirit of Christ entered into the treatment of prisoners since the Seventeenth Century?

Third-day:—Rom. 14:13. Whittier, p. 39:5. Emmott, p. 57-60.

What is the greatest evil in your community and what is being done to correct it?

Fourth-day:—2 Cor. 4:8-9. Whittier, p. 40:8. Emmott, p. 72-74.

Why were the Quakers suspected of being "Fifth Monarchy" men? (See Conventicle Act in any English History.)

Fifth-day:—Acts 5:29. Whittier, p. 20: last. Emmott, p. 77-79.

What did a meeting mean to them, that they were ready to risk their lives to hold it?

Sixth-day:—2 Tim. 1:8. Whittier, p. 30:4. Emmott, p. 80-82.

What did the Friends do for England by persistency in holding meetings?

Seventh-day:—1 Cor. 16:13. Whittier, p. 14:3. Emmott, p. 82-84.

Do we as Friends inspire our children with the joy of the faithful performance of duty?

Other Readings.

Braithwaite, Chaps. 6, 8, 9, 10; Harvey, Chap. 5 and 6, Wood, Chap. 6; Jones, (see Contents).

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 17, 1914.

"Twentieth Century Christianity," by Charles W. Eliot, President Emeritus of Harvard University, has been published in pamphlet form in Boston by the American Unitarian Association. The Philadelphia *Public Ledger* in its Sunday edition of the 11th reproduces this pamphlet in full, with a display heading and a large picture of President Eliot seated in his study reading, making in all nearly a full page. This reaches hundreds of persons who seldom or never go inside of a church. The heading, in large type, says: "The Thought of God as Monarch is Inconsistent with the Revelation of Him through the Achievements of Natural Science." The following paragraphs will give a good idea of the tenor of the article:

"Thoughtful people have dismissed the anthropomorphic ideas of God as monarch, king, or Lord of Hosts, with all the imperial and feudal-system ideas of God which have so long prevailed not only among the masses of mankind, but among the intellectual leaders of the race. No ideas about God have changed so much, however, as the ideas about Him as creator."

"The Creator is for modern men a sleepless, active energy and will, which yesterday, to-day, and forever actuates all things, as the human spirit actuates its own body, so small and yet so inconceivably complex."

"The thought of God as monarch or king is inconsistent with the nineteenth-century revelation of Him through the achievements of natural science. He now appears as incessant workman, as universal servant, as tireless, omniscient energizer. Is this thought of God unchristian? Not if we accept literally two sublime sentences in the New Testament, one uttered by Jesus and the other by Paul,—'God is a spirit, and they that worship Him must worship Him in spirit and in truth,' and 'In Him we live and move and have our being.'"

Several years ago a wise committee of West Chester Meeting invited some twenty of their leading elderly members to be photographed in their regular seats in the "gallery." This picture, showing a typical group of Friends, several of whom are no longer living, possesses unique value, and will grow more precious with the passing years.

We would urge Friends in every meeting to secure such group-photographs of their older members, and to do so at the earliest possible moment; delay means the absence from such a picture of Friends whom death calls away when we least expect it.

A CONFERENCE OF MEMBERSHIP COMMITTEES.

Swarthmore Monthly Meeting is one of the largest and liveliest meetings in our Society. It has a Membership Committee of over thirty members (divided into several sub-committees) and there is so much interest taken in its work that there is generally a waiting list of Friends who would like to serve on it. The most recent activity of this committee was to invite the membership committees of all the monthly meetings composing Concord Quarterly Meeting to send at least three delegates to a Conference of Membership Committees, to be held in Whittier House, Swarthmore, on the afternoon of Seventh-day, the 10th. This was to be followed by a public meeting in the evening. Delegates were invited to stay to supper and remain over night, if possible, with the purpose of attending Swarthmore Meeting the next morning. The invitation was broad enough to include visiting committees, "best interests" committees, etc. All the meetings appointed delegates, and a number of visitors who were not delegates attended the afternoon conference, there being perhaps fifty of us in all.

Each committee gave a report of the kind of work it has been doing. The one thing that all have done is to visit members who have attended meeting irregularly or not at all, endeavoring to arouse their interest in the meeting. Letters of various kinds, appealing in various ways, have been sent to the membership generally. Several committees stated that ministers from other meetings had been invited to attend meeting on certain days, general notice being given that such were expected on the dates specified. Especial efforts have been made to visit Friends who were sick. Members of other meetings residing in the neighborhood have been asked to attend and to bring their certificates. Newcomers in the neighborhood, non-members as well as members of our

Society, have been assured of a cordial welcome, Friendly literature has been distributed, etc. In several of the meetings the work of the committees has resulted in increased attendance and interest. Arrangements have been made to have the various helpful suggestions in these reports embodied in one leaflet for distribution by the Central Bureau to our meetings generally.

The delegates had been assigned to various Friends in Swarthmore to be taken care of. Each family acting as host brought a basket supper for themselves and their guests and the chairs were arranged in groups while supper was eaten. Coffee, cocoa and ice cream were served to all by the younger members of the meeting. After supper song books were distributed, and with George B. Miller, of Wilmington, as leader, accompanied by Professor Battin on his violin, there was an hour of very enjoyable singing in which most of those present joined.

In the evening Whittier House was filled. The general subject of the afternoon was continued, the principal speakers being Jane P. Rushmore, Jesse H. Holmes and Henry W. Wilbur. Both afternoon and evening emphasis was laid upon the importance of giving Friends' message for today to all who are willing to listen. If this message is given with clearness and power the result will inevitably be an increase of membership, but the essential thing is the spreading of the message.

Several of the visitors remained overnight and attended the Swarthmore First-day School and meeting. The school is very large, having a number of classes which are accommodated in the class rooms of Whittier House and in the meeting house adjoining. Besides many children's classes there are three adult classes; one of these is Mrs. Collins' Bible class; then there is the "Men's class" for the discussion of present-day social problems, and a third class for those whose members prefer to give their time on First-day morning to questions that they feel are of "a more religious nature." For the first year or two of its existence the Men's class was true to its name, but now a few women who are interested in social problems also attend it. The subject for the morning in this class was "The Monroe Doctrine," on which Dr. Hull gave an able talk in which he opposed the perpetuation of this doctrine. A brief but animated discussion followed. Next week some member of the class will give us reasons in favor of the Monroe doctrine. There were nearly thirty men in the class and less than a dozen women.

In the meeting for worship that followed the large house was filled. The attendance of college students is voluntary, but they composed about

half of the meeting. Several helpful messages were given, including an original poem by Edgar Zavitz, of Coldstream, Ontario, commemorating the hundred years of peace between Canada and the United States. The visitors from other meetings who remained overnight felt that during this hour they had received inspiration for renewed effort.

ELIZABETH LLOYD.

IN BALTIMORE.

In the series of meetings held by the Advancement Committee at Park Avenue Meeting House, Baltimore, on the message of Friends for this day, the address on First-day, the 18th, will be by President Swain, of Swarthmore College, on "Truth and Religion," 8 p. m.

These meetings are held especially for the purpose of spreading a knowledge of our principles and testimonies. It is believed by members of Baltimore Meeting that the message of Friends will appeal to those who value a free and developing interpretation of religion.

THE WHIPPING POST IN DELAWARE!

It has been thought an opportune time in Delaware to start a campaign to create sufficient sentiment against the whipping post that the law will be repealed at the next session of the legislature which convenes in January, 1915. The subject of Delaware's whipping post has become national in its discussion since Representative Evans' attempt in Congress to have the Federal Government interfere in Delaware. The fight is a rather difficult one to make because the Governor of the State, its representative in Congress and a majority, if not all, of the judges of the Superior Court defend the infliction of lashes as a punishment. Their chief argument is that it has a deterrent effect upon the person contemplating a crime.

Facts, however, hardly substantiate their claims. A Washington paper this week reports the conviction of a colored man for stealing a horse and carriage, and the sentence imposed was two years in the workhouse and twenty lashes. This man had just served one year and had been flogged at the commencement of his term for larceny. He evidently was not deterred very much. The public report shows 483 more arrests in 1913 than in 1912. There is no sign in this of crime diminishing in this city on account of the whipping post.

The Philanthropic Committee of Friends of the meeting at Fourth and West Streets has determined to get behind this movement and has ar-

ranged for a public conference on the subject to be held at the meeting house on First-day, First month 18th, at 2 p. m., Dr. Louis N. Robinson, Professor of Economics at Swarthmore College, will address the meeting. His subject will be: "Of What Value is Delaware's Whipping Post?" There will be present at the meeting other prominent opponents of this mode of punishment who will enter in the discussion after the address.

I was very much interested in the article of Dr. Louis N. Robinson, of Swarthmore, in the *Intelligencer* of Eleventh month 29th, in relation to the existence of the whipping post as a means of punishment for offenders—in the State of Delaware. And am now more pleased to be informed, through the same source, that he and George B. Miller, of Wilmington, are about to begin a campaign for its abolition in that State. I heartily wish them success.

It has always seemed to me that it is a great reproach upon the intelligence and humanity of this time and age to maintain such a practice as seems so brutal and so offensive to our finer sense. It leaves very little for a man or woman to commence life upon, that is worth having, after being subjected to such a degrading ordeal.

I hope I may live to see the time that nowhere in our land may such a revolting spectacle be witnessed as this practice presents. S. M. C.

FORD INDUSTRIAL CONDITIONS.

Henry Ford announces that his corporation will give ten million dollars—or nearly half the profits on automobiles made by the Ford Company during 1913—to their employees.

This amount is to be distributed during this year, the smallest increase to the lowest paid workman being over \$2.50 per week, while those in more responsible positions receive larger amounts.

It is interesting to note that many critics object because this new wage will make discontented employees in other factories. It is noteworthy that women employees will share little in this good fortune; that Mr. Ford says women are not so efficient as men, and that while most of the present female employees will be retained, that new employees will all be boys and men. Mr. Ford says:

"It is not, I may emphasize, an increase in wages. It is a system of profit sharing which we have carefully worked out, and which, we believe, will be successful in operation.

"Our scheme is to distribute among our employees about one-half of the year's profits. Our men have been efficient and faithful, and we believe they should share in what this means to us.

"At the same time, mind you, we have always paid good wages. Our lowest wage at present is \$2.34 per day. The lowest we pay girls who work in our factory is \$12.50 a week. The work they do is mostly making magnets—all light work.

"We have never had any difficulty in getting plenty of labor, and we have never had any labor trouble.

"Except for supplying a hospital and six emergency or first-aid stations, in our works, to which twelve physicians are attached, we have never attempted to do anything for our employees in the line of what is commonly regarded as social improvement work—I mean by that, we are not in the habit of founding 'institutions' for them.

"One reason is we do not believe in paternalism. We consider our employees as independent beings, and we do not believe they would relish paternalism any more than we.

"We are shortening the length of a day from nine to eight hours. We shall get increased efficiency and the men will feel a keener interest in their work.

"If you expect to get anything out of a man nowadays you must pay him well. If you want the best there is in him, you must make it really worth his while. You must give him something to live for.

"I do not believe in prolonging the conditions which ever since the civil war have been developing into a curse upon the country, and which in these last few years have caused the Federal Government to step in and make war upon big corporations. You know what I mean—the conditions which have built up a few millionaires and actually pauperized millions or kept them poor. They are out of date.

"I believe it is better for the nation, and far better for humanity, that between 20,000 and 30,000 people should be contented and well fed than that a few millionaires should be made."

The Ford Company will secure probably ten million dollars worth of publicity through the announcement of their profit-sharing—but as half that which they make is promised to their workmen, I ask the *Intelligencer* to help advertise by inserting these comments.

New York City.

WILL WALTER JACKSON.

PILGRIMAGE TO CHAPPAQUA MEETING (ORTHODOX).

A pilgrimage of unusual inspiration and power was made by Friends of both Branches to Chappaqua Meeting (Orthodox) on First-day, First month 11th. The conference was planned by the Joint Fellowship Committee of New York,—a committee enlarged from the original Fellowship Committee, which was composed of a small group of concerned Friends from the two Branches in New York, to include members of the "Groups" from the outlying Meetings of both Branches which met in a "Joint Group Conference" in New York last winter.

About a hundred Friends assembled for the meeting for worship at 11 a. m. Dr. Augustus T.

Murray of Leland Stanford University was present. His message was based on the command of Jesus to his future disciples, as they cast their nets by the seashore—"Follow Me"; and of his later reproof to that disciple who asked "Lord, what is this man to do?" in his reply "What is *that* to thee? Follow *thou* Me." Such was the call to each individual in this day,—a call which if followed led into the larger and fuller life,—and our clear duty was to heed it and concern ourselves with nothing else. Other messages spoke of the earnest longing of Jesus, who "stood at the door and knocked" to enter in and claim the all of ourselves to a life of higher and richer service.

At the noon hour, Friends enjoyed a "community lunch," and then went for brisk walks over the surrounding snow-covered hills. At 2 p. m., they reassembled in the First-day School room for a conference on the subject "Of What Use Is My Own Religion?" The discussion of this was opened by Dr. Murray, and further participated in at length by a large number of Friends. The thoughts expressed were in the main as follows: That religion was as elemental as life itself, expressing itself in degrees, according to the height attained in personal experience, in a more rational understanding of the proper adjustment and emphasis to be placed upon life's values,—in the mastery of "things," in a greater sense of love and human brotherhood, expressed in acts of self-forgetfulness and devotion to the needs of others, and in a greater sense of personal communion with God.

The conference lasted an hour and a half, when Friends adjourned to convene the session of Chapqua Monthly Meeting, to which the visiting Friends were invited.

IN NORWAY AND FINLAND.

Effie L. Danforth McAfee, of Mount Vernon, N. Y., visited the *Intelligencer* office on her way home from George School, where she had been giving talks on Norway and Finland. While in these countries last fall it was her privilege to give two addresses on the Society of Friends and its message. In Norway her address was given in the Nobel Salon at the invitation of the Storthing. One of those in the audience which she addressed at Helsingfors, Finland, was Matilda Wrede, who had visited prisons for twenty years until forbidden by the Russian Government. At the close of the meeting she told the speaker that she had never quite known what she was religiously, but that now she was sure she had always

been a Friend. Mrs. McAfee is enthusiastic in her praise of the Norwegians and Finlanders with whom she mingled.

AT PENNSYLVANIA FARMERS' WEEK.

Of the nearly one thousand experienced knowledge seeking farmers attending Farmers' Week at State College closing January 3d, more than thirty were from Chester and Lancaster Counties. The keynote of the whole session was cutting out waste, increasing production and seeking the best market. In an illustrated lecture before this great audience of Pennsylvania experts in a crowded auditorium, Robert Pyle, West Grove, told about farm managements, comparing good and bad arrangements of farms and buildings and demonstrating how energy and effort is wasted through lack of intelligent applications of brains. Others present from this vicinity included Francis Hicks and wife, Samuel Pusey, Avondale; R. F. Cochran, Cochranville.

From the West Grove, Pa., Independent.

MARY G. SMITH.

Mary G. Smith, whose death was noted last week, was born in Belmont County, Ohio, Seventh month 18th, 1836. She was active in all meeting work, having been for several years a recommended minister belonging to Benjaminville Monthly Meeting. She was Superintendent of Social Purity work in Illinois Yearly Meeting. She very seldom missed her Quarterly or Yearly Meeting and had at different times visited the various meetings belonging to our Yearly Meeting as well as some of those in Indiana. She kept up her intense activity until the last two years, when failing health forced her to lead a more retired life.

Funeral services were held at Hoopeston, at 10 a. m., Twelfth month 22d and at Friends' Meeting House at Benjaminville at 2 p. m. of the same day. Rev. Meloy, of Hoopeston, and Edward Coale testified to the earnest Christian life she had led. She was laid to rest in the cemetery at Benjaminville beside her husband and other relatives. The following was printed in the *Daily Chronicle* of Hoopeston, Ill., Twelfth month 22d, 1913:

"The woman of Bethany went to the house of Simon the leper and took an alabaster box of ointment and poured it on the Saviour's head and the disciples remonstrated with her for her extravagance. But the Saviour restrained them and said, 'She hath done what she could.' Mary Garretson

Smith followed the example of the woman of Bethany. She could not endow colleges, she could not send missionaries to foreign lands, but she could do and did do to the best of her ability the things that were close at hand and that needed doing. The alabaster box of ointment was her life, her most precious possession. The world as she found it was the house of Simon. The doing of good and the betterment of mankind, at the expense of her best effort, were symbolical of anointing the head of Jesus. And she gave her life to the work as freely as the woman of Bethany poured out the alabaster box of ointment. She did it in the face of criticism. And on the day of judgment the Saviour will say of her as he did of the woman of Bethany, 'She hath done what she could.'

"Sermons might be preached by the score on the life and works of Mary G. Smith, but they are unnecessary among those who knew her, and those who did not have that privilege would not understand.

"Mary Garretson, daughter of John and Mary Ann Allen, was born Seventh month 18th, 1836, in Belmont County, Ohio, and came with her parents to Indiana about four years later and settled near Greensboro, Henry County, where, Fourth month 15th, 1857, she and Milton Knox Smith were married. Eight years later they came to Illinois, settling at Benjaminville, McLean County. Third month, 1883, they came to Hoopeston and lived here the balance of their days. Milton died Tenth month 30th, 1904, and was taken back to the old home at Benjaminville, and laid to rest in the Friends' burying ground there. And Mary's body will be laid by his side. To them were born five children, Edgar J., the second son passing away at Benjaminville six years ago at the age of forty-seven. The remaining children are Alva C. and Elizabeth, wife of W. G. Crain, both living at Hoopeston; Nathan F., living at Lincoln, Nebraska, and Jehu W., living at Holder, Illinois.

"Mary G. Smith was a birthright Quaker, and lived her whole life in accordance with the teachings of that faith. She was plain of speech and plain of dress as becomes a Friend, and she put all her strength and all of her ability into doing always what she thought was right. She stood high in the councils of her faith, and the Yearly Meeting put her at the head of the Social Purity Committee. She was deeply interested in the cause of temperance and was for twenty-one years president of the local Woman's Christian Temperance Union, retiring from active work and becoming president emeritus two years ago. During that time she was president of the county

organization two years, frequently going to other places, sometimes long distances away, to deliver addresses on the subjects so near to her heart. Truly, 'she hath done what she could' and her reward will be in accordance with her works."

She leaves beside her children twenty-four grandchildren and three great-grandchildren, two sisters, Rebecca A. Brown, of Benjaminville, and Alcinda Wood, of Hoopeston, and one brother, Edward W. Allen, of Lincoln, Nebraska.

ASSOCIATION OF FRIENDS' SCHOOLS.

Arguments for and against the present system of teaching grammar in the Friends' schools were advanced at the winter meeting of the Association of Friends' Schools. The meeting was held in the Friends' Central School, Fifteenth and Race Streets, last Seventh-day, the 10th. Professor Thomas H. Briggs, of the Teachers' College, New York, assailed the present system. He contended that, while it is said for this system that it helps the student to understand what he reads, enlarges his vocabulary, helps in the study of foreign languages and teaches the student to talk and write correctly, it does none of these. He advocated correct speaking instead of rules of grammar.

Sarah M. Mott, of the Ethical Culture School, New York, told how children in the primary grades there are taught English. She said the teacher begins with "Mother Goose," then teaches them simple poems.

Professor William E. Barrett, principal of the Friends' Central School, led a round table discussion on school hygiene. He criticized methods of conducting examinations, which led, he said, to fatigue and nervousness on the part of the pupils, and advised against the overheating of school rooms. He strongly indorsed the open-air school. The teaching of sex hygiene was advocated. Professor Barrett said that it had been taught in Friends' schools for several years.

The address at 11.30 was made by Charles K. Taylor of the Home and School League of Philadelphia, on Moral and Social Education.

The nominating committee reported that it had selected the following persons to serve on the executive committee during 1914: President, William E. Barrett; Vice-President, Herschel A. Norris; Secretary, Emma B. Wallace; Treasurer, Emily B. Hoopes. The board of directors consists of the officers and Joseph Swain, Alice Palmer, Elsie Oakford, George A. Walton, Anna B. Smedley, Bird T. Baldwin and Edward C. Wilson.

THE FELLOWSHIP CLUB.

The Fellowship Club met First month 7th, at the home of Dillwyn and Annie Lewis, Newtown Square, Chester Co., Pa.

The President, Harvey M. Thomas, read a beautiful selection, "Go On," by M. A. Moore. The impressive silence following was broken by Dillwyn Lewis, who spoke feelingly of our late friend and member, Wilmer E. Smedley, extending the deep and sincere sympathy of the Club to those who had so faithfully ministered to him during his illness.

It was reported that the funds for Christmas giving had been partly spent in gifts for the West Chester Hospitals and flowers for a sick member.

A recitation was given by Ella Elliott. The Budget Box, prepared and read by Anna Forsythe, contained spicy stories about prominent men, mention of current happenings in our neighborhood, and timely thoughts for the New Year. A well-written review of the past history of Mexico was given by Harmon Kirk, and another paper by L. Clarence Smedley, stated clearly the present situation in that country.

A pantomime in which several members took part was well given and enjoyed by all.

After a brief silence the meeting adjourned.
A. S. B.

GEORGE SCHOOL.

School re-opened on the morning of First month 6th, at the usual hour.

During vacation the Drayton Hall parlor was papered and re-painted. With the new furnishings the boys have a very homelike recreation room and feel justly proud of it.

The basket-ball season opened on the afternoon of the 10th, when the Girard College boys were defeated 33-27. The home team was composed of Norman Penrose, captain; Israel Hough, Chester Osler, James Pine and Charles Evans.

At a meeting of the Agora Debating Society, held First month 9th, the following officers were elected: President, Ruth Griscom; Vice-President, Charlotte Way; Secretary, Edith Linton. A challenge for a debate between a team representing the Agora and one from the Lincoln Debating Club was accepted.

The Camera Club met on the evening of the 9th to elect officers. President, Harry Shellenberger; Vice-President, Harry Taylor; Secretary, Gertrude Coho; Chairman of Darkroom, Lewis Russell; Chairman of Field Committee, Mr. Pancoast.

At a meeting of the Lincoln Debating Club on the 9th, a challenge was sent to the Agora for a

debate between the two societies. Arrangements are to be made by the Executive Committees of the two societies. An informal debate was held on the question for the school debate, Resolved: "That the Federal Government Should Abolish the Navy." The affirmative speakers and victors were: Cornelius Ely, Hallett Stabler and John Bowman. Negative: Joel Swisher, William Norris and James Pine. Mr. Pancoast attended the meeting and gave an interesting talk. Herbert Lukens acted as critic.

Joel Swisher, John Bowman and Stanley Watson have been elected to membership in the Forum.

The dual debates with Peddie Institute are scheduled for Third month 14th. The trials will be held at a public meeting of the Lincolns on First month 16th. The same question will be debated with a team representing the Thencanic Society of the Trenton Model School in the near future.

The Senior Recital will be held Seventh-day evening, Second month 15th, when the class will present "Twelfth Night."

Mrs. Effie Danforth McAfee presented a very interesting illustrated lecture on Norway, Seventh-day evening, the 10th. Her pictures depicted the rugged country from which many of our American citizens have migrated and gave us a pleasant impression of the thrifty peoples of the North.

FRIENDS' ASSOCIATION NOTES.

At Woodlawn, Va., at the home of Sarah E. Anthony, Twelfth month 14th, Francis H. Wilkinson presided. "He Leadeth Me" was sung. Lucy Buckman gave a reading. Frank Herndon's reading, illustrating God's care for each of us, was followed by the hymn "My Faith Looks Up to Thee." Next meeting at the home of F. H. Wilkinson, First month 11th. LEWETTA COX.

Wilmington Young Friends' Association spent a very pleasant evening at the home of Mary E. Taylor, on Sixth-day evening, First month 9th. With little business to transact, most of the evening was devoted to a musicale. There were two very fine soloists that were enjoyed exceedingly by the company—Miss Almira Reed Harris, alto, of Philadelphia, and Mrs. Charles E. Griffith, of Wilmington.

The association will give a supper at their next meeting, and this will be held at Friends' School, and will be followed by a basket-ball game in the gymnasium.

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BIRTHS.

ALLEN.—Twelfth month 24th, 1913, to Elwood D. and Stella Anderson Allen, of Pendleton, Ind., a son, named Frank Dixon Allen.

BROWN.—At Newark, N. J., Twelfth month 27th, 1913, to J. Leeds and Isabella Yates Brown, a son, who is named Jacob Leeds Brown, Jr.

CLARK.—In Somerset, England, Twelfth month 26, 1913, to Roger and Sarah Bancroft Clark, a son, who is named Stephen Clark.

DANIELS.—At Paisley, Oregon, Twelfth month 13, 1913, to W. Seth and Jesse G. Daniels, a daughter, who is named Dorothy Mary.

LUPTON.—At Clearbrook, Frederick Co., Va., to Daniel Walker and Victoria Noel Lupton, the 16th of Twelfth month, 1913, a daughter, who is named Dorothy Taylor Lupton.

MUSCHERT.—At Trenton, N. J., Eighth month 25, 1913, to William Moon and Ethel Beardsley Muschert, a son, who is named Arthur Beardsley Muschert.

ROBERTS.—In Philadelphia, First month 6th, to William Ely and Martha Simpson Roberts, a son, who is named Joseph Simpson Roberts.

SPENCER.—At "Oakhurst," Glen Riddle, Delaware Co., Pa., Eleventh month 29, 1913, to Samuel C. and Sarah Hoskins Spencer, a daughter, who is named Martha Jane Spencer; a grand-daughter of Joel and Mary Jane Spencer, formerly of West Grove Meeting, Pa., and great-grand-daughter of Samuel Spencer.

WOOD.—At Cynwyd, Pa., Twelfth month 18, 1913, to Wilmer Mitchell and Margaret Sheaffer Wood, a daughter, who is named Elizabeth Ann.

MARRIAGES.

BLAKELY-KINNARD. — At the home of the bride's parents, William R. and Mary S. Kinnard, near Pendleton, Ind., Twelfth month 18th, 1913, under the care of Fall Creek Monthly Meeting, Roy Blakely and Edith M. Kinnard.

MAHAN-GASKELL. — Twelfth month 27th, 1913, under the care of Swarthmore Monthly Meeting, at the home of the bride, Swarthmore, Pa., Susanna M. Gaskill to Abel Mahan, of Lawrenceville, N. J.

MEBCER-ATKINSON.— At the home of the bride's father, T. Howard Atkinson, in Buckingham, Pa., First month 7th, by Friends' ceremony, under care of Buckingham Monthly Meeting, Dr. E. LeRoy Mercer, of Kennett Square, Pa., and Emily Atkinson.

DEATHS.

CADWALADER. — Esther Pierce, widow of the late Andrew Whitacre Cadwalader, entered into her final rest Third-day morning, Twelfth month 30th, 1913, in her eighty-fourth year, at the residence of her daughter, Mary Cadwalader Donnally, 1355 E. 57th Street, Chicago, Ill.

She was the youngest daughter of Richard and Mary Fallis Pierce, and was a birthright member of Center Monthly Meeting of Friends, near Wilmington, Ohio.

At the time of her passing, she was a member of Miami Monthly Meeting, at Waynesville, Ohio.

COMLY.—On Twelfth month 25th, 1913, Ida M. Comly. Interment at Horsham Friends' Meeting, Pa.

GARRETSON. — At her home, Friendswood, Texas, Mary E. Garretson, wife of Nathan Garretson, aged 59 years. She was an esteemed member of Fall Creek Monthly Meeting.

HALLOWELL. — Twelfth month 20th, 1913, at Hallowell, Pa., William J. Hallowell, son of the late William J. and Tacy Ann Hallowell, aged 63 years. The funeral was held at Horsham Friends' Meeting House on the 23rd, at 2 p. m. Many testimonies of respect and appreciation were expressed for this valued friend who had been a life-long and active member of Horsham Friends' Meeting. He had served as elder and overseer of the meeting and superintendent of the First-day School.

LEWIS.—At his home in Camden, N. J., Eleventh month 22, 1913, Walter Lewis in his 59th year; a steady attender of meeting.

PARRY. — At Langhorne, Pa., Twelfth month 23d, Henry C. Parry, in his 80th year.

SELLERS.—At Swarthmore, Pa., Twelfth month 23d, 1913, Edward Sellers, in his 79th year.

NOTES AND ANNOUNCEMENTS.

Anticipating a large demand for Whittier's "Poems for the Inner Life," which form a part of the West-

ern Committee's Outline for Daily Reading, Walter H. Jenkins ordered what he thought a large number, but the supply was soon exhausted. There were no more to be found this side the ocean, but he is looking for a second installment from abroad every day and will fill the many orders received as soon as they arrive.

A fairly well-attended conference, in charge of the young people, was held at Girard Avenue, Philadelphia, at 4 o'clock, on First-day, First month 11th.

A thoughtful paper was read by Annie Archer, and an interesting discussion followed.

Edward Pennock, of London Grove, Pa., gave a very interesting and instructive talk to the Young Friends' Association of Plainfield, N. J., at the meeting house on First-day afternoon, First month 11th. His subject was "English Friends and the Woodbrooke School."

At a recent meeting of the Young Friends' Association held at Plainfield, N. J., it was decided to send the following letter to President Wilson:

As Friends have always stood firmly against war, we, the Young Friends' Association of Plainfield, N. J., wish to earnestly endorse your every effort looking toward peace.

Signed, on behalf of the Y. F. A.,
W. PALMER DAVIS, *President*.

Conditions being favorable at the time T. S. Kenderdine expects to visit the Isthmus of Panama and some intermediate points in the near future. The journey will be the more interesting to him, as he traversed this section in the spring of 1859 while coming from California, over fifty-four years ago. He expects to be gone about a month. Should one or more of his friends or acquaintances feel inclined to take the journey with him he would be pleased to have his or their company.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard

Avenue, 11 a. m.; 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 8.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day, 10.30 a. m.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 11 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

ONE REASON FOR DELAY

A number of complaints have been received recently stating that Friends' Intelligencer has not arrived promptly. We have made inquiries and have found that the delay has been caused by the congested condition of the Philadelphia Post Office. The Intelligencers are delivered at the post office regularly on Fifth-day afternoon (except when a legal holiday occurs during the week, when they are a day later). We have called the attention of both the Philadelphia office and the Postal Department at Washington to this matter and hope that the trouble will soon disappear.

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

WOODSTOWN, N. J.: 10.30 a. m.
First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FIRST MONTH 16TH (6TH-DAY.)

—Pittsburgh Quaker Round Table will meet at the home of Samuel P. S. Ellis, 57 Rippey Street, East End, at 8 p. m.

—In New York, benefit Friends' Employment Society, 221 East Fifteenth Street, "Glimpses East and West," by I. Dunbar Wright, 8.30 p. m.

FIRST MONTH 17TH (7TH-DAY.)

—Young Friends' Association, Norristown, Pa.

FIRST MONTH 18TH (1ST-DAY.)

At Schuylkill (Phoenixville, (Pa.), Visiting Committee Philadelphia Quarterly Meeting, 10.30 a. m.

—Young Friends of Philadelphia Association, at Woodstown, N. J., at 10 a. m. and in afternoon.

—At Race Street, Phila., President Swain of Swarthmore College, will attend meeting 10.30 a. m. and address the after-meeting conference at 11.45.

—In Baltimore, Park Ave. and Laurens St., President Swain on Truth and Religion in the Series of Meetings on The Message of Friends for This Day, 8 p. m.

—In Germantown, Phila., Conference Class (School House Lane and Greene St.). General Topic: "The Christian Message from Days of the Twelve to To-day." Topic of the month: "Message According to Paul," for the day. "The Living Christ."

—In Wilmington, Del., Concord Quarterly Meeting Philanthropic Conference, Dr. Louis N. Robinson on "The Whipping Post," afternoon.

—At Fallowfield meeting house, Ercildoun, Pa., Friends' Association.

FIRST MONTH 19TH (2D-DAY.)

—Fairfax Quarterly Meeting at Waterford, Va.

—In Baltimore Friends' School, lecture, Park Ave. and Laurens St., Dr. J. Hall Pleasants, "The Department of Charities," 11.15 a. m.

FIRST MONTH 20TH (3D-DAY.)

—Western Quarterly Meeting, London Grove, Pa.

FIRST MONTH 21ST (4TH-DAY.)

—Philadelphia Monthly Meeting, at Race St., 7.30 p. m.

—Chester Monthly Meeting, at Providence meeting house, Media, Pa., 2.30 p. m.

FIRST MONTH 22D (5TH-DAY.)

—Calm Quarterly Meeting at Christiana, Pa.

—Green Street Monthly, at Girard Ave., Phila., 7.30 p. m.

FIRST MONTH 24TH (7TH-DAY.)

—Westbury Quarterly Meeting in New York, 15th and Rutherford Place, 10.30 a. m.

In the afternoon, at 2.30 p. m., an address by Dr. Robert C. Brooks, Professor of Political Science at Swarthmore College.

—The Rural Progress Club of Byberry, Phila., entertainment by pupils of Byberry Friends' School, Byberry Hall, 7.30 p. m.

FIRST MONTH 25TH (1ST-DAY.)

—At Haverford meeting (take trolley from 69th St., Phila.), Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—In Philadelphia, Young Peoples' Meeting, Y. F. A. Building, 4 p. m. Conference preceding introduced by Lewis Abbott.

Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.

The Liquor Problem; a View and a Verdict.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted.

From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur.

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit

The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

Advertisements in this column 25 cents cash for first insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED TO BUY—A FAIR PRICE WILL be paid for a copy of John Woolman's *First Book for Children, A. B. C. D. etc.* Printed first about 1769. Two later editions, by Cruikshank, Philadelphia. Possibly anonymous. Address, AMELIA M. GUMMERE, Haverford, Pa.

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Margaret Deland, whose last book, "Partners," was published just before the holidays, is spending the winter at her Boston home writing a new series of stories for *Harper's Magazine*. Unlike "Partners," which tells the story of a country village post-mistress and her daughter, the new stories are of Old Chester and include Dr. Lavendar and some of the characters made famous in "The Awakening of Helena Ritchie" and "The Iron Woman."

The Mexicans call the time immediately preceding the assassination "The Tragic Ten Days of Madero." The wife of an American resident in the city of Mexico, Alice Day McLaren, presents in the January *Scribner's*, in a series of contemporary letters, a perfect picture of this period so little known in the United States and yet of so much significance with reference to our present troubles. Mrs. McLaren and her husband were friends of Madero, and at her house he frequently stayed. This is the inside history by an eye-witness.

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WINTER AT BUCK HILL

To prepare a directory of the guests for the past week would be to list Birmingham, Ala. and Montreal, Canada as extreme points and Cranford, Newark, Trenton, N. J., Philadelphia, Chester and Swarthmore, Penna., New York, Brooklyn, etc., etc., as intermediate. Not a great crowd but enough to make most interesting times on the toboggan slide and at coasting, skiing, and then the magic fire-place.

Everyone is interested to know weather conditions at Buck Hill. During the past week the temperature has been as low as -13, but we had to look at the thermometer to realize it because of the entire absence of the discomfort usual to such temperatures. Ten inches of snow on the level, and its all on the level—no drifts.

Harry Paiste and Henry Turner brought the juniors Paiste and Turner to see winter Buck Hill. Its a good deal like the circus, the juniors thought it grand but the seniors thought it glorious. Of course they sought the Golf Links. Second Hole was done on toboggan, skis and coasters. Rejuvenation describes the transformation inaccurately, reincarnation seems more apt.

They soon discovered that the laws of gravitation are in force at this altitude and that “belly-bumper” is a safer (though less dignified) way to take the curves at full speed on a Flyer; that tobogganing is a sport long to be remembered; that skiing is an art (artists are born, not made).

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

George T. Powell at Swarthmore . .	49
A Methodist View of George. Fox . .	50
Regarding "Single Tax"	54
Curtis' Orations, (a correction) . .	55
Editorial	56
Ex-Governor Patterson in Philadel- phia	57
A Meeting Worth Attending	58
A Friend's Socialism	58
Employment Association	58
A Home for Delinquent Colored Girls	58
Wm. Penn Memorial Bridge	59
Peace Day at Matinecock	59
Orthodox Friend on Separation of 1827-28	59
Preventive Work in Philadelphia . .	60
Joel Bean	60
The Swarthmore College Catalogue .	61
College Admission	61
George School	61
Friends' Association Notes	61
Births	62
Deaths	62
Notes and Announcements	63
Calendar	64

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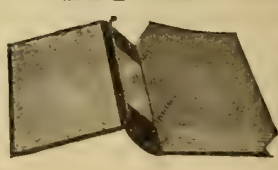
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PHILADELPHIA, FIRST MONTH 24, 1914.

{Volume LXXI.
Number 4.

There shall come from out this noise a strife and groaning,

A broader and a juster brotherhood;

A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time, when each shall to another

Be as Christ would have him, brother unto brother.

*There shall come a time when brotherhood grows stronger
Than the narrow bounds which now distract the world;
When the cannon's roar and trumpets blare no longer,
And the ironclads rust, and the battle-flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.*

SIR LEWIS MORRIS.

GEORGE T. POWELL AT SWARTHMORE.

A COLLEGE COURSE IN FARMING AND
COUNTRY LIFE.

George T. Powell, President of the Agricultural experts Association of New York, opened on last Third-day the first of a course of lectures on Agriculture at Swarthmore College. The course is to continue for a period of several weeks. The subject of the soil, its constituents, its functions, and its relation to life were treated. He spoke of the tendency of population to drift so largely to our cities that the rural sections have become more or less depleted. This movement from the country is very largely made because of the depleted condition of the soil, and, to a certain extent, the unprofitable returns that in later years have been received from it.

Mr. Powell took up the question of soil fertility, showing that it is yet sufficiently endowed with plant food to support millions of population in the United States for practically unlimited periods of time to come. The different types of soil were explained, and the purposes for which they are best suited. Sandy soil was described as coming from an old rock formation, well supplied with mineral plant food, and limestone soil from rock, having been made through the processes of time. In the latter is to be found much of the remains of organic life, the life of the sea and the life of vast species of animals upon the earth, all of which, in the decomposition of their bodies, have given to the limestone soil peculiar properties of plant constituents and food that make it the most desirable of all soils for profitable farming.

The relation of water to the soil was expounded by showing the supplies of water in the sub-soil, the vast supplies that come from the "water

tables" underneath the earth, and the difference in the soils in becoming properly supplied from the sub-soil sources, the greatest difficulty arising in the coarser grained or sandy soil, while the finer grained limestone receives and holds a much larger quantity of water. In the purchase of land by those who are now looking outward from cities so generally, it is important that a knowledge of these different types of soil and their capacity to retain water for the use of vegetation be fully understood.

Philosophy of the plow as an implement of tillage was fully explained. The plow is an evolution of discovery of the necessary form in which the soil may be made more available by its use, and while there are many most successful farmers who are producing good crops at the present time, there are comparatively few who understand the real philosophy in the mechanical construction of a plow. Its purpose is to first prepare a seed bed; but secondly, and of equal importance in its action, is the liberation of the plant food that is in the soil by crushing, grinding, and making the soil particles still finer in order that the plant food which they possess may be made more readily available to plants. We hear much of the exhausted lands of the United States. The real facts are that there is no such land. There is not an acre of exhausted land in the United States. It is only depleted in its plant food, and however depleted it may be, it is capable of being restored, through better physical treatment and the re-incorporation of much of the organic matter which has been worn out and carried off in the production of great crops which have contributed to the wealth of the nation. These so-called exhausted lands may be made again exceedingly productive and profitable to those who cultivate them.

The lecturer gave opportunity at the close to receive questions from the students and others who had gathered to take the first of the course. Many questions of a thoroughly practical nature were asked, which evinced the very pronounced interest on the part of those present. The course will cover a broad scope of problems connected with country life, and in the presentation of the subjects the most practical information will be given, the subject being shorn of as much technicality as possible.

A general invitation has been extended to the

people outside of the college to come in and take this course, thereby interesting all who are living in suburban homes and upon farms to have the advantages of this course.

A METHODIST VIEW OF GEORGE FOX.

[From the *Methodist Review* (New York).]

Among the things in religion best worthy of study and fullest of lessons for every age is the Quaker movement, of which George Fox was the father and founder. It has close connection with Puritanism, on the one hand, and with Methodism on the other. It has a thrilling history, in which occur sharper contrasts than in any similar record. It has a phenomenal rise and an equally striking decline, the causes of which are especially instructive. It made a clear contribution to the accepted body of Christian truth and its mission to the world is not yet exhausted. It has done great things; it was highly respectable even in its lowest numerical estate; it still has a future.

* * *

That Fox was a prophet, a hero, and a saint there can now scarce be question. He was not a sage, not a philosopher or a theologian, not largely educated or altogether well-balanced, more's the pity, and from this deficiency came much loss to the movement he inaugurated. But he was by no means a half-crazed fanatic or blasphemer, a delighter of giddy brains, a seeker after novelties, a heretic of heretics, as so many of his time declared. He and his followers accounted themselves, with much reason, "Friends of the Truth" and "Children of the Light." They called men to the eternal inward realities and to lives of unswerving devotion to righteousness. They protested most vigorously against the formalism and deadness of contemporary Christianity, emphasizing the paramount importance of repentance and a personal striving after holiness of heart and life. They insisted on the necessity of a spiritual experience. They bore to the world the clearest witness of God's redeeming grace and forgiveness which was heard in England during the whole of the seventeenth century. They declared that no man, woman, or child under heaven was left without sufficient light and strength to be saved. They preached not only a free and a present, but also a full salvation, the fullest possible kind, preached it with such vehemence, self-sacrifice and spiritual exaltation that some of the phenomena of the day of Pentecost were reproduced. Religion was to them a living presence within the heart, marking them off very distinctly from the men around them and making the earthly life but a small matter in comparison with

the eternal. They emphasized personal communion with God, on the one hand, and practical righteousness on the other. Their whole endeavor was to bring back primitive Christianity, and their hope was to see all Christendom transformed, to see a reversal of the process which so disastrously changed, in the early centuries, the apostolic into the Catholic type which exalted the priest above the prophet, which hardened into fixed institutions and rigid dogmas the freer life of the Spirit. The Quakers were the chief exponents in England for that age of the three great truths (1) that every man is accountable to God, and to God alone, for his beliefs; (2) that salvation consists in loving God and keeping his commandments, and in nothing else; (3) that force must never be employed to extend or defend religious opinions. He taught the immediate influence of the Holy Spirit on human minds and the supremacy of the Inward Light; that there was in all the hearts of men some manifestation of God, and by attending to it they would have more.

The character of George Fox stands out as one of the purest and noblest with which the annals of religion make us acquainted. * * * He was a man of lionlike courage and adamant strength of will, absolutely truthful, fearless, wholly devoted to what he believed to be his God-appointed mission, and without any of those sidelong looks at worldly promotion and personal aggrandizement which many fairly sincere leaders of church parties have cast at intervals during their journey. He was entirely persuaded that he had a message from God to deliver to mankind, and in its deliverance he was ready to endure everything cheerfully. As an evangelist he had no equal in the century in which he lived, and it is doubtful if any one so thoroughly acquainted with the deep things of God and so successful in impressing them upon the people had appeared for some hundreds of years in England.

He was an extraordinary man in many ways. As an organizer of the Quaker system he deserves high praise, showing great powers as a religious legislator for the new society. He was far in advance of his age. He it was mainly who associated philanthropy inseparably with Quakerism. He advocated general education, was anxious that Philadelphia should have a botanical garden, battled for perfect religious and civil liberty, pleaded for the rights of the Negro and for the reform of the prisons. He exhibited marvelous power and keenness in the courts, boldly confronting the prejudiced judges, defying the bar, puzzling the lawyers with his subtleties, picking flaws in the indictments, and wringing from the baffled magistrates reluctant acquittals. His courage and skill

were most marked. All were struck with the energy and firmness of his addresses, the force of his language, his just application and accurate knowledge of the Holy Writings. He was usually able to confute all opponents who made the Scripture their rule of doctrine, his quotations being always to the point and his explanations clear. In conversation he was grave, courteous, full of love and good will to all mankind. He was a wonderful example of his own doctrine that Christian perfection was to be attained by the perfect submission of our wills to God's will, through the cleansing power of the blood of Christ. * * *

In person, Fox was somewhat corpulent and his height above the common standard. His countenance was smooth and placid, his intelligent gray eyes were vivid and piercing. He was tall, strongly built, a singularly handsome man, with a powerful voice and a dignified appearance. He wore a broad-brimmed hat and a long coat of tanned leather. He possessed a rarely equaled power of influencing men. His patrimony was amply sufficient to supply his frugal needs and provide funds for his travel and his work. His marriage, late in life (1669), to the capable and most devout widow of Judge Fell was one of rare Christian beauty and perfect harmony. * * *

The * * * celebrated book [Fox's Journal] * * * is one of the most striking, original, and valuable human documents now available to man, not in all parts easy to read, with many pages that can profitably be skipped, especially those containing his extended letters, but, on the whole, breathing so lofty a spirit and chronicling so marvelous a career that it has highest claim to reverence and attention. Methodists will inevitably be reminded of Wesley's Journal, which was perhaps suggested to him by this one, although, so far as we are aware, he never refers to it. Wesley had considerable dealings with the Quakers of his day, sometimes pleasant, sometimes the contrary. He heartily approved the earnest religious spirit he met among them and commended them for the plainness of their dress and speech, bearing witness that the love of God was in their hearts. But when they stirred up dissension in some of his societies he issued a pamphlet setting forth clearly his strong objections to many of their tenets and practices. He called Robert Barclay's Apology (the chief standard of doctrine among the Friends) "that solemn trifle," and says, "Between me and the Quakers there is a great gulf fixed. The ceremonies of baptism and the Lord's Supper keep us at a wide distance from each other." He calls their "theeing and thouing" "a piece of egregious trifling, which

would tend to make all religion stink in the nostrils of infidels and heathen." Many of their practices gave great offense to his stalwart common sense and his high church affiliations. In his Appeal to Men of Reason and Religion he speaks of some of the inconsistencies of their community in very severe terms. "A silent meeting," he says, "was never heard of in the church of Christ for sixteen hundred years." To a person who had left his society and joined the Quakers he writes:

Friend, you have an honest heart, but a weak head; a zeal, but not according to knowledge. Once your zeal was against ungodliness. Now it is against forms of prayer, against singing psalms or hymns, against appointing times of prayer or preaching, against saying "You" to a single person, uncovering your head, or having too many buttons on your coat. O what a fall is here, what poor trifles are these!

Quakerism anticipated Methodism in many important points: its hostility to the abominations of Calvinism, its advocacy of Christian perfection, its emphasis on inward experience and the direct guidance of the Spirit, its itinerancy, the prominence given to women's labors, its noble endurance of gross misrepresentation and fierce persecution for Christ's sake, as well as in the curious detail of conducting the business of meeting by means of answers to queries. Quakerism met the hunger of its century, the seventeenth, for a genuine burning word of God, just as Methodism did that of the eighteenth, and the rise of Methodism in the eighteenth century so satisfied this longing without the needlessly offensive peculiarities of Quakerism that the ground was effectively cut from under the latter and their increase prevented. Perhaps they resented this. At least they did not profit by the general religious awakening inaugurated by the Wesleys as did other bodies of Christians. They stood on one side idly watching the mighty work go on, and some of them criticised and condemned it. They neither helped it nor were helped by it. The light of Quakerism in that age of increasing darkness which preceded the coming of the Wesleys had gone out, or was hidden under the bushel of their meeting houses. God rebuked their degeneracy, it has been well remarked, with a divine irony. The first revelation that Fox had, an important one for his day, was that "being bred at Oxford or Cambridge was not enough to qualify men to be ministers of Jesus Christ." God now showed the Quakers that being bred at Oxford was not enough to disqualify men from being chosen messengers of salvation. Fox protested most fiercely against "a hireling clergy" as being "priests of Baal." But now these were the ones in large measure that turned the people back to God. John Wesley accomplished a work for his day almost exactly analogous to

that of his predecessor, George Fox. His better-balanced brain and university training; also the more advanced century in which he lived, gave him large advantage over Fox; his longer life and superior organizing ability also helped. But he was no more thoroughly devoted to God and nowhere nearly as much persecuted. * * *

Fox bore everything patiently, in the sweetest and most forgiving spirit, unshaken in his loyalty to the government, unsoured in his disposition toward mankind. "The more they imprison me, the more the truth spreads," he writes. He would not walk out of prison, though he was given many opportunities, if there was any suspicion attaching to it that he was flinching from his appointed testimony or that he was himself escaping at the expense of other less prominent people. On the contrary, he exposed himself intentionally to shield others. He always sought the post of danger and the most arduous work. His freedom was frequently offered him if he would go home and preach no more, or if he would pay the jailers' fees, but this he always refused. And the prison doors were at last opened unconditionally, there being nothing else to do. * * *

In 1700 the Quakers were estimated to be equal in number to all other Non-conformists (Presbyterians, Independents, Baptists, Roman Catholics) put together. In 1800 their number in Great Britain and Ireland had sunk to 20,000, in 1880 to 15,000. There are few more now, 22,000 being connected with the London and Dublin Yearly Meetings, but this includes about 1,000 in Australasia and Europe. Meanwhile the population has increased from 5,000,000 in 1700 to 40,000,000 at present. If they had retained their own children they would have at least 700,000. Quakerism is practically extinct on the continent of Europe, only two hundred remaining, half of them in Norway. In America it has done better and now numbers (including Hicksites and Wilburites as well as Orthodox) about 125,000, of whom 100,000 are Orthodox. The estimate for America in 1800 was 50,000 and in 1850, 70,000.

The astonishing decline in England has been very carefully looked into and there are abundant explanations. Here are some of them: The disowning or expulsion of great multitudes for marrying out of society, or being married in the churches; the practice of birthright membership, by which all children of Quakers were registered as members without profession of faith or change of heart; little effort was made to add proselytes by conversion from the world, so that the society was turned into a clan, or close corporation, with little infusion of new blood; the snare of accumu-

lating wealth led to worldly conformity and spiritual laxity; undue insistence on minor matters, such as speech and dress, the tendency being to emphasize them rather than love to God and one's fellow men, of which, of course, they had no monopoly; opposition to art and music; silence in worship as a principal part of it, a system which could not appeal to any but a small class; poor preaching, due to the prevalence of the idea that intellectual attainments are of little or no value to a true ministry, and that education in such cases is a hindrance; disuse of baptism and the Lord's Supper; depreciation of the Bible; little employment of public prayer or Scripture reading; emigration. These and other such things sufficiently account for the rapid falling off of numbers and zeal. It is thought that the rigid enforcement of the marriage rule (no marriage in parish churches by priests) cost the society about one third of its membership, including many who were better Christians than those whom the discipline did not touch. The movement stiffened into formalism, became strenuous about mere technicalities and careless about aggression and evangelistic efforts, and so sank into a small powerless sect possessed of large pecuniary means, but of little spirituality, strong in social and humanitarian efforts, but weak in the conversion of sinners. John Wesley, in a letter dated 1772 says, "Go not near the tents of those dead formal men called Quakers."

Furthermore, an exceedingly fundamental feebleness in the sect was this: it never succeeded in properly defining and adjusting its chief doctrine, the Inward Light, or the manifestation of Christ in the heart, the immediate teaching and influence of the Holy Spirit in the human soul. This was Quakerism's main mission and message to the world. But neither Fox himself, nor the stronger apologists who followed him, William Penn and Robert Barclay, were able to explain satisfactorily the relation of this Inward Light to the equally inward individual reason or to the external authority of Scripture and the historic Christ and the Church. This difficult and complicated matter, on which difference of opinion still remains among good men everywhere, had been but little threshed out in the seventeenth century, and it is not at all to be wondered at that Fox and his friends were incompetent to settle it. Puritanism was built on an infallible verbally inspired Bible, whose unlimited divine authority was accounted an axiom. Fox rightly revolted at the Puritan system, and got hold of an important truth when he laid chief emphasis on the voice within. But he was not

able adequately to guard and guide it. And because it was not guarded it led him into fanaticisms and eccentricities that wrecked his enterprise as soon as the supporting influence of an unjust persecution and of his own personality were withdrawn. The Inward Voice, unchecked by other sources of truth, is an unsafe guide. So is the Scripture; so is the reason; so is the church. The ultimate and supreme authority cannot rest in any one of these sources, but must consist of all combined. To appeal solely to the immediate voice of the Spirit in the individual soul is to invite numberless harmful idiosyncrasies. To appeal solely to the Scripture is to ignore the manifest weakness of a mere book religion with its possibilities of manifold contradictory interpretations. To appeal solely to the church is to run into the fogs and mists of tradition and the danger of sacerdotal despotism. To rely solely on the reason is to trust it in a region where it is unfitted to soar and to invite destructive pride of intellect. Each of the four must check the other. The Holy Spirit is supreme, no doubt, but he works in part through the good men of old who have left us their record of revelation; in part through the general body of good men to-day who constitute the spiritual or invisible church; in part through the human reason which must sit in judgment on conflicting claims; in part through the individual soul to whom he immediately speaks. A proper balance is manifestly the only safeguard from error. This Fox did not have—could not be expected to have. It was not so much his fault as his misfortune. His enemies and critics did not have it. He escaped from their errors only to fall into some of his own. And errors along these same lines are by no means banished from the world even yet.

Quakerism has in many ways done a good work. If fanaticism was the word most closely associated with its early days, philanthropy has been preeminently the glory of its later years. * * * It is quite steadily increasing in the States west of the Alleghanies, the Indiana Yearly Meeting being much the largest. Its adherents are confident that it has a future. Very extensive modifications have already taken place and are likely to continue. Vocal and instrumental music has been very generally introduced into its meetings, and there are even choirs, although congregational singing is the rule. There is usually a continuous service, with Scripture reading, prayers, and sermon, but occasional short periods of silence are quite largely a feature of the meetings, and liberty of soul is jealously guarded. The old peculiarities of dress

and speech have been abandoned. The practice of using numerical names for the months and days is rapidly dying out in ordinary conversation. Regular ministers, with some special training, are now generally engaged and remunerated for their work, but the support of the pastors is meager and the average length of the pastorate is small, not over two years. Marrying out of society is no longer penalized. Revivals are held and about half the gains are from special evangelistic efforts. In short, the younger generation has taken things into its own hands pretty vigorously, and has decreed radical alteration in the various matters which time has clearly shown to be errors or fatal weaknesses. There is a close approximation to other denominations in very many particulars, an approximation which is sure to increase. A very vigorous and advancing interest in foreign missions has for some time prevailed. It began about forty years back. The Friends of England and America have prosperous missions now in Palestine, Japan, China, India, Ceylon, Africa, Madagascar, Mexico, Alaska, Cuba, Jamaica, and Guatemala.

What do Friends stand for to-day? The Declaration of Faith, issued by the Richmond Conference in 1887 and quite generally accepted by Friends [that is those Orthodox Yearly Meetings that are affiliated with London Yearly Meeting] as an authoritative statement, shows that in most particulars they are fully in line with other orthodox bodies and that the common ideals of the Christian church are theirs. They still insist, however, that the Lord appointed no outward rites or ceremonies for use in his church, and that the sacraments are to be observed only in a spiritual way. They oppose judicial oaths, and every kind of war; yet they hold that magistrates are to be a terror to evil doers and civil governments are to be obeyed, not specifying what ought to be done in case there is widespread refusal to obey. The Declaration announces that "whatsoever anyone says or does contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion," but it also asserts that "the great Inspirer of Scripture is ever its true Interpreter," and that "the sanctified conclusions of the church are above the judgment of a single individual." No specific mention is made of the Inward Light. So that it would seem a matter of doubt whether the Friends stand to-day as much as they did, or as much as they might with fitness, for this, their original insistence on a direct authoritative communication of the will of

God to the soul. Their rules strongly advise against the use of tobacco and against joining secret societies.

What are the chief lessons of this Quaker movement, which, starting in 1647, when Fox entered on his ministry, has now seen two hundred and sixty-six years? We learn from it that a church shut up within itself will soon perish; it must be aggressive; that one generation of religious reformers very rarely bequeath to the next the same degree of piety or the same measure of zeal with which they themselves are inspired, but they may pass on a residuum of truth which shall flourish again after temporary subsidence; that no religion can live on its past; each generation must have fresh light from God for the needs of its own times, must have the courage and wisdom to slough off excrescences, change modes of statement, and adapt itself to the age in which it would operate, sacrificing the non-essential to safeguard and strengthen the essential; that some extravagance is better than dead formalism, for it indicates the presence of spiritual life; the fanaticisms of Quakerism were, after all, of small moment compared with the great spiritual force which at first it carried, its true godliness and Christian faith; that the miraculous infallibility of the Bible and the supreme authority of the ever living Spirit are doctrines which cannot permanently coalesce; that there may be much inspiration without infallibility, and that the latter delusion, or the feeling of absolute certainty that we alone are right, is pretty sure to give rise to intolerance and bitterness toward opponents and the accounting that all who differ from us are sinners; that slavish literalness in the interpretation of Scripture, so common with the uneducated, leads invariably to inconsistency, for it cannot be uniformly carried out, and to a multitude of practical evils; that a truth may be very important, and yet not the whole truth, and if held inflexibly, without reference to its complementary parts, may do great mischief and give rise to harmful reaction; that persecution is powerless to destroy the truth, and only raises up more friends for that which is seen to be unjustly assailed and inflexibly supported; that a doctrine may be substantially right in itself, in the abstract, and yet may be unfitted for wide usefulness, taking the world as it is, because too refined or lofty for average human nature; Stephen Grellet could make, as he said, every common meal a sacrament, but most people cannot; that the common institutional type of religion, which so readily becomes fixed in rigid forms, needs continually to be corrected, enriched, and invigorated by a more spiritual conception wherein alone re-

sides its life and power; that the task which confronts the Christianity of the twentieth century is the revitalizing of its forms, the pouring of heart power into its organization, and the exalting of the inward voice of the Spirit, which is in so much danger of being smothered by the rattle of ecclesiastical machinery. All this and more the study of Quakerism teaches.

JAMES MUDGE.

REGARDING "SINGLE TAX."

At the recent meeting of the Whittier Fellowship Committee, Horace Lippincott said that the Society of Friends had become a "Hitching Post for Fads." This is perhaps harsh as a criticism, but excellent as a warning.

Henry George's presentation of the theory of "Single Tax" is so exceedingly clever and its fallacy is so skillfully concealed that it is not surprising that some of the *Intelligencer's* recent correspondents have been caught in the net.

George's proposal, stripped of its six or eight hundred pages of verbiage, is to substitute for all existing taxes a "single" tax imposed upon land, exclusive of improvements, *equal to its entire rental value*. He would immediately completely tax the value of land as such out of existence; and there is no injustice in this, gayly says he, because the value of the earth's surface depends and always has depended upon the demand and need of society for its use.

Suppose to-day A and B each have a thousand dollars which they have earned and saved and wish to invest. They are that much "ahead." They have contributed to society that much more than they have yet consumed. A thousand opportunities for investment compete for their money. C says to them: "Invest in the factory I am going to build. The number of people who want my goods is increasing all the time and the value of your savings will there increase." D says to them: "Invest in the railroad I am going to build. More people will want to use this road as time goes on and your savings will there increase." Finally X says to them: "Invest in my land. More people will want to use my land as time goes on, and your savings will there increase."

A and B weigh all the probabilities of increase and decrease in each instance. A decides to invest in an interest in the railroad, B decides to invest in the land. To-morrow a system of "Single Tax" is adopted. B's thousand dollars of savings is entirely confiscated. A is entirely relieved of any share in the support of the government.

Reduced to lowest terms the whole scheme is as ridiculous as it is unjust. It is not necessary to

resort to any economic theories concerning land to explode the "Single Tax" bubble. It totally ignores on the one hand the fact that investment in land is and always has been open to anyone (except in the case of government grants, which are a negligible element in the present situation in this country at least); and on the other hand the fact that those who have invested in land could have invested in anything else. As a whole there is no "unearned increment" in the value of land in excess of the increment in value of anything else which people want and develop a capacity to use and enjoy. Future possible increments in the values of all investments are equalized and reflected in their present price and discounted at their present worth.

The descent of landed estates through many generations may have created undesirable individual situations. The law now properly prevents the tying of the hands of future generations in the disposal of lands.

With the prodding of the social parasite when actually discovered the Society of Friends has no quarrel. But the Society of Friends must not be used as a "Hitching-post for Fads." There are too many demands upon it for constructive work for its energies to be dissipated in pursuing the panacea mirage of "Single Tax."

AMOS J. PEASLEE.

New York City.

CURTIS' ORATIONS.

[A correction.]

In my recent letter on George William Curtis, I find that, trusting to memory alone, I made, in my incidental reference, quite an error in a minor matter, but which I am not satisfied to leave uncorrected.

The incident referred to of Mr. Curtis championing the cause of Joshua R. Giddings was correct, but I wrongly stated that it occurred in the Republican Convention of 1884, which nominated Blaine, when the fact is, it occurred twenty-four years before in the Convention which nominated Abraham Lincoln in 1860. Mr. Giddings had asked the Convention to incorporate in the platform an extract from the Declaration of Independence, but the anti-slavery veteran could not obtain a hearing. As he was leaving the Convention in utter disgust, young Curtis detained him, and springing upon his chair, delivered the thrilling address I referred to, which resulted in the incorporation in the platform of the words desired by Giddings: "We hold these truths to be self-evident, that all men are created equal,

etc." The second incident I had in mind was that of Curtis' refusal in the Convention of 1884 to acquiesce in the nomination of Blaine, and his announcement of independence in a similar and thrilling address, marked his departure from the Republican party.

The two short and somewhat similar addresses were grotesquely mixed in my mind, though a little reflection would have shown me how grossly incorrect the statement was, for I well knew that Giddings belonged to a generation preceding Curtis, and I find, on reference he died in 1864, one year before Abraham Lincoln, and twenty years before the Convention which nominated Blaine.

No future historian is likely to be misled by such an inaccurate statement, but it is due myself and the facts of history not to allow such an erroneous statement over my name to remain uncorrected.

ISAAC H. CLOTHIER.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

FIFTH WEEK.

Organization and Testimonies.

(Emmott, Chaps. IX and X.)

Second-day—John 4: 24. Whittier, p. 44: last. Emmott, p. 85-88.

Answer the three questions on p. 85 of Emmott, in your own words.

Third-day—Acts 11: 16. Whittier, p. 41: 2. Emmott, p. 89-92.

Let us fully understand these clear arguments regarding Baptism.

Fourth-day—Rev. 3: 20. Whittier, p. 45: 1. Emmott, p. 93-96.

What do you understand by the *inward realities* of baptism and communion?

Fifth-day—Heb. 13: 3. Whittier, p. 18: 4 and 5. Emmott, p. 97-100.

What was the reason for holding General Meetings? For Monthly Meetings?

Sixth-day—Matt. 6: 33. Whittier, p. 51: 2. Emmott, p. 101-105.

Notice the reason given for the small number of poor people in the society.

Seventh-day—Rom. 12: 5. Whittier, p. 25: 1. Emmott, p. 105-110.

Of what use has the organized life of the Society been to the world?

Other Readings:

Braithwaite, Chaps. 7 and 13. (See also Index; Testimonies); Harvey, Chap. 7; Wood, Chap. 7; Lesson Leaf on Organization and Testimonies.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 24, 1914.

As long as militarism is opposed merely on "conscientious" grounds and by a negligible number of sectarians who are satisfied if they are granted immunity, the matter is easily handled and the militarists are ready enough to grant such immunity and so be rid of any opposition to their war game, or rather their war business.

The present struggle in Australia is a very different thing. It is present-day intelligent opposition to war, and it is not merely a little specialty of an exclusive religious sect. It is such a situation as causes the militarists to show exactly what they stand for and to what lengths they will go in carrying out their intentions. It also makes it impossible for any one to stand to one side and leave these practical matters of true patriotism to be worked out by others or left unworked out.

Charles E. Howie writes from Melbourne:

"There are numbers of parents and youths in Australia who are not religious objectors but who hold strong objections to Compulsory Military Training. Special honor is due to those who are standing the brunt of the fight for freedom. Last week Harry Flintoff, of Richmond (Vic.), a youth of about 18 years, stated in the court: 'I am opposed to militarism in all its forms.' The Magistrate ordered him twenty days' imprisonment at the Port Philip Military fortress. Flintoff writes from the fortress that he has been dragged along the drilling ground by the military in an attempt to force him to drill. Two brothers named Size were recently imprisoned in the large military fortress (S. Aust.), for refusing to drill for conscientious reasons. It is reported that they were fed on bread and water and made to sleep on the bare floor—shameful treatment for growing lads. On Eleventh month 21st, Mr. W. Bennett, of Dulwich Hill, N. S. W., was for second time charged with preventing his son from drilling. He stated in the court, 'I have conscientious objections to my boy being compelled against his will to become a soldier.' Mr. Bennett has already been in gaol for refusing to pay a fine in connection with the same matter. When in gaol his wife was much upset and paid the fine to release him. The court has again fined him. Victor Yeo, aged fourteen, was imprisoned for ten days in 1912, for refusing to be medically examined by the military, and this year for a further twenty days—seven days being on bread and water. Frank Giles, who said

he refused to be taught to kill his fellow man, and through taking a firm stand for human brotherhood, was also brutally placed on bread and water in the Broken Hill Gaol about the same time as Yeo was first imprisoned. The two Ratcliff boys of Melbourne left the country last month for England to prevent being imprisoned in a military fortress. The badge of freedom in Great Britain and America is 'that no man is a soldier against his will'; not so in Australia."

In view of the word on "Single Tax" in another column it will be of interest to refer to the articles in the *Atlantic Monthly* for Twelfth month and First month, in which the case for and the case against are very clearly set forth. In the case against, Alvin Saunders Johnson shows why Henry George "was denied the serious attention that his vigor of thought and moral earnestness merited."

Katherine Bement Davis, who delivered an informing and inspiring address on "The New Penology" at Friends' Biennial Conference, at Ocean Grove, N. J., has been appointed Commissioner of Correction of New York City.

Graduated from Vassar College in 1892, she has a degree of Ph.D. from the University of Chicago, and of LL.D. from Mount Holyoke. Since 1901 she has been the superintendent of the Bedford Reformatory for Wayward Women and Girls, in Westchester County, N. Y., where her work has received the widest and most favorable notice.

As Commissioner of Correction she will have charge of the Tombs, the seven district prisons in Manhattan, the penitentiary at Blackwell's Island, the workhouse on Riker's Island, the New York City Reformatory of Male Misdemeanants on Hart's Island, and the city prisons in Brooklyn and Queens.

The *Wilmington Morning News* of the 19th contains a column report of an address delivered the day before in the Friends' Meeting-house, by Dr. Louis N. Robinson, of Swarthmore, on the whipping post as a means of punishment. George B. Miller presided over the meeting.

In his address Dr. Robinson quoted from several of the most eminent penologists of the country statements that declared the whipping post brutalizing and degrading to the person being flogged, to the one applying the lash and to the spectators, and pronounced it a survival of barbarism. He said that the continuance of the whipping post is contrary to enlightened public opinion, and that it is demoralizing for the State to hire an official to do a thing which it condemns

in private citizens, that is, to assault a fellow-creature.

An editorial in the same paper seemingly friendly in its tone, shows that many Delawareans yet remain unconverted, and asks Dr. Robinson to find out how many persons are repeatedly sent to the post, and whether the percentage of habitual criminals is larger or smaller in Delaware than in other communities. It concludes with these words, which leave the matter of the whipping post as a subject of study for all citizens:

"Professor Robinson evidently thinks that Delaware is laboring under a delusion with regard to the whipping post as a deterrent of crime. Are we?"

A report of the meeting sent us by a Friend says that Dr. Robinson's address was followed by questions and remarks from the audience "and a great deal of interest seemed awakened in the minds of the large number present."

All our Middle Western readers and Friends everywhere who are keeping an eye on the Western Movement will find the current issue of *The Friendly Visitor* interesting. It is published by Thomas A. Jenkins, 5411 Greenwood Avenue, Chicago, and the subscription price is 25 cents a year.

In Massachusetts, which is considered one of the most enlightened commonwealths in the Union, Governor Foss says that two-thirds of all the commitments to its penal institutions were for drunkenness and for default in fines imposed for drunkenness. Concerning this state of affairs he comments, "Merely sending a man to jail does not cure his drinking. We simply throw the habitual drunkard on to the scrap heap for a few days or weeks and then allow him to crawl away again to repeat the performance indefinitely." He thinks the State should pay more attention to methods whereby offenders may be fitted to re-enter the community as self-supporting and self-respecting citizens, and shows the folly of present methods by adding: "In Massachusetts last year we spent nearly \$7,000,000 for our police system, our courts and our prisons, but we spent less than \$25,000 for restoration." He does not tell us how much was spent for prevention, which is even more important than restoration.

A Friend has sent us an invitation she had received, as follows: "A card party, under the auspices of the Women's Auxiliary of ——— University [an institution under rather crudely orth-

odox religious auspices], will be given at the ——— Club, ———. The proceeds are for the furnishing fund of the Lucretia Mott House, the new dormitory for women of the ——— University. Will you arrange for one or more tables? Tables for four are two dollars each table. If you are willing to provide a prize for your table, kindly notify Mrs. ——— when you send for your tickets."

We cannot help wondering why any institution should name a dormitory after Lucretia Mott that would not be willing to have the gospel which she preached proclaimed in the church or taught in their university. Was it for any other reason than that she is held in high esteem by a goodly number who care more for righteous living than for orthodox theology, and that, therefore, hers is a good name to conjure with?

Entirely aside from the ethics of card playing, Lucretia Mott would have been the last person in the world to approve the raising of funds for any worthy enterprise by such method as is proposed in this invitation.

EX-GOVERNOR PATTERSON IN PHILADELPHIA.

Ex-Governor Malcolm R. Patterson, of Tennessee, will speak on Tuesday, January the 27th, at 8 o'clock, at the Arch Street Presbyterian Church, 18th and Arch Streets, Philadelphia; on Friday evening, January the 30th, at Gaston Presbyterian Church, 11th and Lehigh Avenue, at 8 o'clock; on Saturday evening, January the 31st, at 8 o'clock at the Third Baptist Church, Broad and Ritner Streets; Sunday morning, February the 1st, at 10.30, at the Mount Airy Presbyterian Church; Sunday afternoon, February the 1st, at 4 o'clock, at the Fletcher Methodist Church, 54th and Master Streets. The subject of these meetings will be: "Why I Changed Front on the Liquor Question."

Ex-Governor Patterson has splendid forensic ability. In personal appearance, language, and gesture, he is the highest type of the finished orator. It was Ex-Governor Patterson who swept 5,000 people off their feet at the recent convention at Columbus, Ohio, in one of the most sensational addresses ever made from an American platform.

Come and bring your friends. Admission free. These meetings will be under the auspices of the Pennsylvania Anti-Saloon League (Philadelphia District).

Yours cordially,

HOMER W. TOPE,
District Superintendent.

A MEETING WORTH ATTENDING.

Friends are asked to reserve Second month 9th for an Arbitration Meeting in Race Street Meeting House. This will be a memorial to Alfred H. Love, founder and late President of the Universal Peace Union. There will be brief opening exercises, after which the address of the evening will be delivered by United States Senator Theodore E. Burton, of Ohio.

The meeting will begin promptly at eight o'clock. Admission before 7.45 will be by ticket. Cards admitting two may be obtained of Arabella Carter, 1305 Arch Street; Irene Woodward, Stoneleigh Court, and Henry W. Wilbur, 140 North 15th Street, Room 301. At 7.45 the doors will be open to all without tickets. A full house is expected, and Friends are invited to come early.

A FRIEND'S SOCIALISM.

I doubt not a large proportion of people will give their hearty approval to the Ford Automobile Company for their determination to start a plan of profit-sharing with their employees, as noted by Will Walter Jackson in the *Intelligencer* for the 17th. It is a splendid thing for a company to arrange voluntarily to give to their employees one-half of the profits of their business. That would seem to be all that the most exacting reformer of the John Hodder School (the radical minister in Winston Churchill's much-talked-of story, "The Inside of the Cup") could ask of wealthy business.

But it simply demonstrates how prone we are to be caught by the spectacular; and how true is the saying that the good stands in the way of the better. But do not misunderstand me. I realize that these profit-sharing plans are all that can be done under the present profit-system.

But because this half-truth is good, it is all the more necessary to go on and preach the whole truth, that it is a physical impossibility for profit-sharing to remove poverty and unemployment and over-production and under-consumption and the destruction of wholesome incentive which is so essential in the development of the spiritual life, as long as we permit the profit-system itself to go on, logically and unavoidably producing these evil fruits.

If *all* the profits of business were given to the employees, even that could not begin to undo the wrong of the profit-system. A moment's thought will make it clear that after profits are once accumulated, it will be impossible to distribute them where they belong. And on the spiritual side, the ownership and administration of business by the few for the benefit of the few (or even for

the benefit of the many, to take a beneficent view of this despotism), is to deprive the many of that just and wholesome self-government of the affairs of their own maintenance, which in the development of human affairs, is more and more necessary for the growth of those qualities of mind and spirit which make this life worth while, and prepare for the future.

JONATHAN C. PIERCE.

Brooklyn, N. Y.

EMPLOYMENT ASSOCIATION.

DONATION DAY, JANUARY 30th.

The Central Employment Association was organized in 1857, for the purpose of giving employment in sewing to needy women during the winter months. The work has gone steadily on, and although our funds are limited, we are able to give employment to about thirty women, and to bring comfort to many others, by distributing the warm clothing thus made. We have no salaried officers, and all contributions are used for material and work. Any donations of money or material would be gratefully received, and can be sent to 17th Street and Girard Avenue (Friends' Meeting House), on Sixth-day, First month 30th, where, from 3 to 5 p. m., the members of the Association will be in attendance.

ELIZABETH Y. WEBB, *Treasurer.*

1715 N. 19th Street, Philadelphia.

A HOME FOR DELINQUENT COLORED GIRLS.

Most private institutions refuse to shelter colored children who are delinquent. The State Training School for Girls at Hudson can accommodate only a small number of those committed by the court. Altogether there is possible provision for about forty of the one hundred or more delinquent colored girls who are annually in need of institutional care in New York City. Recently Thomas D. Walsh, superintendent of the Society for the Prevention of Cruelty to Children, said: "It will be futile to take the case of a young colored girl to the Children's Court at this time, owing to a lack of provision for delinquent colored girls in any existing institution."

To meet this need a campaign has been under way for a year to erect the Sojourner Truth House. This, it is proposed, will be a home for delinquent colored girls in some suburban neighborhood.

The name has been chosen to honor Sojourner Truth, who labored during the dark days of her race's bondage to secure freedom for her people and, when that had been won, lived to nearly

ninety years of age teaching them economy and neatness. The campaign is in the hands of a committee of which Mrs. George W. Seligman is chairman. A little over one-third of the \$15,000 necessary is still to be raised.

Not long ago six young colored girls appeared in court one morning before Judge Franklin C. Hoyt. Two were returned to their mothers, three were placed in the custody of private families, and one was turned over to the Society for the Prevention of Cruelty to Children. For none of them was the desired institutional care available.

—*The Survey.*

A WILLIAM PENN MEMORIAL BRIDGE.

A petition is being circulated by David H. Wright and others, to the Secretary of War, asking for a Government Bridge or tube to connect Philadelphia and Camden, "with any proper system of toll, etc., for individuals or corporations and that no one corporation be allowed the sole use of such bridge or tube. The gross income of the Philadelphia and Camden Ferry Company for 1912 is quoted as showing that such a bridge would more than pay the interest of the money required to build it.

This project has been commented on favorably by several of the Philadelphia papers. The *Evening Bulletin* of the 17th contains a picture of the proposed structure with explanatory remarks as follows:

"Congressman A. Mitchell Palmer has prepared to introduce a bill into Congress to-day for the appropriation of \$10,000,000 for the erection of a mile-long bridge from the foot of Market Street, across the Delaware River to Camden.

"Plans for the bridge have been completed by Joseph M. Huston, architect of the Pennsylvania Capitol building at Harrisburg, and include two great terminal buildings on the two sides of the river, designed to serve a double purpose as monumental approaches and convenient accommodations for shipping interests and the municipal and government departments concerned in river traffic.

"The formal presentation of the plan to Congress represents the first actual result of many years of agitation on both sides of the river. The entire southern region of New Jersey, during the last several years, has taken a more or less active part in a movement, headed by David H. Wright, Riverton, who has done everything possible to keep the neighboring territory alive to the growing necessity for a bridge.

"The plans as prepared by Mr. Huston are intended to provide facilities for car lines, wagon drives and footways. The proposed structure is designed to be an artistic masterpiece, while embodying every facility and convenience possible under modern methods of bridge building.

"It is understood that the \$10,000,000 to be suggested to Congress as a logical appropriation would cover the cost of the bridge and the two ten-story terminal buildings as well as the approaches on the two sides of the river.

"An effort will be made to gain the co-operation of the

New Jersey representatives in Congress, since it is insisted that the great farming and produce territory of that State has the most vital interest in the enterprise.

"A bridge such as is planned would admit of quicker and less expensive shipment of all sorts of produce, as well as a big cut in the cost of traffic between Philadelphia and all parts of New Jersey territory."

PEACE DAY AT MATINECOCK.

Peace Day was noticed by the Matinecock Meeting, at Glen Cove, N. Y., on First-day, First month 11th, by a special program, which was arranged by this meeting's Committee on Advancement of Friends' Principles. Those who took part were: Frederick E. Willits, Alice C. Darnell, Carolyn R. Coles, Helen H. Bowne, Lora E. Marsh, Nelson A. Jackson, Rev. Mr. Eastman of the Locust Valley Reformed Church, Margaret L. Seaman and Chas. P. Valentine.

The Rev. Mr. Eastman stated that his church had changed their hours of service from mornings to afternoons, which would allow those of his congregation who so wished to attend the Matinecock Meeting, and he cordially invited the members of the meeting to attend the services at his church in the afternoons. C. P. V.

ORTHODOX FRIENDS ON THE SEPARATION OF 1827-28.

At the second meeting of the Quakerism Study Class, Minneapolis Friends discussed the Hicksite Separation of 1828. The large attendance, interest in the discussion, and the conclusions reached proved that they were, by no means, dealing with dead history, but something that bears a vital relation to the living problems of to-day.

The discussion was led by Dr. J. H. Stuart. A special effort was made to stick as closely as possible to the facts and to secure a fair and open-minded view of the whole controversy. The historical facts and events leading up to the Hicksite Movement were carefully gone over, then the facts of the separation itself, and finally the actual results. The main doctrinal issues, the influence of English Friends, and a few minor phases of the movement were also discussed.

Both in Dr. Stuart's address and in the discussion that followed was expressed the conviction that a great and most unfortunate separation had occurred in the Society, and that modern Quakerism can no longer afford to perpetuate or repeat the mistakes of the past. The ideals, principles and opportunities of Quakerism are too big to give place to mere creeds and opinions. Of course, there must be a certain uniformity of belief, so far as the foundations of faith are con-

cerned, in order for an organization to hold together; but the idea and tendency of modern Quakerism should be to reduce these to the minimum, and give to the honest heart and mind the freedom of conscience and courage of conviction that are so necessary to permanent spiritual growth.

Differences of opinion we are bound to have so long as we have independent minds and do any serious thinking—so long as our religion is a vital, living, practical reality—but that doesn't mean that we need to magnify those differences and lose sight of the bigger things that really count. As expressed in one of the aims of a Young Friends' Conference last summer, may this modern Quaker spirit become a great unifying force in the church, that we may come to be known less and less as Orthodox and Hicksite, and more and more simply as Friends; and rallying about our great Quaker ideals, work out together our mission in the world.

A. L. SPOHN.

201 Walnut Street, S. E.
Minneapolis, Minn.

PREVENTIVE WORK IN PHILADELPHIA.

[Under care of Philadelphia Yearly Meeting's Philanthropic Committee. Report of Twelfth month, 1913.]

Number of—

Families visited	32
Visits to families	120
Children and parents calling on Agent at 152 N. 15th Street	88
Assisted to hospitals or other medical care..	14
Groups taken to Zoo, Museums, Poultry Show, etc.	12
Children in these groups	60
Visits to four schools	14
Two children have been placed in Homes temporarily.	

In one case we advised that a mother be arrested and fined for helping her boy remain away from school frequently, for no good reason, knowing that in all probability it will be the last year that he will be able to attend school.

The teachers of the various delinquents are gratified at the improvement noted in these and feel that the close connection between the home and the school, brought about by this visiting, is of great value, in raising the standards in these homes, thus improving the ideals and conduct of the children.

For the help given at Christmas time by Friends, and the girls of Friends' Central School, I am especially grateful. For the dinners and toys, as well as the warm clothing and shoes, carried comfort and cheer to many who would

otherwise have spent a sad, hungry day. More than one mother has said to me since: "It just heartens me up to think there are kind people who think of us."

One who has been especially helpful, gave me some money to use as a loan fund, with which to buy coal for some of my families, they to repay the price in such weekly installments as they could spare, thus saving them the buying of coal by the bucket, which they are learning is a very extravagant way for paying for it. This fund has been turned over seven times. The only cases where it has not been returned promptly are—a new baby added to the family and the father soon after out of work for six weeks; the other a baby eighteen months old, an only child, in the temporary absence of the mother from the room, reached out of her carriage and reaching the table-cover, pulled it and the lighted lamp on herself, causing death and the severe burning of the hands and arms of both father and mother.

Two Friends have given me orders for free coal, for families in need who are not being cared for by relief agencies. I could use several more if I had them.

ANNA K. WAY, Agent.

JOEL BEAN.

Joel Bean, whose death is noted in this issue, was the leading spirit of the College Park Association of Friends. When in California, in 1904, I visited Friends of San Jose and wrote the following concerning them:

"On First-day we went to College Park Meeting, about a mile from San Jose, and enjoyed a spiritual feast. The silence that formed the basis of the meeting was a real waiting for the Divine voice, and out of this came words of counsel and earnest prayer. There were probably between forty and fifty present, representing several branches of Friends, all of whom mingle together in the greatest harmony, retaining their membership in their own monthly meetings, while uniting to form the College Park Association. The Beans are the best known members of this meeting, and a dinner with Joel and Hannah Bean the next day, with the conversation that accompanied it, was the crowning blessing of my visit to San Jose."

A Friend who knew him well writes: "He was a broad and liberal minded Christian. He and his wife had visited the Sandwich Islands, remaining several years under a religious impression of duty. He was a diligent spiritual student; religion was to him 'the life of God working in the life of man.' He died on the 11th of First month, in a peace which passed understanding."

ELIZABETH LLOYD.

THE SWARTHMORE COLLEGE CATALOGUE.

In the new catalogue of Swarthmore College an important departure from the precedent of past years is made; the Register of Graduates has been moved from its time-honored place at the end of the volume. This important change has been made only after a careful study of the following considerations:

First—In its present form the catalogue is much too bulky.

Second—The number of alumni has increased so greatly in the last few years that the labor and expense of an annual revision is becoming prohibitive.

Third—It is not the custom among the chief educational institutions of the country either to include the Register in the catalogue or to revise it annually.

Instead, therefore, of placing the Register of Graduates in the catalogue this year, the June number of the *Bulletin* will be devoted to the interests of the alumni and ex-students, containing not only the Register of Graduates with the latest revision, but also a similar register of the ex-students. Work leading to the appearance of this register of ex-students has been constantly under way for two or three years, and, in addition, has occupied practically the entire time of one person for nearly three months.

The college will keep at all times revised lists of both alumni and ex-students. A number of copies of the last issue of the catalogue, containing the printed list of alumni, have also been reserved. Copies of this catalogue or of any desired list of ex-students or graduates, including the latest revisions, will be sent upon request to any one who desires them.

COLLEGE ADMISSION.

At the last meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, Dean W. A. Alexander, of Swarthmore College, was appointed chairman of a committee to consider the feasibility of adopting a uniform blank for the high school record of students applying for admission to college by certificate for the States of Pennsylvania, Delaware, New Jersey, New York and Maryland. The other members of the committee are: Dean Louis Bevier, Rutgers College; Dr. Charles F. Wheelock, University of the State of New York, Albany, N. Y.; Principal Katherine E. Puncheon, Girls' High School, Philadelphia; President George A. Harter, Delaware College; Principal Thomas S. Baker, Tome Institute.

GEORGE SCHOOL.

The cold weather during the past week made fine skating on the school pond, and, at present, the gymnasium classes meet there instead of indoors. The coldest weather registered on the government thermometer was 5 degrees below zero, on the 14th.

The new Society officers are as follows: Penns: President, Frederick Stabler; Vice-President, Israel Hough; Secretary, Helen Buzby. Whittiers: President, Charles Powell; Vice-President, William Norris; Secretary, Winifred Webb.

The Science Club has elected John G. Bowman, Chairman; Harry Shellenberger, Vice-President, and Eugenia Leeds, Secretary.

Among the week-end visitors were: Helen C. Wilson, James R. Lupton and William Ring.

The first basket-ball team, composed of Israel Hough, Charles Evans, Norman Penrose, Robert Carr and Chester Osler, lost a closely contested game to Northeast High of Philadelphia on the 17th, by a 29-27 score. The second team also lost to Northeast's second team, 31-21.

The trials for the debating teams were held on Sixth-day evening, the 16th, when Joel Swisher, Herbert Lukens, Stanley Watson, Howard Mitchell, Jesse Hawley and Walter Maule were selected for the two teams to debate Peddie Institute, on Third month 14th. Harold Kirk and Walter Conrow were chosen alternates. The team to debate the Agora is composed of John Bowman, Rulon Dare and Richard Wilson.

Dr. Charles A. Eastman appeared in Indian costume for his lecture on "The Real Indian," which he delivered on Seventh-day evening, the 17th, before an interested and sympathetic audience. Dr. Eastman addressed us in Assembly the next morning on "The Great Mystery," as he had learned it from his grandmother when a boy in the West.

FRIENDS' ASSOCIATION NOTES.

At Mickleton, N. J., in the Meeting House, on the 4th, Scripture was read by Mary R. Brown. The literary program for the evening consisted mainly of a review of the work of the association during the past twenty years. This was embodied in a number of papers in the form of a journal called "The Twentieth Review," and contained papers prepared by the first president and secretary and others interested in the association work. It also contained a memorial of deceased Friends who had taken an active part. These numbered twenty-four. One paper referred to the activities of those no longer associated with the work, they having removed to other neighborhoods or passed

on to the higher life. A paper on "The Exiled Friends" prepared by Griffith John and a beautiful poem by Mary R. Brown were read. Interesting items from a lecture recently given by Helen Keller were given. A short silence closed the Meeting.

M. O.

At Moorestown, N. J., in the Auditorium of the Friends' High School, on the 9th, Bessie Collins and Marion Coles sang. Current events were given by Martha Andrews Lippincott. Samuel DeCou read two original poems. Gail Ellsworth gave a recitation. Henry B. Coles discussed the Mexican situation. George B. Eavenson and daughter, Mildred, gave a violin and piano duet.

ANNA B. ANDREWS.

Miss Elizabeth Darby, head-worker of the Friends' Neighborhood Guild, was present at the last meeting of the Philadelphia Young Friends' Association. She stated the conditions and some of the possibilities of the Guild. Volunteer workers from the Association responded to her appeal for more assistants, but a still greater force of willing helpers would be gratifying to the one in charge. A discussion based on the social message of "The Inside of the Cup," by Winston Churchill, followed a splendid review of that book by Alfred Darnell. Experiences related by a social worker and views expressed by others concerning facts in the story were full of interest.

E. W. JACKSON,
Assisting Secretary.

BIRTHS.

DASTAS.—At Ensenada, Porto Rico, First month 4th, to Luis Antonia and Edith Flitcraft Dastas, a son, who is named Luis Antonia Dastas, Jr.

HAINES.—At Waynesville, Ohio, First month 4th, to Corwin and Jane (Underwood) Haines, a son, named Elvin Haines, a grandson of Matilda J. Underwood, of Harveysburg, Ohio.

HUYETT.—Near Rest, Frederick County, Va., to William S. and Hattie C. Huyett, Twelfth month 16, 1913, a daughter, who is named Gwendolyn Huyett.

MAJOR.—At Oak Lane, Philadelphia, First month 8th, to Dr. Charles Percy and Edith Templeton Major, a son, who has been named John Major.

DEATHS.

JAMES. — At Greensboro, Ind., after a long and painful illness, Ninth month 2nd, 1913, Asa James, aged 75 years. Besides his wife he leaves a son, Arthur L. James, of Greensboro, a daughter, Addie R. Garnott, of Knightstown, Ind., five grandchildren and five great-grandchildren.

PINE.—At Cincinnati, Ohio, First month 4th, William Pine, in his 71st year, a member of Miami Monthly Meeting. He leaves a wife, two sons and two daughters to mourn his loss.

BENTLEY. — At Sandy Spring, Maryland, Twelfth month 27th, 1913, John C. Bentley in the 62nd year of his age. His wife, Cornelia Hallowell Bentley, four daughters and one son survive him. The latter are Florence Miller, Mildred Hallowell, Edith Bentley, wife of William John Thomas, Eliza Bentley, wife of Frederic L. Thomas, and John N. Bentley. De-

voted to his family and friends, useful in public and private to his fellow-men, beloved and respected, far and near, he seemed to have everything which made life happy and valuable. Yet, after bearing a long and painful illness with the utmost fortitude, he passed on to the great unknown future serene, courageous and perfectly resigned. As was once said of another — "Doubtless to many the grief of personal loss is made keener by the feeling that our friend left us before his life-work was finished. But, year by year, we are slowly learning the lesson that human limitations are not for God, and the call to come up higher is his seal upon what was already accomplished."

MARY BENTLEY THOMAS.

HULL. — Entered into rest at Honeoye Falls, N. Y., First month 2nd, Annie T. Hull, widow of Henry C. Hull, aged 88 years. She was born in Millbrook, Dutchess county, N. Y. 22nd of Tenth month, 1825, and removed with her parents to Western New York in early life, being a resident in the town of Menden 81 years. Her parents being members of the Religious Society of Friends, she was early instructed and imbued with the principles of their religious faith, which remained with her throughout a long and exemplary life. A cheerful, warm and genial temperament made her many admiring and loving friends, while her strong Christian character made her renowned in the community where she resided. Her passing away has left a void not readily filled.

"Another loved one lost to earth,
Another gained in heaven,
Her light was more like morning's star
Than pensive star of even."

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BEAN.—First month 11th, Joel Bean, of San Jose, Cal. See page 60.

WALTON.—First month 9th, Howard Walton, of Warminster, Bucks County, Pa., son of the late Lewis and Sarah D. Walton, aged 64 years. Elder and consistent member of Warminster Particular Meeting and a lifelong member of Horsham Monthly Meeting. The funeral was held at Horsham Friends' Meeting House on the 13th.

HAVILAND.—At his home, Purchase, New York, Sixth-day, First month 9th, C. Herbert, son of Charles C. and the late Mary C. Haviland, in his 38th year.

HAYNES.—At Friends' Home, Waynesville, Ohio, Twelfth month 15, 1913, Mary Lukens Haynes, aged 85 years. A sketch of her life will be given next week.

WILSON.—At her home in Salem, New Jersey, Twelfth month 29th, 1913, Sarah Chamless Wilson, at the age of 93 years lacking a few days. Her parents, Joseph H. and Beulah (Smith) Wilson, were married in Salem Meeting House, Ninth month 29th, 1813. In her early life she taught in a school in Burlington, N. J., and afterward in Philadelphia in the High School for Boys. In 1858 she brought her certificate from Spruce Street Monthly Meeting to Salem, making her home with her cousin, Maria C. Ellet.

Of an earnest and sympathetic nature, she wished to respond to every call of real need. She was connected with the Female Benevolent Society of Salem, as a little girl bringing flax and yarn from the loft to be spun and knitted by women needing employment, and later serving as treasurer and directress. She was a member of the Salem County Historical Society, and her retentive memory made her an authority in local history.

She was an earnest and active member of Salem Monthly Meeting of Friends, serving it in various capacities. She was interested in the First-day school, both as teacher and superintendent. She was for many years an Elder, and to within a short time of her death attended meetings regu-

larly, speaking to business promptly and helpfully. She will be missed, not only as a familiar presence, but also as a watchful and clear-sighted member, whose devotion to her meeting ceased only with her life.

NOTES AND ANNOUNCEMENTS.

The Annual Oyster Supper of the Friends' Home for Children, situated at 4011 Aspen Street, Philadelphia, is to be given on Third-day, First month 27th, at the Scottish Rite Building, 148 N. Broad Street. From 5 to 8 p. m., either the supper or the entertainment is fully worth the price of admission. One of the features of the entertainment is the appearance of the children of the Home, in a special number. The children have been trained by Amelia Woerner and Vernon Way, of Swarthmore College, assisted by Margaret Supplee, of West Philadelphia and the matron, Edith K. Marshall. The entire proceeds go to the maintenance of the Home and the management will appreciate the interest and support of the members of our society.

At Race Street, Philadelphia, on First-day the 1st of Second month, Henry W. Wilbur will attend the meeting at 10.30 a. m.

Elizabeth Powell Bond will address the after-meeting conference at 11.45, with a message particularly for young people, her subject being "A Lesson From the Past."

Augustus T. Murray is expected to attend Purchase Quarterly Meeting on the 28th. He will also address the afternoon meeting. Topic, "Religion for the Community."

Herman Newman, formerly of Philadelphia, is now in the employ of the Children's Aid Society of Chicago, giving at the same time some attention to the pastoral work of the Indiana Avenue Friends' Church. He has promised to address Blue River Quarterly Meeting (Second month 28th) on the work of the Children's

FRIENDS' INTELLIGENCER "ADS"

I.

On New Year's eve I read the rimes
Of classic Edmund Spenser;
Then, for a change, perused the "ads"
In Friends' Intelligencer.
The language so attractive was,
The print so pleased my eye,—
'Twas very late before I laid
Those advertisements by.
And then and there I did resolve,
If way should open clear,
To buy the good things here set forth
Throughout the coming year.

II.

On Allen's Scrapple bought by mail
I hope each morn to feed,
And Belmont Sausage for my lunch
Will welcome be indeed.
And every evening just at six
I'll dine with James E. Tate,
Then read from Walter Jenkins' books
Beside my Jackson Grate;
And every time I have a chance
I'll tell the women folks
To go to Gatchel for their hats,
To Binder for their toques.

III.

I'll buy from Marshall Sullivan
Insurance,—that I will,—
Unless his rates are underbid
By Willits or Linvill.
I'll plant beside my iron fence
(Frank Pettit's is the style)
Red roses brought from sunny France
And raised by Robert Pyle.
And when I plan a printing job,
I'll have it done, I guess,
By Edward Biddle at his choice
And fine artistic Press.

IV.

I'll go and look up Friend Forsythe
When mortgages I'm hunting,
And when I want a bungalow
I'll go to Morgan Bunting.
From Joseph Foulke I'll get my law,
And Herbert Jenkins, too;
And by the sea I'll visit oft
The Pennhurst and Kathlu.
(And seeing Ellwood Heacock's "ad,"
I wonder whether or not
I'd better 'phone to Alfred Ogden
And buy a Fairhill lot.)

V.

But ere I do, I want to say
In plainest black and white,
That those whose "ads" are in these
sheets
Will always treat you right.
In times of plenty or of need,
In weather foul or fair,
You'll find they all have got the goods
And act upon the square.



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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

Aid Society. Let all Chicago Friends especially make it a point to be present to hear this address, which will be entirely practical.—*Friendly Visitor*.

The city of Sterling is not as large as Philadelphia, yet a town of ten thousand ought to be on the Quaker Map.

We have no Friends' meeting houses in my town, but churches plenty of other kinds all with seats plenty and room to spare. The majority of these churches gladly welcome the lonely Quaker to their meetings.

We have on the list the Mennonite and Dunkard, and when I sometimes sit with them, I am reminded of the plain old meeting houses of Shamokin, Roaring Creek, and Catawissa all in Pennsylvania north of Philadelphia; and in their preaching we have a good deal of the Quaker doctrine in reference to war and going to law.

At present I know of but three birthright resident Quakers in Sterling that are still in the Society and they are beyond the threescore and ten, one of fourscore years.

GEORGE D. JOHN.

Sterling, Ill.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m.; 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day, 10.30 a. m.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue,

is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 11 a. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

FIRST MONTH 24TH (7TH-DAY.)

—Westbury Quarterly Meeting in New York, 15th and Rutherford Place, 10.30 a. m.

In the afternoon, at 2.30 p. m., an address by Dr. Robert C. Brooks, Professor of Political Science at Swarthmore College.

—The Rural Progress Club of Byberry, Phila., entertainment by pupils of Byberry Friends' School, Byberry Hall, 7.30 p. m.

Phila. Y. M. Philanthropic Committee Section on Temperance and Tobacco will meet Room 1, Race St., 11 a. m. Section on Education and Publication in Room 1, 10 a. m.

FIRST MONTH 25TH (1ST-DAY.)

—At Haverford meeting (take trolley from 69th St., Phila.), Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—In Philadelphia, Young Peoples' Meeting, Y. F. A. Building, 4 p. m. Conference preceding introduced by Lewis Abbott.

FIRST MONTH 27TH (3RD-DAY.)

—Concord Quarterly Meeting, at West Chester, Pa. 10 a. m. Ministers and Elders the day before at 1 p. m.

—Annual Oyster Supper of Friends' Home for Children, at Scottish Rite Building, 148 N. Broad St., Phila.

Advertisements in this column 25 cents cash for first insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED TO BUY—A FAIR PRICE WILL be paid for a copy of John Woolman's *First Book for Children, A. B. C. D. etc.* Printed first about 1769. Two later editions, by Cruikshank, Philadelphia. Possibly anonymous. Address, AMELIA M. GUMMERE, Haverford, Pa.

WANTED—BY A YOUNG FRIEND WHO has had several years' experience in friends' families, position with invalid or elderly lady, or invalid child. Address, No. 28, this office.

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WANTED—MOTHER'S HELPER TO ASSIST with care of three children and light house duties in family in suburbs of Philadelphia, having no maids. Address, No. 31 this office.

WANTED—BY EXPERIENCED, PRACTICAL woman position as companion to invalid or elderly women, in Suburbs of Philadelphia. Willing to do plain sewing or light duties. Good reference. Address, No. 35, this office.

WANTED—BY PHILADELPHIA YOUNG FRIEND'S ASSOCIATION purchasers for \$700 worth of bonds, (\$100 or more) anyone wishing a good 5 per cent investment should communicate with the office, 140 N. 15th St.

WANTED—POSITION AS MATRON, assistant, or caretaker in institution. Experienced. Address Carrie D. Bozorth, 6032 Webster St., West Philadelphia.

WANTED—POSITION AS COMPANION OR nurse to an elderly lady. Seven years experience in a similar case, at the Germantown Home Philadelphia. Address, No. 34, this office.

WANTED—A POSITION WITH REFINED family as mother's helper, care of invalid, or housekeeper, where help is kept. Good seamstress. Reference given. Address, No. 33, this office.

WANTED—GEUTING'S, 1230 MARKET ST. require the services of a boy, 16 or 17 years of age, whose parents desire him to become associated with a business in which he can make a permanent place for himself under the direct supervision of a member of the firm. Four dollars a week will be paid to start.

WANTED—BY MIDDLE AGED WOMAN, A position as nurse and companion to an invalid. Preferred. Best of reference given. Address Grace, 226 N. Darlington St., West Chester, Pa.

BOARDING AND ROOMS

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters, 1827 1/2 Street, N. W., Washington, D. C.

BOARDING—VACANCIES IN A FRIEND'S family in Philadelphia, conveniently and pleasantly located. Address, No. 23, this office.

ROOMS WITH OR WITHOUT BOARD. Business people preferred. No children. House kept by a friend who owns the property. Newly renovated. Modern conveniences. Terms moderate. 1220 Master Street, Philadelphia.

BEAUTIFULLY FURNISHED THIRD-STORY ROOM, for gentleman, \$2.00 a week, No. 1702 N. 18th St. (2nd door above Columbia Ave.) Bell telephone. Or lives in the house.

WARD WANTED IN MEDIA, ABOUT 5 MO., at; for three adults. Moderate price. Would prefer to furnish three rooms. Reference exchanged. Address, No. 36, this office.

FIRST MONTH 28TH (4TH-DAY).

—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a. m. Ministry and Council, at 10 a. m. same day. Conveyances will meet the trains at White Plains, leaving New York at 8.50 a. m. Also the train from the north arriving at 9.36.

SECOND MO. 1ST (1ST-DAY).

—At Race St., Henry W. Wilbur, meeting 10.30 a. m. Elizabeth Powell Bond, at Conference Class, 11.45.

—In White Plains, N. Y., Meeting of Friends 2 Bank St., 11 a. m.

SECOND MO. 5TH (5TH-DAY).

—Abington Quarterly Meeting, at Abington, Pa., 10 a. m. Ministers and Elders the day before, at 11 a. m.

The most famous wine cellars of the world—those of the Vatican—hereafter will contain no more liquor. According to the press, Pope Pius X has given orders that they be cleared of their accumulated vintage. The Pope, who is said to be a strict teetotaler, was induced to take this course primarily by way of chastisement of the Papal Guard, "Whose rebellious behavior is attributed to the freedom of access to the cellars."

—Union Signal.

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Now, when the need of Bedfurnishings is made doubly apparent, by the vagaries of the weather, we quote the following additional items in our January Sale, all at a saving; three hundred Quilts and three hundred Wool-filled Comfortables in the lot:

\$8.50 Down-filled Quilts—\$6.50
Finest satine covering Solid-color satine borders; Oriental and floral designs.

\$15 Down-filled Quilts—\$10.50
Silk-covered, some with figured top, solid-color border and back; others with printed border effects.

\$5 Wool-filled Comfortables—\$4
Satine-covered, scroll-stitched, floral designs.

\$10 Wool Comfortables—\$7.50
Finest satine covering in Oriental designs and colors; solid-color, mercerized border and back; scroll-stitched.

\$15 All-wool Blankets—\$12.50
Size 80x90 inches; white, with scroll border.



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\$12.00 Blankets—\$10.00 a pair
Size 76x86 inches. White lamb's-wool, with slight cotton mixture.

\$8.00 Blankets—\$6.75 a pair
Size 70x86 inches, 75 per cent, pure wool; white, colored borders.

\$5.00 Blankets—\$4.00 a pair
Size 70x80 inches; white cotton and wool mixed; colored borders.

\$5 Marseilles Bed Spreads—\$4
White, satine-finish; plain hemmed or embroidered scalloped edge, and cut-out corners for metal beds.

\$3 Marseilles Bed Spreads—\$2.25
With genuine fast back.

50c. pillow Cases, 45x36 in.—37 1/2 c.
Scalloped embroidered edge, with \$1.00 Bolster Cases to match, 45x76 1/2, at 75c.

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WANTED—See page iii

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation...	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Just As You Are (verse)	65
The Purpose of Religious Meetings and First Day Schools	65
The Temple of Peace	67
The Farm and Country Life Course at Swarthmore	68
The Thomas Garrett Settlement in Wilmington	69
The Friends' Library, Philadelphia	71
A Handy Manual of Parliamentary Procedure	71
Daily Readings in the History and Message of Quakerism	71
Editorial	
Back to Woolman?	72
Note and Comment	72
The Alfred H. Love Memorial Meeting	72
The Central Bureau, Philadelphia	72
Pilgrimage to Plainfield	73
Friends in Cincinnati	73
A John Woolman Bridge Across the Delaware	73
Chester County Medical Society in Line for No-License	72
Single Tax, Friends and Fads	74
Calm Quarterly Meeting	75
Western Quarterly Meeting	76
George School	76
Births	77
Deaths	77
Notes and Announcements	77
Calendar	78

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{Volume LXXI.
Number 5.

JUST AS YOU ARE.

Just as you are, no change for me,
Truehearted friend.
I like the faults that others see.
We don't pretend
That life is much beside a dream
And things are not the way they seem.

Just as you are. I do not ask
Perfection, no.
I only want to see the task
That tries you so;
And aid you in it to the last,
And ward from you life's tempest blast.

Just as you are: change not your voice,
Nor yet your smile.
Both make me constantly rejoice.
Linger a while
And let me see again those eyes
That make me strong to silence sighs.

To your virtue I would not add;
Yours doth suffice,
Example fair to make all glad.
At any price,
I'll try to emulate your grace,
In your heart find my resting place.

I'd change you not; to Time leave all,
Too soon, alas,
The stage be dark, the curtain fall,
The actors pass,
And I will know, to my distress,
Not e'en your faults can I possess.

NATHAN FERGUSON.

THE PURPOSE OF RELIGIOUS MEETINGS AND OF FIRST-DAY SCHOOLS.

"Lord, to whom shall we go? Thou hast the words of eternal life."

The words quoted above, uttered by his disciples in reply to Jesus on the occasion when he had learned that some of his disciples had forsaken him and when he asked his remaining followers whether they, too, would leave him, bring us at once face to face with the highest purpose of a religious meeting, and of religious teaching in its deepest and truest sense. This is that the human soul may come into immediate contact with the Source of spiritual strength and wisdom,—in direct personal contact with the Spirit of Truth,

which the Founder of the Christian religion promised his followers would be sent to them to guide them into all truth.

The efforts which are made now and then to make religious teaching something entirely secular and temporal,—or, in other words, to persuade ourselves that all subjects which have human interest,—sociological, economic, political and industrial,—are proper subjects for presentation on occasions when religious study and teaching should have first consideration,—may indeed for a time prove popular, as being easier and more interesting, but they cannot in the long run prove satisfying to those who believe that religious teaching involves something deeper, and who feel in themselves a hunger that cannot be satisfied by such discussion.

It is true that any human interest that involves the application of the principles of justice and righteousness may be properly referred to in religious teaching as illustrating such application or needed application,—but to make the economic or social problem the main feature of the sermon or discussion,—and thus rather ignore the principle than present it,—can never be a true or helpful method of religious teaching, and if persisted in will more likely harm than help those who engage in such discussion, since it keeps from them something better that such occasions might offer them.

The margin of time that most of us can devote to spiritual development is at best so narrow that it should be jealously guarded, and the greatest care exercised that it be devoted to the highest purposes only. This margin is largely confined to First-days, and then to the opportunities afforded by the meeting for worship and by the First-day School. To have either of these opportunities devoted to anything less than the highest spiritual purposes seems to be not only to lower them far below their professed purpose, but to deprive those in attendance of a possible good that cannot be obtained except on such occasions, and through the definite seeking of the highest known good. Such seeking surely is, or should be, the aim of a religious meeting and of religious instruction. For many of us, as the years pass, the margin of time seems all too small, and its highest possible good all too precious, for it to be given for anything less than the best.

The deepest need of the human soul is for

strength and comfort; for light and guidance; for wisdom and courage; and no other time that ever comes to us is a better time to have these needs met than in the meeting for worship. It is perhaps possible that there are some minds so constituted, some souls so fully fortified with strength and wisdom,—that they can find this help and strength through the study and discussion of the varying social, economic and political questions of the passing week; but it seems safe to say that for the most of us, doubtless for the great majority, such help can only be had when the soul is brought in close contact, through quiet meditation or through consecrated teaching, with that Source of spiritual strength and comfort,—the Spirit of Truth,—which abides in every human soul,—or under the direct illumination of that indwelling Presence and Light, which lightens every soul coming into the world.

To turn a religious meeting, in which men and women are gathered for the express purpose of listening to the Voice Divine, into an occasion for teaching certain economic doctrines,—or for the advancement of the socialistic propaganda,—which are two of the forms of misapplication from which the writer, with others, has suffered,—is not merely to exhibit the poor taste and doubtful propriety of such methods, but to deprive those desiring spiritual food of an opportunity which cannot be restored to them. Better a thousand times the "silent waiting before the Lord," which is so generally laden with blessing, and which the early Friends prized so highly, than the mis-direction of a meeting for worship into mere words without knowledge; or even words with knowledge, that lead the soul astray.

In one of the chapters of Barclay's "Apology,"—if one may have the hardihood to quote from a work so greatly behind the times,—there is a quaint expression, full of beautiful and helpful meaning: he refers to the custom of the early Friends' Meetings as being that of worshipers "sitting at the feet of Jesus in our hearts." This saying may not be acceptable to many in this day and generation, but no doubt there are still some to whom,—as to the writer,—it is full of deep and helpful meaning. In this day of many noisy, and ever-changing voices, many of them only noise, and all of them too insistent,—it is well indeed for us that we can once a week gather in the company of those who wish above all to listen to the Voice Divine,—whether it speaks to us in the temple of the individual soul,—the "true Shekinah," as Whittier has termed it,—or coming to us in the spoken words of a consecrated soul. Above all we wish to feel that we are "sitting at the feet of Jesus in our hearts,"—or as

we might prefer to say, in modern terminology,—"listening to the Voice of Christ in the soul." The two expressions are one and the same, and Barclay's may be as good as our own: what we wish is to hear the Voice Divine, to understand its message, and to gather strength and wisdom, comfort and courage from it. Nothing else can take the place of this for many of us, nor make the loss of this good to us. It is what we have been taught from early youth that a Friends' Meeting stands for, and we think that we have a right to expect it from such a Meeting.

The purpose of a First-day School is, in general, like that of the meeting, with special emphasis placed upon the teaching. The aim of a Christian First-day School should be to help all who attend to become familiar with the principles of truth and justice declared by Jesus. The result of attendance upon any such School should be to help all who attend to become familiar with the principles of truth and justice declared by Jesus. The result of attendance upon any such School should be the consciousness of a higher estimate of a closer relation to, and a deeper love for, the character of Jesus Christ; and this, not merely that we may have a fuller intellectual knowledge of his life and teachings,—although this is greatly to be prized,—but that we may learn to reverence his character, and feel the impress of his Spirit upon our own: and in this way, grow to be more like him. To adopt the fine saying of William Penn: "Not notions about Christ, but likeness to Christ,"—should be the aim and result of religious study and teaching. No other teaching, and no other results, however interesting and attractive they may be made, should be allowed to take the place of these. If any attendant at any First-day School feels that he is not getting the best results, he would certainly be justified in changing his class or his School. The deepening and strengthening of Christian character should be the aim,—not merely the better intellectual grasp of passing questions of the day.

More and more as life goes forward, and the time grows short for many of us, we wish to devote our margin of it to the highest purposes,—to the things best worth while,—both in the Meeting for worship and in the First-day School: we wish to get close to the Source of Truth: we wish to get better and better acquainted with the character of our Elder Brother: to understand his teachings better: to more clearly hear and to better heed his Voice in the soul: and like his wondering disciples of old, we say, amid the many challenging and clamoring voices of this our day: "Lord, to whom shall we go? Thou hast the words of eternal life."

I. R.

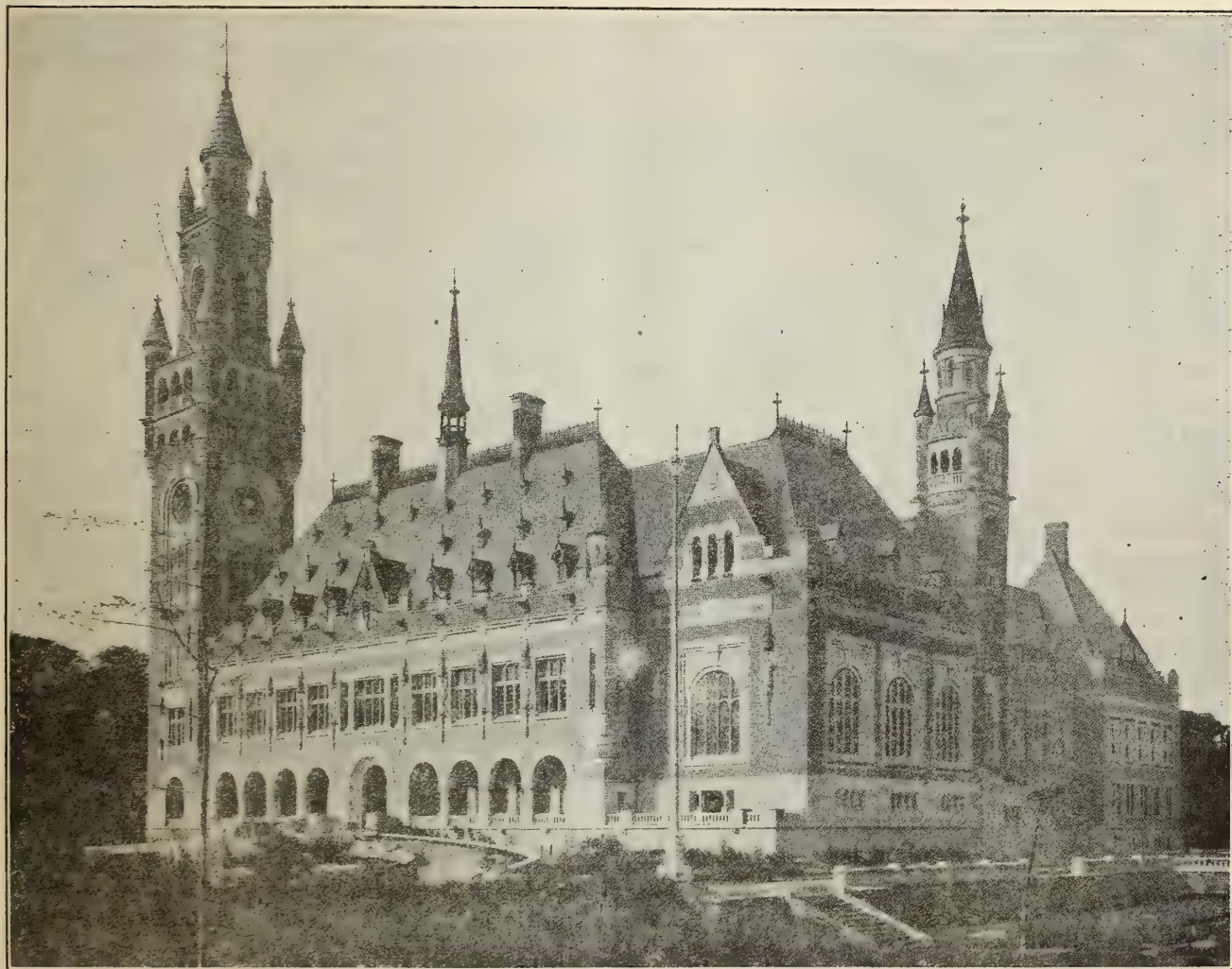
Swarthmore, Pa.

THE TEMPLE OF PEACE.

To many Friends who have not had the good fortune to see the Temple of Peace and to some who perhaps have not chanced to see a picture of this noble building, the engraving will carry an idea of the physical in the world peace movement of to-day. The story of the building is familiar to everyone, how Andrew Carnegie gave the Temple, believing that if there was some tangible evidence of an international court, men keeping it in

end of the road which nations are now traveling. We must turn back before it is yet too late..

And what are the conditions at this time of stress, this hour for action? Briefly this—the Third Hague Conference should meet in 1915, and still there is nothing being done on the part of the nations to prepare for this great gathering. In fact it is rather openly intimated that Europe is not anxious to have the third conference just now. Why? Because it is afraid that some of



mind would gradually learn to expect the submission of differences to it for settlement, how all nations contributed something for the building in order that it might be international in character, and how last summer it was dedicated to the cause of humanity.

The awfulness of recent wars, the destruction, the waste of life and the ever mounting burdens of war expenditure, make thinking men of every land turn with longing eyes toward this haven from mad militarism. Men have only just witnessed the efforts of the Lord of the British Admiralty to secure a year's naval holiday. Bankruptcy and revolution lie at the not very distant

the Balkan nations might appeal to the Hague Court and receive redress which would upset the nicely calculated plans of some of the European cabinets. There is no war to-day in which Europe could engage without disaster; yet every year sees the growth of armies and navies. The human element is entirely forgotten, within the chancelleries, it is merely a game of chess at which a few men are playing.

The true temple of peace is within the heart and the one at The Hague is just as large or small as the other. The important thing just now is to insure the holding of the next conference. The second was the result of the initiative of the

United States, and now it is even more important that we should bring about the third. If the purpose for which the building was erected is to be realized, the nations must agree upon a method for the selection of judges, and if nations are to learn the arts of peace, they must put away the engines of war for an equitable and just settlement by an impartial tribunal. The duty of every person in bringing this about is to speak out for the cause of peace, help create an irresistible public opinion for peace.

THE FARM AND COUNTRY LIFE COURSE AT SWARTHMORE.

PLANTS: THEIR PURPOSE IN THE ECONOMY OF NATURE; HOW PLANTS OBTAIN FOOD; HOW THEY GROW; THE BREEDING OF PLANTS.

The second lecture of the course in Agriculture presented at Swarthmore College on First month 20th, by George T. Powell, President of the Agricultural Experts Association of New York, was upon the subject of plants and their functions.

Mr. Powell stated that the functions of plants are two-fold: one to assist in making the atmosphere suitable for animal life and existence, and the other to supply the needs of animal life with foods. Plants take out of the atmosphere the carbon which is essential to building up their structure and making possible the production of all the food supplies which they are capable of developing. The first plants that existed upon the earth were those of the lower orders, as the mosses and the lichens which grew upon the rocks and through the long processes of time succeeded in causing disintegration of rock, thus adding to other forces in making soil. Following the lower orders came in succession the vast numbers of plants which to-day exist upon the earth in all their beauty and usefulness.

Another function of plants is to seek out and appropriate, through the agency of their roots, the mineral plant food that is still abundant in the soil, in order to supply the needs of millions of consumers with sustenance. The roots of plants have a wonderful power of penetrating into the soil. Delicate as they are in their construction, they are yet armed and provided with the means of penetrating the most uncongenial, and the hardest types of soil, and there getting at the plant food that still exists abundantly in every atom of the earth. While many of these roots are invisible to the naked eye, they are, nevertheless, armed and coated with a shield that enabled them to push and to pierce into new soil continually, and with their coating or covering of infinitesimal rootlets even finer than hair, and which can only

be seen through the agency of the microscope, they pump out of the soil vast quantities of water which are used in the liberating and making available of plant food essential to the building up of their own super-structure.

There are certain elements in the soil which contribute to the growth of vegetation. Among these the most important are potash, phosphoric acid, nitrogen, lime, sulphur, iron, magnesium and a large number of other elements, all of which contribute to the upbuilding of plant life. Water is very important in its relation to these processes which are so wonderfully carried out by plants. Nature has always been frugal and gives of her riches only to the extent that is absolutely required. Hence vast quantities of water are required by which plants may be enabled to take up the small particles of mineral constituents and carry them, by the medium of sap, to all parts of the plant or tree and thus develop the body, stem, branches, foliage and finally the fruit of the orchards and grains of the field are matured and made available for animal food. Few have any conception of the amount of water that is required in this process of the elimination of mineral plant food. For every ton of dry matter that is produced in a field of potatoes there is required not less than 400 tons of water to pass through the plants to produce it. For every ton of dry matter that is produced in wheat, corn and other necessary foods, from 350 to over 400 tons of water are required. We have little conception of the amount of water required to sustain a large mature tree, an elm, an oak, or a maple, well covered with foliage. In the months of May and June on bright sunny days there must be provided for the best condition of such trees six tons of water daily. If, for any reason this large amount of water is not forthcoming, such trees will very soon show a condition of decline because that amount of water is required not only to provide it with the plant food essentials, but also to keep up the processes of circulation that the food may be equally and properly distributed. The surplus water that is not required to distribute the needs of the tree in food is thrown out through the foliage into the atmosphere through the process of evaporation or exhalation.

An acre of land or an acre of meadow grass, or pasture, through these bright sunny clear spring days will require over 100 tons of water every twenty-four hours to keep such acre of land or meadow or pasture in its best condition. Each spear of grass, through the agency of its roots, constitutes a little pump, and all unitedly are working to pump up from the soil the necessary water which must prepare the plant food neces-

sary for their existence and for their best development, the surplus of which is finally thrown out into the atmosphere. Very few who cultivate the soil have any conception of these vast quantities of water which are required in farming. If they did, they would be more vigilant in their processes of cultivation to conserve the water that is in the soil and which must be regularly supplied to the needs of vegetation.

The mineral plant foods in the soil contribute to the special needs of plants; potash giving strength to the stem, to the branch, and meeting the needs of foliage, also supplying the sugar and the starch which are essential elements for furnishing the required heat in the bodies of animals. The phosphoric acid contributes to the perfection of seeds whereby the species are continued. It also enters into the physical structure in animals, providing material for bone making, giving the form which is necessary for locomotion and for performing the functions of life. The nitrogen of the soil contributes to the nutrient constituents in foods which furnish the material in all our grains and also in the animal bodies known as protein, which furnishes the materials for blood, muscle, and in the domestic animals, dairy cows, milk, and in beef animals, muscle and flesh. It is highly important to the cultivator of the soil to understand these different relations existing between the atmosphere, the plant, and the soil, as they all work in common for the needs of animal and human existence. The great majority of farmers do not understand sufficiently the chemistry of foods; although great strides have been made in the dissemination of this important knowledge. The leading breeders of our country to-day understand the necessity for studying the relation of foods to physical development. The Western farmer has for a long time fed too exclusively of corn to all of his animals, particularly the pigs. Heavy losses have occurred in shipments to long distance markets by the breaking down of the backs and the breaking of legs of many valuable animals simply because they were fed too exclusively upon the starchy food which corn represents, and not sufficiently of the foods that give strength to the bone. The breeders of fine horses understand the chemistry of foods to a very great extent, and there are illustrations of wonderful perfection in horses that are fed for the strength of bone to give great power of endurance in trials of speed. The science of feeding of animals has been carried perhaps to even a greater extent than in its application to the feeding of the human animal. The efficiency of the world is very largely dependent upon the perfect physical development of man. His intellectual powers are

gauged to a great extent upon the ability of the body to give strength to intellectual effort and work. The science of human feeding is to-day receiving more attention than ever before, because of the great demand that is being impressed upon every line of work for a higher degree of efficiency. Before this may be realized, more thought and study and attention must be given to the science of human feeding from the standpoint of nutrition which shall contribute to the highest degree of efficiency.

There has been alarm sounded over the possible failure of some of our most important plant foods, of their becoming exhausted, such as the potash deposits of Germany, the salt-peter of Chili, and the phosphate deposits in our own country. There is no immediate fear along any of these lines, as the great water powers are being harnessed through the aid of electricity, and nitrogen is being taken from the atmosphere in sufficient quantity to already nearly meet the cost per ton of nitrate of soda. Vast deposits of sea-weed on the Pacific coast are also promising to yield inexhaustible supplies of potash, while the deposits of phosphate rock in our country in several of the Southern States is sufficient to last the United States and the world for generations.

THE THOMAS GARRETT SETTLEMENT IN WILMINGTON.

On the 11th of January, there was opened by the colored people of Wilmington, Delaware, the new home of "The Thomas Garrett Settlement."

This settlement was started in a small house on October 16th, 1911. By March 26th, 1912, they had selected a suitable building at the corner of 7th and Walnut Streets, which required repairs and alterations before it could be utilized. Now this has been accomplished; and they have a good foundation for the much needed social work.

They have spent \$4,000 in repairs and alterations; have paid \$1,500 on the property; and have placed a mortgage of \$3,600 on it.

They have greatly appreciated the interest and co-operation of some of their white friends in their work; and of course there yet are many needs for the proper equipment of the settlement for efficient work.

A kindergarten is open in the morning with Miss Cooper, the kindergartner, and a deaconess, Mrs. Cole is in charge part of the day; also the work is done by voluntary workers. Classes are about to start in the afternoons, and arrangements have been made for evening classes in dressmaking and domestic science.

There is sore need for equipment for the work-

shop, that there may be classes in manual training.

The opening was of great interest; and the following account of the work of Thomas Garrett was given by his granddaughter, Helen Garrett, who has taken a deep interest in the settlement house:

THOMAS GARRETT.

Forty-three years ago this month this City mourned the death of Thomas Garrett, and now to-day in this house that bears his name, we are met to give impetus to the work which he started nearly one hundred years ago, which was to help his colored brethren.

He was a Pennsylvanian by birth, but came to Wilmington in 1820, and lived here until his death, January 25, 1871, when he was nearly 82 years old. He had no unusual opportunities in his youth of education or environment, but was brought up in a country Quaker home, where he was taught that for each one of us there is an "Inner Light," and his constant belief in this Divine Light was the keynote to the man.

His father was an edge tool maker, as well as a farmer, and he taught his son Thomas the art of working in iron, which served him well later in life, for when he met with financial difficulties, he could always feed his family by working at his anvil if necessary.

You doubtless all know he was a great friend to the colored people, and was ready at all times, no matter what the trouble, expense or danger to himself to defend them. When a boy, he came home one day to find the family greatly distressed, as a colored woman in their employ had been kidnapped. He immediately started in pursuit. This early in life he evidently had keen powers of observation, which served him so well in his later years, for he noticed some peculiarity about the track of the wagon of the kidnappers, which enabled him to trace them.

His home was in Upper Darby, and he followed the track first to League Island, now the Philadelphia Navy Yard, and then out to Kensington, a distance of about 20 miles, and finally found the woman and rescued her.

It is said that on this ride the iniquity of the treatment of the negro race so impressed him that he seemed to feel a voice within calling him to aid them.

There are many instances that might be told of how he helped the persecuted people. He never induced any slave to leave his master, but whenever anyone came to him, he asked him no questions about his past or whence he came, but just helped him on to a place of safety. He, like Emerson, thought "difficulties were things to be over-

come." The qualifications which enabled him to be the help he was to the colored race were directness of purpose, great moral and physical courage, a keen sense of humor, great good nature, and his belief in the brotherhood of man.

As he made no special profession of religion, and never talked on theology, some theologian became anxious for the soundness of his faith, and said, "Well, Mr. Garrett, you do believe something; do tell me what it is." "Oh yes," said Mr. Garrett, "I do believe something—I believe in doing my duty. A man's duty is shown to him, and I believe in doing it. The first duty first, and so on, right along every time."

The colored people of Wilmington returned his friendship to them by great devotion to him and through the stirring times of the Civil War, it is said there was a constant guard of colored people who kept watch over his home that no harm might come to him.

After a trial for assisting fugitive slaves for which he was heavily fined, the colored people had constant prayers in their churches that he might be prosperous again. At the time of this trial, the Judge said to Mr. Garrett that he hoped that he would not transgress the law again, and Mr. Garrett replied, "I have not a dollar in the world, but if thee knows of a fugitive that wants a break-fast, send him to me."

Even the people who disapproved of his abolitionist ideas, respected the man, and he had plenty of money loaned him to start his business again, and he did become prosperous, so the prayers of the colored people were answered.

He had that rare quality of hating the sin, but not the sinner. The slave holder, as well as the slaves, in those bygone days, were both his brothers, and those slave holders who met him could not but like the man, though they were opposed to his actions.

Once, some time before the Civil War, he was visiting in South Carolina, on business. His interest in the human race showed in his sociability and he always made acquaintances on his travels. He never concealed his views, and his hearty voice was expressive of his outspoken nature. (It was said of him that his whisper could be heard across the room). He was discussing the evils of slavery with a Southern slaveholder. The man said, "Now we Southerners do not object to such as you who are so outspoken in their views, but to such men as William Lloyd Garrison, and Thomas Garrett"—My great-grandfather immediately interrupted him with, "Why, I am Thomas Garrett." The Southerner had already been pleased with the man, and his fearlessness in proclaiming his name further charmed him, and he asked him to his

home to dine, which Mr. Garrett took pleasure in doing.

If he were living now, he would rejoice with you that you had started this Settlement House for your own people, and he would tell you that if you worked hopefully, knowing that the best will come, and doing your best to bring it to pass, you will be sure of success.

THE FRIENDS' LIBRARY, PHILADELPHIA.

The following books have recently been added to the Library:

- Kent—Life and Teachings of Jesus.
 Wilson—New Freedom.
 Noyes—Tales of the Mermaid Tavern.
 Benson—Along the Road.
 Maeterlinck—Our Eternity.
 Trevelyan—Life of John Bright.
 Muir—Story of My Boyhood and Youth.
 Franck—Zone Policeman 88: Study of the Panama Canal and Its Workers.
 Collier—Germany and the Germans.
 Gibbs and Grant—The Balkan War.
 Antin—The Promised Land.
 Mitchell—Hugh Wynne.
 Porter—Laddie.
 Burnett—T. Tembarom.
 Churchill—The Inside of the Cup.
 Porter—Pollyanna.

FRIENDS' LIBRARY AND READING ROOM.

The Friends' Library is on the first floor of the Association Building, Fifteenth and Cherry Streets. The reading room, which contains a very full collection of Friendly periodicals, beside some standard fictional and scientific magazines, is open all the time.

Library open 11 a. m. to 6 p. m. week-days.

GERTRUDE HOLT, *Librarian*.

The mystery is not in the past alone, but in the future also. Behind us, shadows, but before us, light. So will India be born again, rising, after many days, in a new vigor and youth, for the inspiring of the nations; bringing the superb spiritual light that shines over life and death alike, in serene splendor, hallowing, blessing, sanctifying all mortal things; illumining all, and showing all as the handiwork of the great Father, for the training and teaching of our souls. India will rise again, in the fullness of time, for the whole world needs India and the luminous, age-old lore of our divinity. —*A Hindu's Vision.*

In The Atlantic.

A HANDY MANUAL OF PARLIAMENTARY PROCEDURE.

In these days of women's clubs and organizations of all kinds, it is a great convenience to have a concise manual of parliamentary law. Such a manual (vest-pocket size) has been prepared by Mrs. M. B. Johnson,* who has for many years been teaching this subject to the club women of Philadelphia and other cities. The manuscript was revised by Henry M. Roberts, author of Roberts' Rules of Order, who says of it: "It seems to me a handy little abstract of the ordinary rules for the common motions."

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

SIXTH WEEK.

George Fox and Margaret Fell.

(Emmott, Chapter XII.)

Second-day—Matt. 16: 24-25. Whittier, p. 50: 3. Emmott, p. 120-121.

Explain Friends' marriage customs. (See Braithwaite, p. 144-146.)

Third-day—Ps. 27: 1. Whittier, p. 35: 5. Emmott, p. 122-124.

Why should the term *seed* have been used to mean Presence of God?

Fourth-day—Phil. 1: 29. Whittier, p. 30: 1. Emmott, p. 124-125.

How was the Doctor's opposition of good use? (p. 125.)

Fifth-day—Phil. 4: 11. Whittier, p. 40: 4. Emmott, p. 127-128.

Does devotion to a true cause strengthen human affection?

Sixth-day—Rom. 12: 1. Whittier, p. 40: 5. Emmott, p. 129-130.

How is Whittier's conviction, that, "The solemn shadow of Thy Cross is better than the sun," manifested in the lives of George and Margaret Fox?

Seventh-day—Is. 26: 3. Whittier, p. 25: last. Emmott, p. 131-133.

What would you say was the keynote of these two lives?

Other Readings:

Webb, "Fells of Swarthmore Hall." Wood, Chap. 8. Friends' Lesson Leaf, Adult Course on Christian Leadership, No. 2, p. 11.

"Ready Reference in Parliamentary Law for Every Club Member," by Mrs. M. B. Johnson. Ferris and Leach, Philadelphia. Price, 25 cents.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 31, 1914.

BACK TO WOOLMAN?

The writings of John Woolman have great interest at the present time. This interest is on account of the language in which the thoughts are expressed, on account of its quality as English, so that the Journal is included among the hundred best books and in five-foot shelves, and is brought out in school editions for children to read as a training in literary expression.

Even greater is the interest of Woolman's writings for the thoughts that are expressed in language of such beauty and effectiveness. This interest is especially on the part of those interested in the radical social movements of our time. Selections from Woolman are issued in pamphlet form and distributed as propaganda material, as for instance, the "Word of Remembrance and Caution" issued by the Fabian Society of England.

Accordingly when a volume on "John Woolman, His Life and Our Times" was announced by a leading publishing house, it was awaited with eager interest by those who are active in the social movement and who feel that there is a word yet to be said in this movement and that the Quaker may be one of those to say it.

The book* fully meets these expectations, as far as the "John Woolman, His Life" is concerned. What John Woolman did and the spirit in which he did it is well brought out. Nothing that has yet been written on Woolman equals it in that respect. Also the times and the social background are well brought out as they may be studied in such works as Mellick's *Story of an Old Farm*, Myers' *Hannah Logan's Courtship* and others.

It is a thoroughly interesting book that one sits down and reads through, and as he goes along, marks many things for further reference. On closing the book one is quite apt to think of draw-

ing on the material contained in it to get together a paper or address for some conference or association meeting or other Friendly occasion.

As for the part of the title that was especially attractive in the announcement, "and Our Times," that part of the study still remains to be written. The sub-title of the book is "A Study in Applied Christianity." The application of Christianity in our own times does not come in at all unless we are to take the attitude of back to Woolman. That it will be impossible to do if we really get the spirit of Woolman.

On from Woolman may well be our cry, for in his work and in his way of going about it, are the clues to the best way of going about the social tasks of our time.

We will look forward to some one's giving us a study of problems of our own time in the light of Woolman's life.

In a note in the *Philadelphia Friend* on the activity of The Book Committee of the Yearly Meeting (that held at Arch Street) stating that during the year past, 857 volumes and 2,318 pamphlets have been distributed, it is added significantly, "This distribution in the main is to those seeking Friends' literature, which is a very different matter from circulation for storage."

THE ALFRED H. LOVE MEMORIAL MEETING.

Charlemagne Tower will preside at the Peace and Arbitration meeting the evening of Second month 9th. Senator Burton, of Ohio, will deliver the address. Place, the Race Street Meeting House. The meeting will open at 8 p. m. Tickets admitting two may be had by applying at 140 North Fifteenth Street, Room 301.

This will be a memorial to Alfred H. Love, founder and late President of the Universal Peace Union. There will be brief opening exercises, after which the address of the evening will be delivered.

The meeting will begin promptly at eight o'clock. Admission before 7.45 will be by ticket. At 7.45 the doors will be open to all without tickets. A full house is expected, and Friends are invited to come early.

THE CENTRAL BUREAU, PHILADELPHIA.

A few copies of Friends' Year Book for 1914, published under the auspices of the Representative Committee of Philadelphia Yearly Meeting, have not yet been distributed.

*John Woolman, His Life and Our Times; Being a Study in Applied Christianity. By W. Teignmouth Shore. Macmillan & Co. To be had of W. H. Jenkins, 140 North Fifteenth Street, Philadelphia, for \$1.50.

They may be had by any interested Friends without charge, except for postage (2 cents), by applying to the Central Bureau, 150 North Fifteenth Street, Philadelphia, Pa.

The Central Bureau of Philadelphia Yearly Meeting, 150 North Fifteenth Street, Philadelphia, is now prepared to do mimeographing or addressing for any Meeting or Organization of Friends, within the limits of the Yearly Meeting, upon the request of the proper officer.

Reports will be typewritten, or other clerical work performed.

A moderate charge will be made for these services when the work done is for any organization outside the regularly constituted Committees of the Yearly Meeting.

PILGRIMAGE TO PLAINFIELD.

There will be a pilgrimage to the meeting at Plainfield, N. J., under the care of the New York Joint Fellowship Committee on First-day, Second month 8th. Friends are invited to attend meeting at 11 a. m. A conference on the subject "What lack I yet?" will be held at 2.30 p. m. A full discussion is earnestly desired, and Friends are requested to come prepared with definite thoughts on the topic. Please bring box lunches. A group of Friends from Philadelphia is also expected.

Take Central Railroad of New Jersey to reach Plainfield from New York,—ferry leaving Liberty Street at 10.00 a. m. A round trip commutation ticket will be provided for those taking this train. Returning leave Plainfield at 4.29 p. m.

FRIENDS IN CINCINNATI.

The Friends of Cincinnati met for the second time this year on First-day, the 18th. The Friends were called together to decide upon a course to be followed at future regular meetings. We had laid before us much available material for study and a free and interesting discussion followed. It was unanimously agreed that for the present, meetings be held once a month on First-days at 3 o'clock. After a period of worship we will have a round table conference. Edith Winder's splendidly worked out course on the history and message of Quakerism, which all of the Western Friends are or should be reading, was decided upon as the thing to take up first. Each person will do the reading daily and some one previously appointed will review that read between the dates of meeting and bring out the salient

points for discussion. A short silence will close the meeting.

We hope all Friends passing through Cincinnati will stop and attend our meetings. Communicate with Grace Woodman Brown, 223 Woolper Ave. G. W. B.

A JOHN WOOLMAN BRIDGE ACROSS THE DELAWARE.

[From the Burlington, N. J., *Enterprise*.]

A bill to provide a commission to secure plans and designs for a memorial bridge in memory of John Woolman, the Quaker preacher of a century and a half ago, to connect the city of Burlington in the State of New Jersey with the city of Bristol in the State of Pennsylvania, was introduced in the Legislature last night [the 19th] by Burlington County's Assemblyman, Robert Peacock.

Congressman Palmer, of Pennsylvania, will take up the matter of building the bridge from a government standpoint, and will take such measures as he deems necessary in Congress to aid in getting government support in the building of the bridge. The Pennsylvania and New Jersey Legislatures will do all in their power to have a bridge erected here and one at Camden connecting with Philadelphia, the latter to be known as the William Penn Memorial Bridge.

If the plans of the lawmakers of New Jersey and Pennsylvania are approved by Congress, the work will be carried out under the direction of the said commission and under the supervision of the Secretary of War. The Government engineers of the War Department have already examined all the details of the contemplated construction and have reported favorably to Secretary of War Garrison, who appears to be heartily in favor of the bridge.

CHESTER COUNTY MEDICAL SOCIETY IN LINE FOR NO-LICENSE.

[From the Avondale *Herald*.]

It is always a satisfaction to have our home town, in which we take commendable pride, brought conspicuously to the front in worthy movements; and hence we learn with pleasure that at a recent meeting of the Chester County Medical Society, our own ex-Burgess, Dr. U. G. Gifford, presented resolutions endorsing the No-License fight in our county, and viewing the use of intoxicating liquors from a medical standpoint, as the cause of much misfortune, bringing on sickness and disease, not only to the individual drinker, but to his family. The doctors claim they have the

opportunity, through their practice, of noting the destructive effects of the use of liquor by comparing the drinking with the abstemious portions of our communities. We congratulate the medical society for having, at this opportune time, so unanimously shown their colors in advocacy of the closing of all saloons, and through their testimony and example contributing so much in the No-License contest before us. With science, religion, business interests, common decency and everything that should stimulate a high-minded citizen to identify himself with a movement to overthrow the drink traffic, it is one of the inexplicable things of our time to find so many who lay claim to being good citizens are willing to advocate or even quietly condone a continuance of conditions that are fast destroying the best that is in government, ruining so many of our citizens, and extending their devastating influences all around

SINGLE TAX, FRIENDS, AND FADS.

Commenting on Amos Peaslee's article in the *Intelligencer*, first, might it not be well to refrain from labeling as "fads" economic doctrines not held by ourselves? Even while combating what we think their errors, let us still hold a respectful attitude towards them, lest even though not panaceas, they may after all hold something which this world needs to set it right.

Amos Peaslee takes the case of two men, one who invests in land and one who invests in railroads, and he says that it is unjust to put all taxation on land values, as it will take away the selling value of land and rob the former man of his investment—money which he had legitimately earned and invested in the land.

With this view we should have great sympathy. But it is a shortsighted view. It is the attitude of those who called emancipation unjust because it robbed those who had invested their money in slaves of the results of their labor. The change from a wrong to a right economic basis will perhaps always cause hardship to some, but the temporary effect, operating on only a portion of the men living at the time, will be far more than offset by the establishment of a right system which may endure for thousands and thousands of years. If we were to obtain no-license, many would lose much money which they had invested in saloons, yet most of us believe that a change to that system would be good. In all these cases, some compensation to those who lose by the change might be just. The change to Single Tax would probably be so gradual as to prove of hardship in very few cases.

Because a man *might have* invested his money

in something which would be of use to society in its work, is no reason that if he *does not* do so he should expect the same return for his money as if he does. If he uses his money to help build a railroad, he benefits society; if he uses it to hold land idle for a rise in price, he *does not* do so. The land would have stayed there anyhow and have been just as useful to society.

Men need land for other purposes than to hold for a rise in price, and for these needs Single Tax amply provides. Indeed, it provides for them better than the present system, since it discourages holding land idle for speculative purposes, and it also encourages improvements on land by exempting them from taxation.

I have before me a circular called "Cities of the Northwest." In urging investment in lots in these cities, it says had the reader invested in cities which have already grown quickly, how fortunate he would have been, and says, "You could not have prevented other people coming in to make you rich." And of these growing cities it says, "Why let *your* opportunity go on to make some one else rich?"

In 1847 Madison Square, N. Y., was worth less than \$5,000. In 1907 it was assessed at \$4,500,000. Several must have made fortunes out of this rise in price, and the price asked at any one time could not have reflected in it anything like the increase which actually took place,—unless the changes in ownership were marvelously frequent.

These illustrations are mere drops in the bucket of the values constantly being created all over the country by society, by its industry and by the taxes which it pays to build schools, sewers, streets, etc.; nevertheless a great part of these values go into private pockets, into the pockets of those who do no more to create them than does he who invests in a lot in some distant town, and after it has increased in value, sells it at an increased value. Single Tax is designed to prevent the pocketing of this unearned increment.

The application or partial application of Single Tax principles in many places show, in spite of the opinion of Alvin Saunders Johnson, quoted in the same *Intelligencer*, that Henry George's principles *are* being given something like the attention that his "vigor of thought and moral earnestness" merit. I refer to several thriving, large Canadian cities, Victoria, Vancouver, etc.; to New Zealand; to German colonies, and the unearned increment tax in many large German cities; to Lloyd George's entering wedge in England; and even to some instances in our own country.

With great respect for those who differ from these views

BERTHA SELLERS.

Swarthmore, Pa.

Your correspondent from New York considers "the panacea mirage of 'Single Tax' as ridiculous as it is unjust," and vast numbers of people agree with him. But while the majority should rule, even majorities are not always right, or there could be no progress, and Truth "lying at the bottom of a well" needs careful search to find it.

The comparison given by Amos J. Peaslee between the thousand dollars that could be invested in a factory, or a railroad or in land leads me to a different conclusion from the one he has reached. For one thing, both the factory and the railroad are absolutely dependent upon land, and those who invest in them would have to pay a tax;—they would not be "entirely relieved of any share in the support of the government." Furthermore, every dollar invested in the factory or railroad gives employment to labor and assists in carrying on the work of the world, while the thousand dollars invested in land (if unimproved) might just as well have been sunk to the bottom of the sea so far as doing any real good is concerned. If any profit is made it is simply and solely at the expense of the community who created the increased value.

There is no question that the immediate adoption of the system suggested by Henry George would cause great hardship, injustice and distress. Any sudden change is sure to do this, whether it be the removal of tariffs that have protected certain industries and enabled them to employ large numbers of laborers, or the abolition of Slavery. But if the system is right in itself, if it will tend to remove all special privileges and abolish industrial slavery, if it is in harmony with "the Fatherhood of God and the brotherhood of man," then it should not be denounced because the practical working out of it will cause suffering to innocent individuals, but we should patiently and earnestly strive to bring it about, some time in the future, trusting that a way may be found to relieve or even prevent the suffering.

"For the individual withers and the world is more and more."

The "fads" of one generation are sometimes the well-settled convictions of the next, and Friends should avoid forming hasty conclusions.

ALLAN FARQUHAR.

Sandy Spring, Md.

A moral truth cannot be called a "fad." The Abolitionists were not faddists. In the beginning "God created the heavens and the earth." Are we not all God's children? And who inherits the earth that the others may not inherit it? Moses presented to the children of Israel a crude system of abolishing private ownership of land, in that every fiftieth year all land reverted back to the

descendants of the children of Israel. "For my land shall not be sold in perpetuity." Man is a land animal, from mother earth he takes all material wealth—and if to obtain a part of the earth he must purchase from a fellow-man the right to produce this wealth which is a necessity, then the landlord indeed becomes his god, for he can make such terms as he sees fit if he owns the source.

Suppose A and B each have earned a thousand dollars. A invests his in a legitimate business, buying and selling, transferring the good things of life to his fellow-man. B invests his in land. If he is not going to use this land himself his investment is the purchase of the privilege to exact the rent from a fellow-man, which B himself does not earn. Ten years elapse. A has turned his money over many times, employing labor and dispensing the good things of life. B has gone away and on his return finds that (due to the doubling of the population) the land has increased so that he can exact twice as much rent. Thus, if he were to sell it, it would bring double the price in purchase money. He has simply stood in the way of progress, permitting no one (without first paying him the rental value) to use the land. Yet he has doubled his investment. "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Render to the community the things that are made by the community, namely, land values, and render to the individual the things that the individual has produced, namely, all labor products.

With thousands of acres of unused land in New York City the children of God and brothers of ours are compelled to huddle together in the East Side, while the land speculators are piling up massed fortunes. "Woe unto you Scribes who place burdens too grievous to be borne and will not touch them with one of your fingers." "These truths that I have tried to make clear will find friends who will work for them, suffer for them, and if needs be die for them, for of such is the power of truth."

JOHN W. DIX.

Philadelphia.

CALN QUARTERLY MEETING.

There were over fifty in attendance at Caln Quarterly Meeting, composed of two Monthly Meetings, held at Christiana, Pa., on the 22nd. This is rather more than are usually present at the winter session. Sarah T. Linvill, of Girard Avenue Meeting, Philadelphia, and Elizabeth Lloyd, of Lansdowne Meeting, Concord Quarter, were among the visitors. They had messages in the meeting for worship, and also in the business meeting.

In the pause that followed the reading of the First Query, stress was laid upon the responsibility of individual members for the development of a live ministry in each meeting. After the Fifth Query some of the members wanted to know what was meant by "the obligations of citizenship" and were told that it was left for each one to think about this and decide for himself. The other new clause, "Do you recognize your responsibility for just dealing, whether as individuals or as members of corporations?" called out question and comment.

Among those who spoke were: Alison Baker, Mark Penn Cooper, Abigail Jackson, Francis Brinton and Edward Broomell. The point was made that even a small stockholder may exert quite an influence if he makes an earnest protest when the directors of the corporation authorize action that would be frowned upon if taken by an individual.

The statistical report of the membership of the Quarterly Meeting showed a gain of 3 by births, 3 by certificate and 3 by conviction; a loss of 5 by deaths and 2 by resignation, making a net gain of two members.

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting assembled at London Grove on the 20th inst. The morning meeting was well attended. Edward Swayne, of West Chester; Augustus Brosius, of Avondale; Samuel H. Bromell, of West Grove, and Caleb Brinton, of Pocopson, gave voice to inspiring and helpful thoughts. The central thought expressed by each was the presence within each individual of a Divine enlightenment and the fact that the deeper and more concentrated the Divine communion, the fuller and clearer the revelation which would enable each one to fulfill his duty and purpose of being on earth.

The business meeting convened at the close of the meeting for worship. The first, second and fifth queries were read and received silent consideration. The answers to the seventh and ninth queries were read.

The Philanthropic Committee reported its activity in the No-License Campaign, and submitted the report of a sub-committee appointed by the last Quarterly Meeting. This report called forth considerable discussion and expressions of satisfaction. A new General Philanthropic Committee was appointed, and forty dollars appropriated for its work. After the reading and approval of several reports, the morning meeting adjourned.

After a light repast, served in the meeting

house, the Friends again gathered to listen to a stirring No-License Meeting.

The speaker of the afternoon was William M. Woodfin, of Swarthmore, Chairman of the Delaware County No-License Campaign. In opening his talk he expressed his pleasure in addressing Friends, whom he always found friends of No-License.

Ably and briefly he told of the great commotion and results in Delaware County in its No-License Campaign work. He paid a tribute to Chester County's fine work and enthusiasm in its last campaign.

He said that in ancient days there was a deity called Moloch. The sacrifice to this God was a child. This seems to be such a cruel and barbarous method,—but are we not worshipping a deity like Moloch in the present liquor traffic? Indeed, this very liquor traffic is consuming and undermining our citizenship. Ancient High Groves, near the Temple of Moloch, was a place housing the social evil. Just so, near our Moloch, the liquor traffic is embedded the social evil, and the only way to strike out this vice is to tear up the roots of it—liquor. The moment has come for all religious organizations to "get busy." If you are for temperance, "show your colors" and don't be lukewarm about it.

He cited numerous amusing and optimistic results of the present No-License agitation. Special attention was called to the recent article drawn up by the Liquor Dealers' Association of Chester County, saying, "We are going to respect the law," etc. The general impression received was that they were showing just exactly what they *had* been doing previous to these open resolutions.

In closing, William M. Woodfin impressively spoke of the one great and universal benefit derived from the No-License fight,—the strong fellowship and unity of all religious organizations in the work.

After quite a spirited time of discussion, the meeting observed a few minutes of profound silence and was adjourned.

F. E. S.

GEORGE SCHOOL.

The School Committee has secured the services of William Latta Nassau to coach the members of the Glee Club one afternoon of each week. An appropriation has been made for the purchase of a Grand piano for the assembly room.

At a meeting of the Camera Club on the 23rd, Wm. Ely Roberts gave an illustrated lecture on "The Rockies." Cornelius Ely was awarded first prize in the recent photographic contest.

NOTICE!!! The date of the Senior Recital is Seventh-day evening, February 21st, instead of February 15th as stated in the issue of January 17th.

Haverford School won from the locals on the Haverford floor by a 29-28 score on the afternoon of the 24th.

The Agora Society has selected Camilla Zavitz, Dorothy Young and Louisa Strode to debate the Lincoln team, composed of Rulon Dare, Richard Wilson and John Bowman.

On the evening of the 1st, the Harmony Concert Company will give an instrumental recital in the school assembly room at 8 p. m. The basket-ball team will play Lawrenceville on the home floor.

While the rain was falling on Seventh-day afternoon, the 24th, the school was invaded by the Young Friends' Visitors of Philadelphia and vicinity. The party included: Louise Harvey, Mary Pancoast, Russell Green, Helen Waddington, Thomas Satterthwaite, Samuel J. Bunting, E. Florence Stapler, Sara Knight, William Eves, Helen Paul, Edwin A. Tomlinson, Curtis C. Eves, Robert Atkinson, Henry Cadbury and Rachel Knight.

A team of the visitors met the school second team on the basket-ball floor and went down to defeat, 63-8. Russell Green and Edwin Tomlin-

son did all the scoring for the visitors. However, anyone who pre-judged the literary ability of the visitors from the standpoint of basket-ball ability, was forced to reverse the decision, because they presented a delightful program in the assembly room in the evening. Edwin Tomlinson announced the following numbers: Piano solo, Elizabeth Croasdale; Recitation, Louise Harvey; Reading, Mary Pancoast; Vocal solo, Mary Craig; Reading, Russell Green; Reading, Helen Waddington; Piano solo, Miss Shaw; Recitation, "An Uncle Remus Story," Thomas Satterthwaite; Flute solo, Wynne Keever. The latter part of the program was given up to talks on the various Friends' activities: Study Circles, Samuel J. Bunting; Impressions of Woodbrooke, E. Florence Stapler; Swarthmore Fellowship Circle, Sara Knight; First-day Schools, William Eves; Tramps, Helen Paul; Young Friends' Movement, Rachel Knight.

On First-day evening the visitors again entertained with the following program: College Y. M. C. A.'s, Robert Atkinson; Quakerism, from an Outsider's Viewpoint, Russell Green; Quakerism, as a Friend Knows It, Henry Cadbury.

The students felt that the opportunity of having such a group of younger Friends with us was quite a treat and their departure left a feeling of loneliness after such a pleasant visit.

BIRTHS.

BUCKMAN.—At Rockville Centre, Long Island, Twelfth month 24th, 1913, to T. Smith Begley Buckman, of Boston and Philadelphia, and Ina Frances Steiner, a son, who is named Donald Albert.

HOOD.—At Wissahickon, Philadelphia, First month 22nd, to Albert L. and Mary Gibbons Lawson Hood, a son, named William Hood Dunwoody Hood, a grandson of W. W. and S. E. Hood, of near West Chester, Pa.

LIVEZEY.—At Mt. Royal, N. J., First month 3rd, to William H. and Alice M. Livezey, a son, named William Dallas Livezey.

DEATHS.

GROFF.—On First month 9th, Isaac Groff, aged 75 years; a member of Pilesgrove Monthly Meeting. His funeral was held on the 13th at his late home, Mullica Hill, N. J.

PILKINGTON.—At his home in West Liberty, Iowa, First month 16th, Levi Pilkington, aged 73 years, 8 months and 23 days. He was born in Columbia Co., Pa., but came west immediately after his marriage to Mary M. Wilson, on the 17th of Twelfth

month, 1868. They located in Illinois, and attended East Jordan Friends' Meeting in Whiteside County. They came to Iowa in 1876 and the years since then, have been spent there with the exception of four years they passed near Mobile, Alabama. Five children—a daughter and four sons, were born to them. Two of the sons passed away years ago. The other three children, with their mother, survive him. For many months the mother has been an invalid requiring almost constant attention and the husband and father gave her the most devoted care, until himself stricken. The end came suddenly while he slept. The children, Anna Branson, of Montour, Iowa; Alfred Pilkington, of Centerdale, Iowa and Arthur Pilkington, of Mobile, Alabama, were all present at the funeral services, which were held at the Friends' Meeting house, in West Liberty, Iowa, First month 19th.

NOTES AND ANNOUNCEMENTS.

The Diligent Circle of King's Daughters will hold their "Annual Play and Dance" on Sixth-day evening, Second month 6th, 1914, at New Century Drawing Rooms, 124 South Twelfth Street, Philadelphia. As the

Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris. The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur. Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur. Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit. The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

play is not quite so long as last year's, it is hoped that patrons who enjoy the dance will have a more pleasant evening than on some other occasions. The play, which is quite spicy and light, is being staged and coached by J. Shepherd Cleaver. He is also taking a prominent part. Miss Rosina Cosnett is another assistant. Tickets of admission (fifty cents each) may be obtained from members of the circle, at the office of "The Philadelphia Young Friends' Association," 140 North Fifteenth Street, or at the door at the New Century Drawing Rooms on Second month 6th. The Diligent Circle of King's Daughters is but a small part of a large organization which attempts to help lighten the burdens of those who are struggling to help themselves or to bridge over a chasm caused by the sudden removal of the family mainstay. The circle at this time has 71 members, most of whom are Friends. The membership is divided into two lists, active and associate. The active list is made up entirely of women engaged in the actual work of the branch. The associate list is composed of those men and women who desire to help along the work by making money contributions. Active members pay as dues one dollar per year. Associate members pay as a minimum the same.

Lewis Abbott opened the Young People's meeting at Race Street, Philadelphia, on First 25th, with a very thoughtful and suggestive talk on the meaning and purpose of our religion of to-day, which was further discussed by several of those present. The next Young People's meeting will be at Fairhill, Philadelphia, on the 8th.

Professor Jesse H. Holmes, accompanied by his wife, Rebecca W. Holmes, and his two sons, will spend six months in Europe, sailing on the 31st. During this time he will attend London Yearly Meeting. The *Intelligencer* expects to have some letters from him from time to time to publish.

At Swarthmore Monthly Meeting, held on the 20th, five Swarthmore College men applied for membership, one of these being a graduate (1913) and the others students at the present time. Earlier in the year another was admitted to membership, making six in all. During the last ten years from forty to fifty Swarthmoreans have joined Swarthmore Meeting, including several members of the faculty. A

number of these are active workers in our Society.

Some Friends from Parkesburg, Pa., visited Fallowfield Meeting at Ercildown on the 18th. They found a live meeting with an attendance of fifteen. After the meeting came a live First-day school (though there are few if any children who are members), with a primary and intermediate class with over a dozen pupils in each. In the afternoon the Friends' Association was held; the meeting room was filled and a number sat in the adjoining classrooms, the partitions having been pushed back for their accommodation.

Several Friends were active participants in the convention of the State Horticultural Association recently held at York, Pa. Among those who were awarded ribbons for apples were C. J. Tyson, of Floradale. C. A. Griest, of Guernsey, gave an instructive talk on "planting and care of a young peach orchard." C. J. Tyson was elected president for the ensuing year.

Elizabeth Lloyd expects to go to New York on the 31st to attend the meeting of the General Conference, Philanthropic Committee. On First-day Second month First, she will attend New York Meeting, at 11 a. m., and the meeting at Newark, N. J., at 3.30 p. m. (See Calendar.)

Five conferences on "The Colored Race in Philadelphia," have been arranged for by the Whittier Centre (of which Susan P. Wharton is treasurer) in co-operation with the Phipps Institute, the Armstrong Association and Civic Club. The first was held First month 23rd, in the New Century Drawing Room. The other dates are First month 30th, Henry Phipps Institute, Seventh and Lombard Streets. Health Conditions.—Second month 6th, Durham School, S. E. Cor. Sixteenth and Lombard Streets. Recreation.—Second month 13th, New Century Drawing Room, 124 S. 12th Street. Industrial Conditions.—Second month 27th, Durham School, Education. The conferences all begin at 8 p. m. and are free to those interested.

When the Quaker Round Table of Pittsburgh met at the home of Samuel P. S. Ellis, on the evening of the 16th, there was an attendance of twenty-one. The program was in the hands of Edith Moon, Dudley Hansell and one or two others. Edith Moon made some remarks on Peace from a

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Quaker standpoint, followed by several others on the same subject. Edith Balderston told one story and read another, after asking her auditors to consider themselves children of the eighth grade, as the stories were written for children.

At meeting the following First-day morning seventeen were present, several of whom were new attendants. Acceptable remarks were made by two Friends.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m.; 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day, 10.30 a. m.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

Friends' Intelligencer "Ads" in Prose

No doubt many of our readers enjoyed the poem entitled "Friends' Intelligencer Ads" in last week's issue, but they also want to be made acquainted with our other advertisers whose names were not mentioned in the poet's rhyme.

The Young Friends' Association in its new building furnishes very good meals appetizingly served.

To go with their hats or toques the "women folks" will need gowns from Bransby, fashionable dresses from Gawthrop, or suits made by the Vienna tailors. To complete the costume they should have watches from Child or eyeglasses from Yarnall.

Our readers who have money to invest will find Lansdowne Trust, Provident Life and Trust, Girard Trust, or Montgomery, Clothier and Tyler always ready to serve them, or William T. Wright will sell them a farm or a coal yard. Should they buy a farm they will want to study Lippincott's catalogue of farm machinery, which he will send in exchange for a postal card; and invest in Thomas's fertilizers.

Robert Pyle's roses are all right and so are Hoopes Brothers' trees, vines and shrubs. They will all add to the appearance of lawn and garden.

The Feister-Owen Press would like to make a bid on any printing you want done, and the Premier Duplicating Company will duplicate letters and fill in the names so that they will look as if done entirely on the typewriter.

After Morgan Bunting has planned the bungalow, you will want Ballinger or White to build it, Diamant to paper it, Strawbridge & Clothier and Hardwick & Magee to furnish it. Then

when it is finished Hancock's coal will keep it warm, and the violin lessons learned of Sue C. Windle will add to the pleasure of the circle gathered around the hearthfire.

Everything being new, they will have no immediate use for Mendets, but a Dayuglo cloth for the silver would be a convenience.

If you are run down and not quite equal to a trip to the seashore, Kinney's Sanitarium will make you over anew. But if you are abounding in vitality you will prefer the winter joys of Buck Hill.

Are you in search of knowledge for yourselves or your children, then turn to our educational page and read about our college and our four schools, or invest in books on the Negro or membership in the Pennsylvania Arbitration and Peace Society. If you already have the knowledge and want to make a speech and get it into the papers, you can depend upon our friend George Cock to give you a verbatim report of it.

If any reader can find a standing advertiser whose name has not been mentioned either in rhyme or prose, let him tell us about it and we will give such advertiser a special write-up next week.

While we were concocting the above, two brand new F. F. V. advertisers came in and asked for space; one deals in Fancy Fruits and the other in Foreign Flittings. If you do not know the significance of "F. F. V.," ask some one who remembers the days "before the War." When you find the advertisements you will discover that this "V." stands for something even better than "Virginia."

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

FIRST MO. 30TH (6TH-DAY).

—Conference on Health Conditions of the Negro Population of Philadelphia. Henry Phipps Institute, Seventh and Lombard Streets. Speakers, Dr. H. R. M. Landis, Mr. Bernard J. Newman. See page 78.

FIRST MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting, Fifteenth and Race Streets, at 1.30 p. m. Ministers and Elders day before at 3 p. m.

SECOND MO. 1ST (1ST-DAY).

—At Race St., Henry W. Wilbur, meeting 10.33 a. m. He will also address the Conference Class, 11.45.

—In White Plains, N. Y., Meeting of Friends 2 Bank St., 11 a. m.

—At Friends' Home for Children, Forty-first and Aspen Streets, West Philadelphia, meeting at 3 p. m.

—At Girard Avenue, Philadelphia (corner Seventeenth Street), Henry W. Wilbur, 8 p. m. The Genius of the Friendly System.

—New York Meeting, East Fifteenth Street and Rutherford Place, 11 a. m. Elizabeth Lloyd expects to attend.

—Meeting at Newark, N. J., 54 Thirteenth Avenue, at 3.30 p. m. Elizabeth Lloyd expects to attend.

SECOND MO. 2D (2D-DAY).

—Annual Business Meeting Philadelphia Young Friends' Association, 8.30 p. m., in the Auditorium, Fifteenth and Cherry. Members must have 1913 membership cards, as only members in good standing are admitted to voice and vote.

SECOND MO. 3D (3D-DAY).

—Chesterfield Monthly Meeting, at Trenton, 2.30 p. m.

SECOND MO. 5TH (5TH-DAY).

—Abington Quarterly Meeting, at Abington, Pa., 10 a. m. Ministers and Elders the day before, at 11 a. m. Isaac Wilson present. Carriages will

meet trains on the 5th at Jenkintown leaving Reading Terminal, Philadelphia, 9.17, and on Bethlehem and Bound Brook Branches and on trolley. On Fourth-day trains of an hour later will be met.

SECOND MO. 6TH (6TH-DAY).

—Conference on Recreation among Colored People. Durham School, Sixteenth and Lombard Streets, Phila. Speakers, Mr. B. F. Lee, Jr., Principal Brock, of Durham School; Mrs. M. P. Falconer.

—Thornbury Association at home of Bennett and Katherine Yarnall.

SECOND MO. 7TH (7TH-DAY).

—Horsham, Pa., Friends' Association.

SECOND MO. 8TH (1ST-DAY).

—Young People's meeting at Fairhill, Philadelphia (Germantown Avenue and Cambria Street), 8 p. m.

In *Lippincott's Magazine* for February, the National Currency Bill is fully described by Edward Sherwood Mead. Anne Thackery Ritchie contributes "A Discourse on Modern Sibyls." Edmund Gosse, who read this before its publication, wrote to the author, "You are yourself the one authentic Sibyl left, with your delicate wavering style that is like shot silk. Is it not so? I have only just thought of it, but I am sure that is right. George Eliot is satin, Mrs. Gaskell is velvet, but you are choytoyante—you are the dove's neck."

In *Harper's Magazine* for February, Edward S. Martin suggests that there should be a monument to nurse-maids erected in Central Park. He says:

"I understand there are nurse-maids who are not all they should be and neglect their charges or are not kind to them, and I have myself seen the sun shining too strong in babies' eyes; but on the whole they give the observer reassurance about human life. For it must be tiring to stand by, or even sit by, while children play—and they do it by the hour—and for other people's children. They are paid? Yes they are paid, but it is incredible that money could buy nurse-maids if it were not eked out with that golden affection with which little children pay their own debts."

"Where is Mona Lisa?" is a question that has been answered. There are other points about this celebrated painting, however, that are still discussed among artists and lovers of art. The question as to the right of the Louvre Mona Lisa to be called an

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WANTED—IN LANSDOWNE, PA., AS- sistant housekeeper or mother's helper where help is kept. Please state compensation expected. Address, No. 37 this office.

WANTED—BY REFINED WOMAN OF ability and experience, well educated neat sewer; a position as nurse, companion, care of an invalid or elderly lady. Address Caroline S., 150 N. 15th Street, Philadelphia.

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WANTED—BY A FRIEND, A POSITION as companion, mother's helper or institution work; willing to assist with sewing or other light duties. In or near Philadelphia. Address No. 41 this office.

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Continued from page 80

older picture than the Mona Lisa in the Prado Gallery in Madrid, is the subject of a study by Walter Little- field in the Midwinter Fiction Number (February) of *The Century*. It is illustrated with framable pictures of the two great paintings.

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Continued on page iii.

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had your order?

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WINTER AT BUCK HILL

The General Manager having gone to Bermuda
on business connected with the successful man-
agement of the Inn for the coming season, one of
the guests at the Winter Inn supplied the follow-
ing advertisement for this week's *Intelligencer*.

Mine host has gone a travelling,
So the guests will now begin,
And take their turn at telling
About the WINTER INN.

A stranger guards the driveway,
Gigantic in his span
Behold his wondrous shape and size!
The Buck Hill Falls Snow Man.

We keep right on with sliding—
We have not had our fill;
The stiff, the spry, the old, the young,
Go flying down the hill.

We've walked the summer wood-paths.
Is it familiar ground?
The rhododendron leaves, tight-curved,
Hang stiffly all around.
And snowy hemlocks brush us
As we creep down with care,
Through the little icy snow drifts
Piled high on every stair,
To cliffs deep-hung with icicles,
Where, lying heaped between,
The Falls have turned to ice hills
Of shining white and green.

The fireplace is still burning;
We've sat within its glow
To celebrate a wedding
Of thirty years ago,
And watch nineteen brave candles
On a birthday cake burn low.

Remember 'tis the region,
Where the cheeks bloom like the rose,
And you find yourself so happy
In the snowy Poconos;
No place more warm and comfortable,
Where you have ever been.
Than right here in this mountain home
The friendly WINTER INN.

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Single copies, 5 cents,
Entered at Philadelphia Post Office as Second class Matter.

CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Two Old Men (verse)	81
An Example of Co-operative Buying	81
The Farm and Country Life Lecture at Swarthmore College	85
Westbury Quarterly Meeting	86
How the Daily Readings Are Being Used	87
Daily Readings in the History and Message of Quakerism	87
Editorial	
Bad Race Discrimination	88
Road to Victory	88
Dr. DuBois to be in Philadelphia	89
The Coming Arbitration Meeting	89
Relief and Employment of Women	89
Union Peace Meeting at Pendleton	90
Single Tax, Friends and Fads	90
Concord Quarterly Meeting	90
A Pioneer Friend in Mexico	91
Mary Lukens Haynes	91
George School	92
Friends' Association Notes	92
Births	93
Marriages	93
Deaths	93
Notes and Announcements	94
Calendar	95

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SECOND MONTH 7, 1914.

{ Volume LXXI.
Number 6.

There is a fact about democracy that is often forgotten. True democracy is not a system of government opposed to aristocracy, as many think. It does not mean that one man is as good as another. This is not true. Equality is never the method of nature. The mutual respect essential to democracy is like that in a family. It subsists among men who are not equal and never will be equal. You respect men for being able to do what you cannot do. You respect the children who cannot do anything very well. The wise see values of goodness and fidelity often beyond what they possess themselves in those who have never been taught. Mutual respect regards all these differences and watches patiently for undeveloped possibilities in backward people and races. Its faith is that men are infinitely improvable, specially in the direction of the fruits of the spirit.

CHARLES F. DOLE.

In Unity.

THE TWO OLD MEN.

There was something quaint and lovely about the two old men,

As they sat together in the crowded car.
I, and the other young people around me,
Watched them, and heard their quiet conversation.

We gathered, in that little trip down-town
Through the great city, thundering with pain,
That these two wise yet simple comrades knew
Each other long ago, and here revived,
Through some exquisite accident,
Their boyish friendship after many years.

We caught but fragments of their pleasant talk,
But quite enough to love them for the way
They both recalled the record of old times.

And I thought: When I am very old and very tired,
I hope God sends to me so naturally
An old, old crony, to renew lost days;
A comrade whom I knew when I was young,
One unashamed as I, to show his heart
Wholly to me, unmindful of the crowd,
The curious crowd that might be all about us.

CHARLES HANSON TOWNE.

A movement is either right or wrong; if right to-day, it may be wrong to-morrow, or the reverse. This is not paradoxical. If there is anything inherently wrong in a stated course being followed, the lapse of time may or may not alter the proposi-

tion, if it does, what was wrong yesterday, may be winked at to-day, tolerated to-morrow, encouraged next year, and fostered and protected in the not remote future. There is no man more inconsistent than he who abides by all his first judgments and refuses to allow new discoveries and fresh advancement to influence his position.

D. H. F. in *The Friend*.

AN EXAMPLE OF CO-OPERATIVE BUYING.

Those who have been in a general way advocates of co-operation, but who have been disappointed time and again in the actual workings of it, will find reason for encouragement in a very modest but extremely practical enterprise now being conducted in the factory of the Reed & Prince Company, at Worcester, Mass. The success of this enterprise, now well on in its second year, appears to be due to the close study made to adapt it exactly to local conditions, to honest and competent management, and to a remarkable elimination of the possibilities of financial loss.

The Reed & Prince Company manufacture machine screws, rivets, taps, dies, and so forth. This work is of a highly specialized character, and calls for workmen of more than ordinary skill and intelligence. Even in such a body of workmen it is noticeably those who are most enterprising in a general way who make the most active co-operators. Intelligence, enthusiasm, the faculty of devotion to a cause, are pre-requisite to successful co-operation; but they are still further developed by it. It is notorious that men must be educated in co-operation. While a few acquire the impulse from reading and long-distance observation, most men must be impressed by its actual workings; and even with these before him, a man who cannot figure percentage and who cannot grasp in imagination his expenditures for a year, finds it impossible to realize the full significance of saving two cents on a twelve-cent can of corn. That proportion of saving on a year's purchases would make a great difference to any family, rich or poor, but most of all to the very class who are slowest to realize it. Nevertheless, as one of the employees in this factory said, "The more a man buys in this way, and the longer he watches how it works, the more enthusiastic he grows about the co-operative."

It is interesting to note just how the scheme

developed. One of the office force asked if he might buy a bench brush for home use. In the stockroom of the factory were many of these brushes, purchased by the company at about half the retail price. The management foresaw other similar requests if this one were granted, and at first was disinclined to put up with the annoyance of entering so many petty accounts on its books. But considerable discussion followed among the office force, and it appeared that in the aggregate these requests would be by no means petty. The superintendent was further impressed when the factory purchasing agent, who had had previous special knowledge of the grocery and provision commission business, pointed out what might be accomplished by a systematic co-operation in buying. The superintendent discussed it with some of the employees outside the office, and these with still others. Finally a mass meeting was called to enlist support, which was eagerly given.

The casual visitor to the factory first becomes aware of this enterprise when he notices, posted up conspicuously in the rooms of each department, certain bulletins, prepared on large clear forms. Re-arranged for printing more conveniently here, a specimen one reads as follows:

WEEK BEGINNING 11-3-1913. BULLETIN.
WILL BUY THIS WEEK.

Butter—A No. 1 grade—34c.

Eggs—cold storage—better grade than last week—30c.

Hand soap—4c. a can.

Toilet paper—2,000 sheets in roll—3 rolls for 26c.; 1,000 sheets in pkg.—4 pkg. for 27c.—same grade of paper as we had last time.

Tomatoes—large cans—3 cans for 27c.; 2 doz. in case—\$2.00.

Ivory soap—we will have a few small cakes on hand—6 cakes for 25c.

ORDERS—Do not forget to order your chickens by Thursday at four o'clock.

Please call for your goods every Tuesday night.

Drop orders in suggestion box not later than 6.15 p. m., Thursday night, retaining duplicates to be presented when calling for goods.

PAYMENTS—Remember to pay Tuesday noons.—Orders must be paid for when receiving the goods, and to save time please have exact change ready.

REMARKS—We expect to deliver *apples* this week.

Those complaints we had on eggs have now been made right, and to-day's shipment will satisfy all they are now O. K.

The explanations that these items and remarks suggest will, incidentally, let us into much of interest in connection with the whole matter.

The butter being sold at thirty-four cents is of the same grade as that now selling in the stores at forty. It was purchased—5,000 pounds of it—at thirty-two cents last July, and placed in cold storage. A loan was obtained from the bank to finance this deal, and secured by the personal note of the superintendent and the factory purchasing agent. By making the retail price only two cents a pound more, the interest on the note and the storage charges are met.

Canned goods are bought only by the case, but a case is taken if individual orders come to within a few cans at any one time; this is also done with such articles as soap. The extras are easily disposed of later on.

The chickens have been supplied by a man who is himself one of the employees. In this way he has found a market for all he could furnish.

All orders are made out on small duplicate checks, and each item must be on a separate one. In calling for the article the buyer presents the check he had retained. All such checks can be compared later with the originals if any question or difficulty arises.

Goods purchased are distributed every Tuesday night at six o'clock when the factory closes, and at such other times as becomes for any reason specially convenient, as the night before Thanksgiving. In certain cases freight shipments have been late, and occasioned delivery at some other time. At the outset, all goods were paid for when delivered, but lately, to prevent crowding and loss of time just when all are desirous of hastening home, payment Tuesday noon has been urged, though it is left entirely optional.

The apples were purchased direct from a farmer in a town near Worcester. Apples, coal, flour, and potatoes are delivered by wagon, the additional charge being 25 cents a barrel for apples, 75 cents a ton for coal, 5 cents a bushel for potatoes, and 25 cents a barrel or 5 cents a bag for flour. Two hundred tons of coal were bought at one time and the delivery specially arranged for; the rest of the goods have all been delivered by a former employee who became unable to continue at his work in the factory, but who has been able and glad to do this. All smaller articles are taken home by the men who buy them.

Besides the articles already named there have been purchased when requested: Citrus fruits, dried fish, sausage, pork ribs, pork shoulders, lard, bacon, ham, spring lamb, dried fruits, coffee, tea, cocoa, brooms, washing soda, canned vegetables of all sorts, beans, matches, tobacco, canned

soup, macaroni, sardines, salt fish, canned clams, laundry and toilet soap, geese, turkeys.

The savings have varied with season and market, but the following, taken from random bulletins, show how they run: Butter 34, 35 (store price 40); eggs 23 (30); frankfurters 14 (18); canned clams 10 (13); bacon 21 (26); oranges 35 (40); lamb 17 (20); coffee 26 (38); prunes 11 (15); brooms 36 (50); canned corn 8-10 (10-15); sardines 7-10 (10-13); beans 9 (11); potatoes 78 (90). The purchasing agent knows the grade he is buying, and these comparisons are reliable for the times at which the transactions occurred.

The orders are dropped by the employees into boxes placed conveniently about the factory. They are collected, inspected, added, by members of the managing committee, and then ordered at wholesale by the factory purchasing agent. When they arrive, they are taken by the factory receiving agent who parcels them out in the amounts denoted by the orders, and makes them up into packages. These bear no name, so favoritism is impossible. They are arranged on long tables according to the amounts they contain. When the men at the close of work on Tuesday turn in their duplicate slips they are handed packages containing the amount these call for. In the case of those men who pay Tuesday noon in advance, the duplicate slip is marked "paid" and simply affixed to a package already made up.

Once a month or oftener a clear and detailed statement of the business is posted on the bulletin boards. One of these is as follows:

DECEMBER 21-31, 1912.

RECORD OF BUSINESS OF CO-OPERATIVE PLAN.

Cash balance on hand \$24.20

Cash received as follows:

110 lbs. butter at 34c.	37.40
208 lbs. butter at 34c.	70.72
66 doz. eggs at 25c.	16.50
104 doz. eggs at 25c.	26.00
21 lbs. coffee at 26c.	5.46
24 cans tomatoes at 9c.	2.16
145 cans tomatoes at 11c.	15.95
3 geese	5.28
61 turkeys	197.20
11 cans hand soap at 4c. ....	.44

\$401.31

Expenditures made as follows:

6 cases of tomatoes at \$1.31, 1 case at \$1.05, less cash discount	\$17.61
3 four-line stamps	1.95
104 doz. eggs at 23c., less cash discount.	23.80
208 lbs. butter at 34c., less discount.	70.37
115 lbs. butter at 34c.; 66 doz. eggs at 23c., less allowance for poor butter and cash discount	52.32
716 lbs. turkeys at 26c.; 26 lbs. geese at 19c.	191.10
21 lbs. coffee at 25c., less discount	5.22
Express, 1 basket bacon .....	.35

Envelopes .....	.73
1 ball twine .....	.04
500 letter heads, less discount	1.96
Clerk, receiving orders	2.00
Clerk, receiving orders	1.50
Teaming .....	.50
	<hr/> \$369.45

Balance on hand \$31.86

The part borne by the company in this enterprise is as follows: (1) It supplies track facilities. (2) It gives the time of the men who do the unloading. (3) Storage room is furnished. (4) The factory receiving clerk spends about two hours a week, for which he is paid by the company. (5) The head bookkeeper, who is on salary, acts as treasurer for the enterprise. (6) The factory purchasing agent places all orders, makes the necessary inquiries, and keeps the managing committee generally posted on prices. In the last two instances perhaps credit should rather be given to the officers concerned, but it is hard to divide. However that may be, the company's participation does not go beyond what is here stated, and it is its strict policy not to do so.

The part borne by the managing committee of employees is this: (1) It meets and considers all suggestions made by the men as to purchases. (2) It decides whether to purchase at the prices ascertained by the factory purchasing agent. (3) It decides the quantities to be ordered. (4) It decides upon any new departures or improvements that may be suggested. (5) It conducts the distribution of the individual orders.

The employees do not apply for membership, but are called together in mass meeting for the election of the managing committee. As a matter of fact those who never make purchases do not attend such meetings, but it is considered to the interest of the enterprise to have as many as possible present so as to create interest.

There are 600 employees, of whom about 60 are women. None of the women are married, but they are comparatively good patrons, especially in buying candy. Perhaps 300 of the men are married, and of these about 100 are regular patrons. It is observed that the single men in the factory who marry then become co-operators; it seems easy to begin their family purchasing this way. Some of the men already married have formed other habits. In certain cases their wives regard it as an inalienable right to do all the buying, and object to their husbands' dealing with the co-operative. Sometimes a husband has insisted only to find all his purchases so much found fault with that he had to give up in disgust. Many men have a particular aversion to carrying packages, and prefer to pay more at a store where delivery is made by wagon. In still other cases

—and perhaps this is the chief obstacle encountered—the family is already trading at some store where it has a book, and has fallen so far behind in its payments that it cannot pay up all at once, and yet it fears to leave off trading there until it has done so.

The managing committee elected at the mass meetings hold office six months, all retiring at the same time. No rivalry or ill-feeling has developed in connection with elections. The service takes considerable time, is unpaid, and would be performed only by those devoted to the cause. Gradually all the most interested members will take their turn on the committee. Recently its work has been somewhat sub-divided, one being made chairman, one clerk, one taking charge of transportation, one of complaints, and the other of supplies, that is, incidentals.

The only man directly paid for what he does is one of the office force (at present he is also serving on the managing committee). He performs all the clerical work and receives two per cent. of the sales. His pay rises and falls automatically with the amount of business transacted, so that it is impossible for the enterprise to lose on the salary account, as so many other co-operative businesses have done. There has not been a cent of loss through giving credit, and not even the slightest unpleasantness. Few ask it, and even then only from Tuesday to Thursday (pay-day). An exception was made in the case of coal. Wages are paid weekly, but are always a week back, so that debts would be quite easily collectible if necessary. It is clear, too, that in an undertaking of this sort where the members are more or less intimately acquainted with each other, the possibility of an unworthy person's obtaining credit is much less than it would be at a store, while the social pressure that could be brought to bear to compel payment would be vastly greater than any at the command of the storekeeper. Perhaps the knowledge of these things operates in some degree as a preventive.

Nor has the enterprise had any loss through the purchase of goods at wholesale. Only such articles are sent for as have been already ordered (with the exceptions noted); and only such are announced on the bulletins as the committee knows can be sold below the prevailing retail prices. If a shipment of goods is defective it is returnable or a cash compensation can be collected. Quickly perishable goods are not handled. Thus far the only difficulties that have arisen—and these have not caused any financial loss—have been two: (1) The quality of coffee is found to vary unaccountably within the same grade, but the co-operative has only the same experience here

that stores have. (2) Purchasers do not always consider differences in grade. The co-operative furnishes a certain grade of grape fruit at a certain price. The purchaser may see afterwards a cheaper grade in some store at a less price, and without noting the difference in grade, concludes that he paid more at the co-operative than was necessary. This has been a frequent difficulty in co-operative buying. It can be remedied in part by careful statement on the bulletins as to the differences in grade, and in part by impressing on individual members the illogical character of the comparisons so often made.

The co-operative plan encountered no opposition from the company, but rather active encouragement at its inception and steady support ever since. There has been no opposition among the employees, the only question being how many could be won over to its support. About half of them are unmarried, and have little occasion to purchase such articles as are handled, except candy and tobacco. A few of the men are too unintelligent and too improvident to take any interest. From outside, however, there has been opposition in that the local wholesalers refused to sell to the co-operative, thus sending the business out of Worcester to Boston, forty-five miles away. This involves more time in delivery and higher freight charges than would be necessary otherwise.

To offset the disinclination of some men to carry home packages, is the other consideration that many live much nearer the factory than they do the business part of town—there being about two miles distance between—and these find it more reasonable to carry articles a short distance than to pay ten cents car fare and lose much time in going to the large stores.

The volume of business is much smaller in summer, because quickly perishable articles are consumed then, and these are not handled by the co-operative.

The managing committee is at present considering the establishment of a noonday lunch for those workers who have been bringing cold dinners to the factory. An attempt to do this at another establishment in the city failed on account of poor stewards, and the question is how to guard against this difficulty.

About six months after the co-operative buying was begun, the employees established a mutual benefit organization. It is entirely separate in management, but was a natural extension of the co-operative idea, and may thus be regarded as one of the results of the education that actual co-operation gives. The benefit association has been entirely successful.

The writer, who was privileged to attend a meeting of the managing committee, found it extremely interesting and instructive. The good spirit, mutual consideration, intelligent handling of the question raised, were beyond praise. For those who take their turn in this service there is a kind and degree of education in household economics that very few men ever receive.

ARTHUR C. NUTT.

Worcester, Mass.

THE FARM AND COUNTRY LIFE LECTURES AT SWARTHMORE COLLEGE.

The third lecture of the course in Agriculture given at Swarthmore College, First month 27th, by George T. Powell, President of the Agricultural Experts Association, of New York City, dealt with the subject of "The Relation of Grasses and Their Culture to Economic Living, to Individual and National Wealth, and to the Improvement of the Soil." Not only is grass a great source of dependence to animal life, but certain kinds and species also hold a close relationship to the fertility of the soil. Among these are the leguminosæ, plants that produce their seeds in a pod, such as peas, beans, clover, alfalfa, vetch, also locust trees, and peanuts. The leguminous plants have ability to assimilate the free atmospheric nitrogen through the tubercles on their roots, which are the dwelling places of myriads of bacteria which enter the roots through invisible root hairs and set up an irritation, thus causing galls. In these the bacteria multiply rapidly and thereby the soil is enriched. The clover plant is one of the most valuable in the farming of to-day, as in its growth, in addition to providing a most valuable forage crop, it has the ability to utilize atmospheric nitrogen and at the same time to run its long tap root down deep in the subsoil below which it is impossible to use cultivating machines. By this means it brings up the phosphoric acid, potash, and nitrogen, which are in great abundance and unused in the subsoil, thus making them contribute to the increase of crops and to the wealth of the soil.

The relation of plants to individual and national wealth may be realized in the few figures which are given, showing the value of three of the great crops of the United States. The value of the corn crop in the United States in 1899 was \$828,192,338. Ten years later, in 1909, the corn crop had increased in value to \$1,438,553,819, showing an increase in value of 73.7 per cent. The hay crop in the United States reached a value in 1899 of \$484,254,703, and in 1909 had increased to \$824,-

400,877, an increase of 70.2 per cent. In the same period of time cotton increased 117.3 per cent. in value. These figures mean a wonderful increase in wealth which brings with it so much greater possibilities and opportunities in life. Hence the great importance of understanding the value of these food plants, and particularly the culture of the grasses, as they are the basis and foundation, particularly where the leguminous crops are used, of the successful cultivation and increase of all other crops.

There has been great interest in the cultivation of alfalfa. Next to corn, it has produced more wealth for the West than any other single crop. Millions of acres of idle land have been reclaimed by the use of irrigation, and have been seeded with alfalfa which in turn has produced the vast crops which enable the economic feeding and the increase of cattle to a large extent, thus adding not only to important food supplies of the nation, but also to the wealth which follows in the production of the crops. There are certain essentials for successful cultivation of alfalfa in the East. First, the soil must be freed from any deleterious acid conditions which frequently exist. This is corrected by the application of lime. The soil should receive not less than two tons of ground limestone per acre. After the soil has been ploughed and the lime harrowed into its surface, an excellent preparation for the alfalfa will be the sowing of two and one-half bushels of cow peas per acre, which should be allowed to grow until in full blossom. The entire crop should be ploughed in in August, and for the next three weeks the land should be put in the best possible physical condition by frequent harrowing to assist in the rapid decomposition of the cow peas, and also in the destruction of weeds which are the great enemy of successful alfalfa culture. There should be sown at least twenty-five pounds of pure seed per acre, sown broadcast, in order that the plants may occupy as much as possible of the land and leave the least opportunity for weeds to come in the spaces that are usually left when the seed is drilled.

Great care should be taken in the purchase of seed in order to get that which is unadulterated. There is a most dangerous adulteration in alfalfa seed by the seeds of dodder, which in shape and color very closely resemble the alfalfa. Unless one is an expert, it is difficult to identify or detect dodder seed. Where it is sown, it is a deadly enemy to alfalfa because of the nature of its growth. It twines itself about the alfalfa plants to an extent that finally destroys them. In the purchase of alfalfa seed there should be supplied a guaranteed analysis of the seed, which shall show 95 to 98 per cent. of purity. This is a very neces-

sary precaution, because failure of the crop is often due to poor and adulterated seed.

There is no question of doubt but that in the State of Pennsylvania, as in portions of New York, alfalfa may be successfully grown. The great importance of the extreme thoroughness of preparation of the soil is one of the essentials of success. That it may be grown continuously for ten years on the right soil and general good conditions there is no question.

The history of the alfalfa plant, which originated in middle and western Asia, was given, and also the effect upon the soil of the growing of timothy and the leguminous plants, crimson clover and its great value being included among others. The nutritive property of the different grasses was given, and their great value in the future increase of crops and the most intelligent culture given to them.

The next lecture, "The Preparation and Culture of Trees," will be given on February 10th.

WESTBURY QUARTERLY MEETING.

The Westbury Quarterly Meeting of Friends, was held at the New York Meeting House, on January 24th. Notwithstanding the very unfavorable weather conditions, the Meeting was well attended. Henry Wilbur and Mary Travilla were present and favored the Meeting with inspiring messages.

In the afternoon at 2.30 p. m., under the auspices of the Committee on Advancement of Friends' Principles, Dr. Robert C. Brooks, Professor of Political Science at Swarthmore College, gave an address on the subject of "The Americans: A Peculiar People Politically." The speaker took up the differences between our government and those of Europe, and set forth five principal differences. The address brought out quite a general discussion after the speaker had finished.

In the beginning of his address, Dr. Brooks stated that he had attended the morning meeting, and was interested in hearing the advices read, and especially the following:

"Friends should be careful to extend aid and sympathy to those in affliction, and they are feelingly advised to yield to every requirement of duty toward removing the causes which produce misery and suffering in the world."

Dr. Brooks stated that this was quite the modern idea of Philanthropy, in that it is deemed advisable to go back of the misery itself and find the causes and work to remove them. He expressed a desire to know when this part of the Advices was incorporated in our Discipline. In the general discussion, Henry Wilbur stated that

this article of the Advices was first put in the Discipline of the Yearly Meeting in the revision of 1893.

At the close of the meeting, Dr. Brooks was given an opportunity to meet the Friends.

J. HIBBERD TAYLOR.

PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held at Purchase, N. Y., First month 28th. The day was bright and spring-like, and both the morning and afternoon meetings were favorably attended. The meeting for Ministry and Counsel convened at 10 a. m. in the Orthodox Meeting House adjoining, so as to escape the interruption of arriving vehicles. It was an impressive meeting. Great pleasure was expressed in the fact that quite a number of young Friends had recently joined this body. Wise counsel was extended, especially to the younger members, to be faithful in the gift of the ministry and to encourage the calling, and not to lightly assume that such service was not demanded of one.

The Quarterly Meeting session convened at 11 a. m. Dr. Augustus T. Murray, of Leland Stanford University, was in attendance. His message was based on Pilate's query "What is Truth"? The answer was to be found, not in seeking after the customs and philosophies of the world, but in the true submission to the Divine Will which characterized that transcendent sacrifice on the cross. A number of other visitors were present, including ministers from other religious organizations. The kindly expressions of greeting and brotherhood which they extended showed how manifestly we were all working for the same ends, though in different fields of labor and employing differing methods. A beautiful and impressive tribute to Charles M. Robinson, lately deceased, was read.

The afternoon meeting, under the care of the Young Friends' Association, was addressed by Dr. Murray on the topic, "Religion in the Community." The great need of the day for little acts of Christian service was emphasized. We may not all have great gifts or wealth to bestow to society, like the rich young man in the Scriptures, but we can all give "ourselves," and in giving up our own petty desires and selfishness for the sake of the larger good, we can individually experience that growth in grace which is ever present with the true discipline of Christ.

The meeting was one of much inward refreshment, and Friends departed with a feeling that in truth this Quarterly Meeting occasion had been one of exceptional value and inspiration.

HOW THE DAILY READINGS ARE BEING USED.

Perhaps those who are using the Outline of Daily Readings in the History and Message of Quakerism would like to hear about the others who are doing it. Since it was intended quite as much for isolated Friends as for those who could read together, it has been interesting and helpful to know how far away from each other some of the Readers are. Among others, we have had replies from New York; Troy, Ohio; Detroit, Michigan, and Reno, Nevada. This morning one has come from Oklahoma City. Up to the present time there have been about twenty-five individuals and families who have volunteered the information that they are using the Outline. Of these, two or three are doing the reading once a week or less often than once a day. A few who did not think the daily scheme practical at first, have found it the best plan after trial. The ideal use probably is the daily reading in the family group, one member reading the Bible reference, another the Whittier selection, and another the assignment in "The Story of Quakerism," and all considering the question given or any other that arises. Some of these are better adapted for consideration as we have opportunity during the day's work, than for definite answers in the few moments while we are together. The results of this consideration may be profitably compared later.

It is very encouraging to hear that the group of Friends in Cincinnati, just now coming together again, have felt it worth while to take up the Outline out of a variety of material suggested. They are doing the reading in their homes and discussing it at their monthly gatherings. The largest group we know of who are doing the work together, is the Young Friends' Association at Clear Creek, Illinois. This has a membership of more than fifty, mostly young people, and the organization is active in all the affairs of the meeting and neighborhood.

The response of the Friends in Reno, Nevada, is so truly in sympathy with the purpose of the Outline as it was sent out, that we wish to share a portion of their letter with the others who are interested in this attempt to get in touch with Friends farther west. This response is even more significant when we realize that these Friends have their membership in the meeting at Wilmington, Delaware, and that there are apparently only two other members of our Society in the State of Nevada:

"We are very glad to have been remembered in connection with the course of reading, concerning which we have thy circular letter and the outline. We have been trying to originate a course for ourselves, feeling the need of wider knowledge and well directed study, and this plan

seems an answer to our need. We have the books recommended and shall enjoy the work, as well as the feeling of closer touch with the large number of Friends who we are sure are taking advantage of the course. We may not be able to pass this privilege on, being strangers in a strange land, but hope this work may be continued, and we will always be ready and willing to do what we can. * * * Please give us the names and addresses of any Friends to thy knowledge living in this State; we would be glad to get in touch with them. * * *

A response like this repays all the effort of making the Outline. Some members of our western Advancement Committees are anxious to know how widely the Outline is being used, and we should like to have the names and addresses of those who are doing the reading, either according to the daily assignments or in any other way.

EDITH M. WINDER.

Richmond, Ind.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

SEVENTH WEEK.

Early Friends in other Countries.

(Emmott, Chaps. VII and XIX, to end of p. 28.)

Second-day:—Mark 16:15. Whittier, p. 23:2. Emmott, p. 61-63.

Contrast the purpose of the voyage of the "Woodhouse" with that of the "Titanic."

Third-day:—Acts 7:59-60. Whittier, p. 23:4. Emmott, p. 63-65.

Why were the Quakers so cruelly persecuted by Governor Endicott?

Fourth-day:—Ps. 40:1. Whittier, p. 28:1. Emmott, p. 66-68.

Recall any instances in your own experience similar to that told in stanza XVIII of this ballad of Cassandra Southwick.

Fifth-day:—Matt. 10:29. Whittier, p. 27:3. Emmott, p. 69-71.

What opportunities have we now to follow the example of the Captain?

Sixth-day:—John 10:16. Whittier, p. 29:4-5. Emmott, p. 223-226.

Study the map and table and get some idea of the extent of Friends' work.

Seventh-day:—2 Tim. 2:3. Whittier, p. 29:3. Emmott, p. 227-228.

What does Mary Fisher's persistence indicate as to her message?

Other Readings.

Braithwaite, Chap. 16; Jones, "Quakerism in the American Colonies" (\$3.50); *Friends' Intelligencer*, for Tenth month 18th, 1913.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 7, 1914.

BAD RACE DISCRIMINATION.

In 1862 Congress passed what is known as the Morrill Act. Under its provisions the General Government gave its first aid to State educational institutions. The original act has been amended several times. The amendment of 1890 contained this clause: "Provided, That no money shall be paid out under this act to any State or Territory for the support and maintenance of a college where a distinction of race or color is made in the admission of students, but the establishment and maintenance of such colleges separately for white and colored students shall be held to be a compliance with the provisions of this act of the funds received in such State or Territory be equitably divided as hereinafter set forth."

There is now pending in Congress what is called the Smith-Lever Bill, listed on the calendar as "H. R. 7951." Neatly concealed in the body of the bill is a clause which practically repeals the precautionary provision of the amendment of 1890, quoted above, and in the following language: "Provided, That in any State in which two or more such colleges have been or hereafter may be established the appropriations hereinafter made to such State shall be administered by such college or colleges as the legislature of such State may direct."

This is a veiled attempt to put it within the power of a State legislature in the South to hand the distribution of the government's educational money to a white college. The result would be that government aid to Negro colleges would be largely reduced, and probably be finally withdrawn altogether.

There are cases in the South where colored colleges have been started mainly to get government aid for white colleges. The new purpose would give the white institutions the only certain right of way.

All who have at all looked into present government arrangements have become convinced that

the General Government should more thoroughly designate and direct the distribution of its educational fund than it does now, rather than place the privilege and responsibility entirely out of its hands as is contemplated in the pending bill.

We hope that Friends will use all reasonable influence to secure the elimination of the objectionable provision from the Smith-Lever Bill. It is a mischievously reactionary measure, not in line with the national, to say nothing about the humane ideals of our time.

HENRY W. WILBUR.

ROAD TO VICTORY.

What are we aiming at in the matter of jail reform? This question must be answered, if we are to avoid jumping into the fire from the frying-pan. Some believe that the goal of our endeavor is to clean up the jails and make them sanitary. That this would be an excellent thing to do, few would deny; but to stop there is to fall far short of what is necessary. The institution would be but a torso, and one moreover to which could not be fitted the other members which are necessary to form a complete organism.

One has only to visit the county prison of Philadelphia at Tenth and Reed Streets, where this cleaning up process has already taken place, to realize how inadequate such reform actually is. This is no criticism of the superintendent. He is but a cog in the machine, and fulfills his function as well probably as anyone could. I do not believe that it is always the system which is at fault, but here it surely is.

So far as the visitor can observe, this prison is clean and sanitary. The food, too, is adequate. The management is humane, and the abuses which are reported from time to time in connection with other institutions seem here to have been, in a large degree, eliminated. This, then, may be considered as the type of institution to which the county jail will belong, when once it is purged of those obvious evils which disgrace the citizens of every county. Here we have the goal, the accomplished reform, and it is possible to determine the exact value and real significance of the thing aimed at, to know at last what lies hidden at the end of the rainbow.

As it stands, this Philadelphia institution is between the devil and the deep sea. The mere horribleness of the unreformed county jail makes it a place to which few would care to go; remove the horribleness, making no other changes, and few delinquents would object to going there. Public sentiment will no longer tolerate the imprisonment of men in evil places, but to prevent crime, it

must do more than remove the evil of these places. The Philadelphia prison is one of those places with the evil removed. Effective headway against crime will not be made unless another step be taken. Positive measures for the improvement of those confined must, henceforth, be the weapon of society against crime. Not by requiting evil with evil, not by the naive policy of housing criminals in comfortable dormitories, but by the requirement of a vigorous and rigorous life of work and training will society rid itself of its pests.

This dormitory system is, moreover, a noxious one, not in the same way that an old jail is, but in the more subtle manner of undermining the prisoner's will and moral courage. These qualities do not come through waiting, but through doing. And there must be the chance to do and act; in short, to live.

The characteristic features of the prison of the future will not be imposing dormitories, but the opportunity to work and to earn for oneself or family, or possibly for the one that has been wronged. Men prefer to work; and here in this prison to which I refer, they volunteer to serve the institution in the capacity of domestic servants, but not all can be thus employed. This chance to work must be given to prisoners. Another feature will be the equipment suitable for teaching the ordinary trades. Often it will be necessary to show men how to work. Elementary education will be provided for those who need it. And men will not go from such an institution until they have shown progress in these directions. This means doing away with the short sentence, which ought never to be imposed unless a mere warning is intended, and even then it is of doubtful value. Many other influences of positive worth would be brought to bear upon the criminal; and the dormitory would not be the all-in-all of the prison, but a division of it, a part of the equipment, not the whole of it. This is by no means a complete presentation of what a prison should be, but it does indicate, I believe, the defects of the prison at Tenth and Reed Streets, and proves conclusively that the goal of jail reform is not to transform jails into institutions such as this one.

Nor, when this stage of reform is reached, can one continue the good work by adding to the dormitory jail the features which I have named as characteristic of the prison of the future. As I have said, such an institution is a torso to which the other members cannot well be added. Local control, smallness of size and the difficulty of focusing public opinion on these numberless minor prisons stand as obstacles which even a modern Hercules cannot overcome. The local county jails must go; they must give way to State-controlled

institutions, larger in size and manned by men and women who know their business. This is not a new trumpet call, but one which Elizabeth Fry sounded years ago in England under exactly similar circumstances.

LOUIS N. ROBINSON.

Swarthmore College.

DR. DuBOIS TO BE IN PHILADELPHIA.

On First-day evening, the 8th, Dr. W. E. Burghardt DuBois, editor of the *Crisis*, Director of Publicity and Research of the Association for Advancement of Colored People, will speak in Philadelphia at the Unitarian Church, Girard Avenue, above Fifteenth, at 7.45 p. m.

A cordial invitation is extended by the congregation through their minister, K. E. Evans, who, for the sake of the cause he represents, desires Dr. DuBois to have as wide a hearing as possible. Those who see this notice are asked to pass the word along to others who might wish to attend.

THE COMING ARBITRATION MEETING.

Senator Burton, who will address the Peace and Arbitration Meeting in Race Street Meeting House, the evening of the 9th, was a school teacher as a young man. He had the old-time experience of "boarding round." During part of one term he boarded in a Friends' family. The topic of Senator Burton's address will be "The Present Status of the Cause of Peace and Arbitration." The meeting will begin at 8 o'clock. Brief preliminary exercises will be held, after which ex-Ambassador Charlemagne Tower will preside, and introduce Senator Burton. Those wishing cards of admission may secure them at Room 301, Young Friends' Association Building.

RELIEF AND EMPLOYMENT OF WOMEN.

DONATION DAY AT THE NORTHERN ASSOCIATION.

Donations in funds, dry goods and groceries will be very acceptable, at The Northern Association for Relief and Employment of Poor Women, 702 Green Street, Philadelphia, on Fifth-day, the 12th, 9 a. m. to 6 p. m.

Muslins, colored flannel and canton flannel particularly needed.

Tea, sugar and coal are in daily use.

The object of the association is to give relief to worthy and infirm women of all denominations by furnishing them with sewing for which they are compensated.

For those who work in the house a comfortable

sewing room is provided; and work is supplied to those unable to leave their homes.

All the members of the Board of Managers of this Association are members of Green Street Monthly Meeting, Philadelphia.

UNION PEACE MEETING AT PENDLETON.

In a recent letter from John L. Thomas of Pendleton, Indiana, he tells of an interesting joint peace meeting held there in response to a letter sent by Friends' General Conference Superintendent in Department of Peace, Arabella Carter. He says: "Thy letter was read at the close of our meeting Twelfth month 14th, and a committee was appointed to see if arrangements could not be made with the five churches here to hold a joint Peace Meeting the next First-day afternoon. Each church was represented by its pastor. * * * The church was well filled by a joint audience. There were more than ten ministers. There was such an earnest feeling, and the hope was expressed that we might meet thus next year. It would have done thee good to witness it. I thank thee for sending the call."

It seems to me this is truly a "Friendly" proceeding, and I wish we might have more such.

ARABELLA CARTER.

SINGLE TAX, FRIENDS, AND FADS.

An article in the *Friends' Intelligencer* of First month 24th quotes the protest of Horace Lippincott that the Society of Friends has become a "Hitching Post for Fads" as the basis for a warning against the alleged dangers of the Single Tax.

In behalf of the original protest there is much to be said. It is not to be disputed that the Society of Friends as a religious organization should not be made the agency for spreading the propaganda of social or economic reforms which can be brought about only through political action. Nevertheless it is difficult to see how one can be a sincere Friend and not be eager for the improvement of prevailing social and economic conditions. As individuals it is our duty to understand the merits and demerits of the various plans which are to-day being put forward by many earnest men and women who have no thought of self-interest, but who believe that the present social fabric can and should be reorganized upon a more just basis.

The Single Tax is such a plan and, having as it does the support of some of the ablest thinkers of the present day, having been adopted in a more or less modified form in New Zealand, parts of Australia and Western Canada with marked success, having, moreover, had its foundation prin-

ciples incorporated into the latest English land reforms, it cannot be termed a mere "clever fallacy" and dismissed in a few contemptuous paragraphs.

There is certainly nothing in the article in question which can be seriously treated as a refutation of the Single Tax. The writer has advanced two arguments. To reverse the order in which he has placed them, he states with regard to the premise upon which the whole theory of the Single Tax is built, "As a whole there is no unearned increment in the value of land in excess of the increment in value of anything else we want and develop a capacity to enjoy." Leaving aside entirely the before mentioned fact that the principle of unearned increment in land has had sufficient actual existence to make it the basis for several successful schemes of taxation, as a matter of economic theory such a statement is little less than astounding. Whether the average economic writer is willing or unwilling to accept all Henry George's conclusions, there is scarcely one to be found on either side of the Atlantic who does not freely admit that the principle of unearned increment in land was George's great contribution to economic thought and that in its basic facts it has never been refuted.

His other argument does not really touch the Single Tax itself, but is directed to the difficulties which would attend putting it into practice for the first time. He says the adoption of such a scheme would work hardship to persons who have invested in lands as opposed to those who have invested in factories and railroads. The exact historic parallel of this argument is to be found in the contentions of those who half a century ago claimed that the abolition of slavery would work hardship to persons who had invested in human beings as opposed to those who had invested in factories and railroads. That the freeing of the slaves worked much hardship to many innocent people cannot be denied, yet is there anyone to-day who will contend that slavery should therefore have been perpetuated?

HOWARD LEWIS FUSSELL.

Philadelphia.

CONCORD QUARTERLY MEETING.

The attendance at Concord Quarterly Meeting, First month 27th, was so large that West Chester Meeting House was filled except a few seats in the ministers' gallery. Jesse Green, who has just passed his 96th birthday, sat in his usual place at the head of the meeting. Those who spoke during the hour for worship were: Lewis Palmer, Daniel Batchellor, Sarah B. Flitcraft, Emma Lippincott Higgins, Elizabeth Lloyd, Henry W. Wilbur and Caleb Brinton.

Morgan Bunting and Anna T. Speakman were

the clerks of the business meeting, which was long and interesting. The reading of the queries was accompanied by much helpful comment.

Two important testimonies were adopted, one on the recommendation of the Philanthropic Committee, the other coming from the body of the meeting. The first endorsed the proposed amendment to the Constitution of the United States, prohibiting the importation, exportation, transportation, manufacture and sale of alcoholic liquors as a beverage; the second was an earnest protest "against the building of more battleships, believing such action would lay a heavier burden on the people, increase the probability of war, and be at variance with the growing peace sentiment of the nation." Both of these were directed to be signed by the clerk and forwarded to the members of Congress who represent the citizens of southeastern Pennsylvania and northern Delaware composing the Quarterly Meeting.

The Committee on Circular Meetings reported that in addition to the meetings usually held, a special circular meeting had been held in the Wayside Chapel, near Cheyney. This was very well attended, most of those present not being Friends.

As Jesse H. Holmes and his wife Rebecca were about to spend six months abroad, a minute of introduction to Friends in Europe, from Swarthmore Monthly Meeting, was directed to be endorsed by the clerks of the Quarterly Meeting.

A PIONEER FRIEND IN NEW MEXICO.

Many of our readers will remember Dr. Isaac N. Woodman, of Virsylvania, N. Mex., who was overturned in his buggy when driving home from seeing a patient one very dark and very cold night a year ago, and had his legs and feet so badly frozen that he will be a cripple for life. He was obliged to leave home and go some place where he could have an office practice only. He is now at La Luz, N. Mex., and in reply to a personal letter from one of the *Intelligencer's* editorial staff he writes:

"I am able to get around some, but my feet are too sore for me to be upon them very long at one time, and also too deformed to permit my walking upon them without pain; hence I am making the attempt to open a camp here for the treatment of tuberculosis. I have quite a good office practice here for a small place, and I like the people. They are intelligent and industrious, a contrast to our natives in southern Colorado and New Mexico. They have here services in the schoolhouse each First-day morning, and the people (with the exception of the Campbellites and the few Catholics) joined together for non-sectarian services.

We simply meet, study some portion of the Bible, with the Methodists, Baptists, Presbyterians, Friends, (one family besides our own, who came here some years ago on account of "consumption") some followers of Russel, and several that do not profess any connection with any church, and I am pleased to note that harmony exists.

During the week we have one night devoted to our Literary Society, in which there is always some debate. The children are showing the effect of these meetings, as they have become good debaters and some of us older ones have to be very careful or our young folks will win from us. Next Sixth-day I take the negative, with one young man and two girls of twelve and sixteen as my chosen assistants, the question being, "*Resolved*, That the Panama Canal should be fortified."

Dr. Woodman had formerly a large practice in Morrisville, Pa. He gave this up and went to New Mexico because his wife's health made it necessary to seek a warm climate.

MARY LUKENS HAYNES.

Mary Lukens Haynes, whose death was noted last week, was born at Harveysburg, Ohio, Eleventh month 29th, 1828. The ancestors of the Lukens family came from Germany. Her grandparents, Levi and Elizabeth (Clever) Lukens were natives of Pennsylvania. They were married in Virginia, and in 1807 they crossed the mountains in a wagon, bought a thousand acres of land near Harveysburg, Ohio, upon which they settled in true pioneer life, where they spent the remainder of their earthly career.

Mary's father, Joseph Lukens was born in Virginia in 1797, being a boy of ten years when he came with his parents to Ohio. He was married in 1822 to Hannah, daughter of Clayton and Elizabeth Brown, who were natives of New Jersey. Mary had four brothers, all of whom except Clayton C., of Chattanooga, Tennessee, preceded her to the higher life.

She was married to Turner W. Haynes in 1853, with whom she traveled life's journey until 1901, when she was left a widow with no family to comfort her declining years, her two little girls having died in infancy. In the early sixties they located in Richmond, Indiana, where they had for a business the manufacturing of furniture and school supplies, until 1900 when they returned to Harveysburg, Ohio.

Since early in 1906 Mary L. Haynes has been a resident of the Friends' Boarding Home, at Waynesville, Ohio. Three years ago last August, she fell and broke her hip. After months of suf-

fering, by the aid of her caretakers she was assisted into a wheel chair, in which she could move about the building, relieving the monotony of her own room.

With all her adversities, of which she had a full share, she was ever cheerful and patient; ever careful of the comforts and happiness of her companions, and ever possessed of courage to endure the vicissitudes of life with a marked degree of fortitude.

Her joyous countenance, her pleasing "Good morning" and happy greetings put her friends at perfect ease in her company.

Her Christian faith was with the Society of Friends with whom she mingled throughout her life, being a hospitable entertainer around her own fireside. No service was more pleasing to her than the entertainment of her friends. She loved the beautiful, she sided with the weak, and with a willing hand gave alms; with a loyal heart she faithfully discharged her various duties of life.

GEORGE SCHOOL.

At the Science Club Meeting held on the 30th inst., Harry Shellenberger gave an interesting talk on the United States Mint, explaining the manufacture of coins. Helen Buzby and Mr. Swayne presented the current topics.

The program of the Agora Society consisted of several short talks on the government ownership of railroads. The speakers were: Miss Wildman, Corinne Tyson, Charlotte Way, Eugenia Leeds and Lorena Zavitz.

The Lincolns in their meeting on Sixth-day evening, the 30th inst., held a debate on the question, *Resolved*, That vivisection should be prohibited by law. The affirmative adherents and subsequent winners were: Howard Mitchell, Lylburn Steele and Clifford Gillam; negative, Amos Kirk, Harold Conrad and Raymond Yeatman.

The Thencanic Society, of Trenton Model School, will meet the affirmative team of the Lincoln Debating Club on February 28th, at George School, to debate the question, *Resolved*, That the United States Government should abolish the navy, other than that necessary for patrol duty. The George School team is composed of Howard Mitchell, Stanley Watson and Walter Maule, with Walter Conrow, alternate.

The Harmony Concert Company's instrumental recital on Seventh-day evening, the 31st inst., was largely attended. The most popular number presented was a medley of old-time songs, which brought vigorous applause from the audience.

The basketball team, for the first time in three

years, defeated Lawrenceville on the home floor, 26-20, on Seventh-day afternoon, the 31st. The George School team was composed of Israel Hough, Charles Evans, Norman Penrose, Robert Carr and Chester Osler.

This Seventh-day, the 7th, the local team meets West Chester Normal on the George School floor.

In the recent *Ides'* literary contest, Roger Hollingshead won first prize, John Bowman second.

FRIENDS' ASSOCIATION NOTES.

At Oxford, Pa., in the Meeting House, on the 24th, the president, Benjamin Passmore, opened the meeting by reading a poem, "From the East." Evelyn Pugh told the story "Lo Lo's First Christmas Tree," depicting the manner in which some people celebrate Christmas in China. Philena Thomas read a paper on "The Chinese," Blanche Walton an account of Taoism. Marion Pugh gave a recitation. Ethel Reynolds told part of the story of "Lady and Sada San." Isaac Walton gave Current Events. The next meeting will be a social. A hymn was sung in closing.

MERCY M. SMEDLEY.

At Fallowfield Meeting House, Ercildoun, Pa., on the 18th, with a very large audience present, Thompson W. McKinney, minister of the Methodist Church of Coatesville, spoke on "The Advantage of Coatesville Dry."

The president, Hayes C. Taylor, opened the meeting by reading the fifty-fifth chapter of Isaiah. Mary E. Newlin gave a temperance recitation. Dr. McKinney, who is an active worker in the No-License Campaign, was then introduced. The speaker was listened to with much interest, and closed his excellent address with an earnest plea that we should all help to hasten the day when this country shall be free from this curse.

After remarks from a few of our members, some No-License literature was passed around. The meeting closed with a few moments of silence, to meet Second month 15th, at the home of William and Elizabeth D. Webster.

MARY A. MAULE, *Secretary*.

At Quakertown, Pa., on the 22d, at the home of Joel and Ella Ball, Ethel K. Ball presided. A communication was read from Arabella Carter, of the General Conference of Young Friends' Associations, asking if a visit from their committee would be acceptable, which was answered in the affirmative. Anna B. Roberts read a selection from the Life of Elias Hicks. Ethel K. Ball gave an account of the National Flowers and their significance. A vocal selection was given by Gladys

Sladinsky and a reading by Florence Kinsey. Ella Ball closed the evening's program with some charades, assisted by the younger members. Next meeting Second month 19th, at the home of Howard and Ella Kinsey.

At Cornwall, N. Y., at the meeting house, on the afternoon of the 18th, the attendance was large. William B. Cocks gave a very interesting talk on "Peace" and how Friends should always make themselves known as true followers of Peace. A selection was read by Margaret Cocks. An excellent paper on "The Expense of War," with statistics of the same, was given by Sidney

Sherwood. An interesting general discussion followed. Peace sentiments were given by those in attendance.
J. C. C.

At Wrightstown, Pa., at the home of John and May Lugar, on the 15th, "The Rosary" was sung by Genevieve Buckman. Lulu Phillips gave a reading. Ella Slack told a story for the children which was enjoyed by older ones as well. Edna Buckman sang "Soft o'er the Meadows." Elizabeth Woodman gave an account of a visit to Whittier's home and a book review of Whittier as a poet. The meeting closed with singing "God be with you 'til we meet again."
KATHARINE THOMPSON.

BIRTHS.

BIDDLE.—To Robert Biddle, 2d, and Marian Biddle, of Riverton, N. J., Twelfth month 26th, 1913, a son, who is named Richard Scull Biddle.

FOSTER.—At Butterworth Farm, Foster, Ohio, First month 9th, to Thomas Butterworth Foster and Louise Stevenson Foster, a daughter, named Nancy Wales; a great-granddaughter of Nancy Wales Butterworth.

ROMERA-NAVARRO. — In New York City, January 10th, to M. Romera-Navarro, and Tinona (Harned) Romera-Navarro, a son, who is named Frederic; a grandson of Helen Harned Pellowe.

SAWYER.—To Caleb Tatum and Julia Eyre Sawyer, of Aurora, Oregon, First month 27th, a daughter, who is named Rosemary Ida; a great-granddaughter of the late Preston and Macre Eyre, of Bucks County, Pa.

MARRIAGES.

COCKS-SMITH. — William H. Cocks, of Rochester Junction, N. Y., and Jennie Porter Smith, of Mendon, N. Y., were married Twelfth month 3d, 1913, at home "Content," Rochester Junction, N. Y., R. F. D.

WEBSTER-SALMON.—At the home of the bride's parents, Elkton, Md., First month 10th, E. Stanley Webster, of Nottingham, Pa., a member of Oxford Preparative Meeting, and Rebecca Webb Salmon, daughter of William H. Salmon.

COXE-JANNEY.—First month 9th, in Race Street Meeting House, under the care of the Monthly Meeting of Friends of Philadelphia, Spencer Lawrence Coxe, son of the late Edwin T. and Corilla Lawrence Coxe, and Mary Talbott Janney, daughter of the late Nathaniel E. and Anna Canby Janney.

DEATHS.

LIPPINCOTT.—In New York, First month 31st, at the home of Richard D. and Ella H. Williams, of Plainfield, New Jersey, Ella Hansell Lippincott, formerly of Rancocas, N. J., aged 70 years.

BUNDY.—In Avondale, Pa., Jesse M. Bundy, aged 78 years. He formerly lived in Atlantic City, N. J., but for the past six years has been the proprietor of the Avondale Hotel, which he conducted along strictly temperance lines. His house has been popular among traveling men and others who would go long distances, passing licensed hotels on their way, in order to stop at Avondale where they would be sure of peace and quiet during their stay.

HOOVER.—At Pennville, Indiana, First month 24th, Lydia Eleanor, daughter of David and Hannah Hoover, in her 32d year. A member of Camden Monthly Meeting and superintendent of the First-day school. A young lady of exceptional ability and a fine scholar, her influence extended beyond the limits of the society and she will be greatly missed in the social and literary circles of the community. Her parents and family have the sympathy of the large circle of their friends.

MOORE.—First month 19th, at her late residence, Columbus, N. J., Mary B. Moore, in her 65th year, a valued member of Upper Springfield Monthly Meeting, N. J. She was interested in her meeting and an active member in the First-day school. Now her task is done. The Divine Record furnishes us with an abundance of proof that there is glory beyond the grave, rest and peace are the rewards laid up for the pure in heart. We have the assurance that her Heavenly Father has accepted this loved one who has walked uprightly in his Heavenly Kingdom.

MATHER.—At Burlington, Kansas, Twelfth month 26th, 1913, Emma Janney Mather, aged 50 years. She was the daughter of William and the late Rebecca Janney, and granddaughter of the late James M. and Sarah Lupton Janney, of Waynesville, Ohio, formerly of Loudoun County, Va.

SEAL.—First month 16th, at the home of his son, Thomas Seal, Jenkintown, Pa., William Seal, in his 86th year. His older brother, Thomas Seal, still survives and lives with a daughter in southern Chester County, Pa. Another brother, Joel Seal, lives in Philadelphia; a sister, Phebe Bailey, is at the Friends' Home in West Chester, and another sister lives in Delaware. He was a birthright member of the Society of Friends, and a very consistent one, giving those about him the example of an upright Christian man.

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STARR.—At Cisco, Texas, First month 20th, at the home of her son, Eliza Burr Starr. Some account of her life will be given next week.

NOTES AND ANNOUNCEMENTS.

Our friend Sarah Louisa Oberholtzer is World's and National Superintendent of School Savings and Thrift Department of the Woman's Christian Temperance Union. Her letter-head bears this reminder: "The inculcation of thrift insures wiser living and decreases pauperism, intemperance and crime." She has compiled an eight-page booklet of over 200 maxims inculcating thrift, for the use of schools and for distribution by banks, the W. C. T. U. and other organizations that desire to aid in the promotion of thrift. The price is \$5.00 per hundred, or 8 cents a copy. Those desiring them should address Mrs. S. L. Oberholtzer, 2113 West Tioga Street, Philadelphia.

The regular meeting of Friends in Cambridge has been postponed to Second month 8th, Y. W. C. A. Building, 3 p. m. Rufus M. Jones expects to attend.

The Best Interests Committee of Westfield Meeting have arranged tentatively for a stage to carry any who wish to attend from the town of River-ton, N.J., to meeting which is some way out of town. The stage will leave the Railroad Station at 9.30 a. m. The meeting is at 11, the First-day school at 10.

At the Oyster Supper and Entertainment for the benefit of the Friends' Home for Children, held on Third-day, First month 27th, at Scottish Rite Hall, 148 North Broad Street, there were present over seven hundred Friends and those in sympathy with this worthy charity. The supper between 5 and 8 o'clock was most satisfactory and enjoyable. The entertainment, between 8 and 10 o'clock, was enjoyed, especially the number by the children of the Home. Other pleasing features were The Apollo Quartette, Miss Woerner (of Swarthmore), Professor Murdock (on the organ), The Ocone Trio Orchestra, etc. The entire proceeds was devoted to the maintenance of the Home.

The monthly First-day meeting was held Second month 1st, at the Friends' Home for Children, 4011 Aspen Street. The children were heard in interesting exercises, Almira Murphy, Daniel Moore, Vernon Way and W. J. MacWatters gave short talks of a

Friendly character. The visitors' section was well filled with interested Friends.

The Second month meeting of the Philadelphia Young Friends' Association will be on Fourth-day, the 11th, instead of on the usual Second-day. This change is made out of courtesy to the Alfred H. Love Memorial meeting on Second-day.

There will be two topics: Camp Fire Girls, by one of them, Gertrude Roberts; The No-License Campaign in Delaware County, Ralph J. Baker and Walter Rhoades White.

The meeting will be in the Auditorium, 140 North Fifteenth Street, 8 p. m.

In Baltimore, on First-day evening, the 15th, in the course on The Message of Friends for this Day, A Reasonable Faith will be the subject, an address by Dr. O. Edward Janney, President of Friends General Conference, at the meeting house, Park Avenue and Laurens Street, 8 p. m.

This will be one of a series of meetings that are being held by the Advancement Committee of Park Avenue Meeting especially for the purpose of spreading a knowledge of the principles and testimonies of the Society of Friends in this community. It is believed by members of this meeting that The Message of Friends will appeal to those who value a free and developing interpretation of religion. Being both a practical man and deeply interested in spiritual things, Dr. Janney is sure to give an inspiring and thought-provoking address.

Center Quarterly Meeting will hold its regular session for Second month at Unionville, Center County, Pa., the week-end of the 14th-16th. George A. Walton, principal of George School, will be present throughout the week-end. At a meeting under the auspices of the First-day School Union of the Quarterly Meeting on the afternoon of the 14th he will give an address on the topic "The Place and Work of the Sunday School in the Community." Arthur M. Dewees, general secretary of Baltimore Yearly Meeting, will also attend the Quarterly Meeting, as will some of the Friends who are students at State College. Previous to the Quarterly Meeting Arthur Dewees will meet with the Friends who are students and permanent residents at State College, and the following week he will spend some time among the Friends of Clearfield, Pa., where there is quite a group of members of our Society but no meeting.

An important event of the month in Baltimore will be a lecture by Dr. Edwin D. Starbuck, of the faculty of the University of Iowa and one of the most prominent psychologists in this country, in Park Avenue Meeting House on Sixth-day evening, the 13th, at 8 o'clock. Dr. Starbuck's topic will be "The Ethical Development of the Child." He will speak under the auspices of the Teachers' Training School Alumni Association. Dr. Starbuck is a brilliant man and a very forceful speaker. It will be a rare privilege to hear him. The Alumni Association has generously invited all members of our meeting to attend the lecture.

A First-day School Institute is being planned by the Yearly Meeting First-day School Committee to be held in Washington, D. C., week-end of 14th, 15th. Dr. Starbuck will speak once or twice during the week-end. This institute is to be held especially for the

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help of First-day school teachers, officers, committee members and others interested in this important work. It is hoped that Friends will be in attendance from all the First-day schools within reasonable reach of Washington. In addition to perhaps three lectures there will be several round-table conferences.

The series of lectures on "The Government of Baltimore" being given under the auspices of Baltimore Friends' School will be continued this month in the main room of Park Avenue Meeting House. On Second-day morning, the 2d, at 11.15, Ezra B. Whitman, Water Engineer, will give an illustrated lecture "The City's Water Supply." On the 16th Calvin W. Hendrick, of the Sewage Commission, will give an illustrated lecture on "The New Sewage System, Viaduct and Covering of Jones Falls." All members of the meeting who may be interested are invited to attend these lectures.

Pittsburgh Friends had a good meeting First-day, the 1st. Fifteen were present. Acceptable remarks were made by Lois Hallet and Edith Moon.

Our readers are warned against an imposter who is calling on Friends in Philadelphia and vicinity. He has a great deal of information about Friends generally and especially about the family connections of Friends upon upon he is calling. After an apparently disinterested chat he discloses that he is in straitened circumstances and makes an appeal for aid.

CALENDAR

MEETINGS EVERY FIRST-DAY

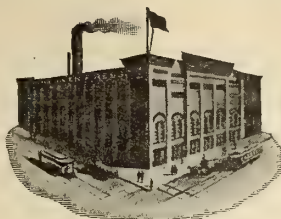
PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. Fourth-day School 10. Conference Class same hour. Topic during Second month "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.



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Some "Ads" Left Out

We did not get quite all of our advertisements in last week's story; one or two were overlooked because they only appear every other week, and others because they reached us after the "story" was in type.

The Logan Trust Company has several Friends among its directors; it is well equipped for handling estates. Austin C. Leeds, now with Innes & Sons, is an experienced printer, accustomed to doing first class work. Dr. Isaac N. Woodman is a brave man as well as a good physician (see page 91, and will gladly give you the best that he has to offer. As the time of year is approaching for "Foreign Flittings" another young woman announces a European tour "under experienced guidance." If some more advertisements come in after this is sent to the printer it will not worry us at all, as it will give us fresh material to write about next week.

Letters from Our Readers

One of our "Pioneer Friends" writes: "I would be glad if I could find another subscriber. We live in a Methodist community, the nearest Friends being in Woodbury, where I heard the interest in "Friends' Intelligencer" discussed in Meeting. From action taken there I would judge that the place had been pretty well canvassed. I shall make an attempt, however, quite outside the full members,

to persuade some half-Friends that this is the proper paper to add to their literature." May success attend her efforts and may the reading of the "Intelligencer" soon make whole Friends of them.

Another "Pioneer Friend" who is sexton of the Presbyterian Church (there being no accessible Friends' Meeting) says: "I shall be only too glad to obtain subscribers, to encourage the paper as much as it does me."

An advertiser who received the paper during the duration of an advertisement writes: "Thank thee for the 'Intelligencer', which we all appreciate, even my little Catholic renter."

In quite a different vein was a letter saying that the writer would continue to take 'Friends' Intelligencer' if we would send it to him for \$1.00, as he subscribed for ten other periodicals, none of which cost him more than that sum. To that we replied in substance:

"If 'Friends' Intelligencer' had 10,000 subscribers we might afford to publish it for \$1.00 a year. But as there are only about 4,000 families in our branch of the Society of Friends it is not probable that there will be much immediate increase of our subscription list, and we must either make our price \$2.00 a year or suspend publication." We have so many kind friends who assure us that the 'Intelligencer' is well worth \$2.00, that our present intention is to keep right on.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.



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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

SECOND MO. 6TH (6TH-DAY).

—Conference on Recreation among Colored People. Durham School, Sixteenth and Lombard Streets, Phila. Speakers, Mr. B. F. Lee, Jr., Principal Brock, of Durham School, Mrs. M. P. Falconer.

—Thornbury Association at home of Bennett and Katherine Yarnall.

SECOND MO. 8TH (1ST-DAY).

—Young People's meeting at Fairhill, Philadelphia (Germantown Avenue and Cambria Street), 8 p. m.

—Horsham, Pa., Friends' Association.

—Germantown, Phila., School House Lane and Green Street, 11 a. m., First-day School and Conference Class 10. Topic for Second month, "The Christian Message according to John."

—Reading, Pa., Visiting Committee Phila. Quarterly Meeting, 11 a. m.

—Dr. W. E. DuBois, at Unitarian Church, Girard Ave. above 15th, will speak on, "What America Owes the Negro," 7.45 p. m. See page 89.

—At Solebury, Pa., Young Friends' Association at meeting house, 10.45 a. m. Address, Ely J. Smith, of Doylestown, on "A Phase of Social Work."

—In Wilmington, Del., 4th and West Streets, Henry W. Wilbur, 11 a. m.

—In Cambridge, Mass., Friends' meeting, 3 p. m., in Y. W. C. A. Building, Austin and Temple Streets, near Central Square. Rufus M. Jones expects to attend.

SECOND MO. 11TH (4TH-DAY).

—Young Friends' Association of Phila., 140 North 15th Street, 8 p. m. This is a change from the usual date. See Notes and Announcements.

—Newtown, P., Friends' Association.

SECOND MO. 12TH (5TH-DAY).

—Northern Association for Relief and Employment of Women, 702 Green Street, Phila., Donation Day, 9 a. m. to 6 p. m. See page 89.

SECOND MO. 13TH (6TH-DAY).

—Conference on the Colored Race, New Century Drawing Room, 124 South 12th Street. Trade Unions. Trade Training, Living and Wages. Dr. Carl Kelsey and others.

SECOND MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, Ohio.

SECOND MO. 15TH (1ST-DAY).

—Merion, Pa., visit of Philadelphia Quarterly Meeting Committee, 10.30 a. m.

—Baltimore, Md., Message of Friends for This Day, Park Avenue Meeting House (cor. Laurens Street), 8 p. m. Subject for evening, "A Reasonable Faith." Lecturer, Dr. O. Edward Janney.

—Fallowfield Friends' Association, at home of William and Elizabeth D. Webster, Ercildoun, Pa.

SECOND MO. 16TH (2ND-DAY).

—Duanesbury Half-Yearly Meeting, Albany, N. Y.

—Centre Quarterly Meeting, Bald Eagle Meeting House, Fleming, Pa., (Uniontown). George Walton and Arthur M. Dewees present. Conference First-day p. m., "Duty of Church to the Community."

SECOND MO. 17TH (3RD-DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m. Ministers and Elders same day at 9.30 a. m. Trains leave Market Street, Phila., 8.32 and 9.32 a. m. for Mt. Holly. Trolley leaves Camden every half hour, 8 minutes after the hour and half hour.

SECOND MO. 21ST (7TH-DAY).

—Short Creek Quarterly Meeting, at Emerson, Ohio.

—Pelham Half Yearly Meeting, Coldstream, Ontario.

SECOND MO. 23RD (5TH-DAY).

—Warrington Quarterly Meeting, Menallen, Pa.

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BOOK NOTES.

Sir William Robertson Nicoll, the veteran book-lover, gathers his reminiscences of authors and their works into a very readable volume, "A Bookman's Letters." These are leisurely papers written in genial vein, and they touch on many notable figures of the recent past,—Emerson, Thackeray, Meredith, Swinburne, Ruskin and many others; with essays on earlier authors like Burns and Jane Austen. Of the writer's sympathetic touch this opinion of Dr. Richard Garnett is a specimen, "We lost in him the friendliest, gentlest, kindest and most accomplished of men * * * one of the greatest gentlemen I have ever known."

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SECOND MO. 26TH (5TH-DAY).

—Bucks Quarterly Meeting,
Wrightstown, Pa.

SECOND MO. 28TH (7TH-DAY).

—Blue River Quarterly Meeting, in
Chicago, Ill.

—Nottingham Quarterly Meeting,
Oxford, Pa.

Scribner's Magazine for February is a special automobile number. The illustration on the cover is "The Motor and the Highways." Four beautifully illustrated articles are "The Alpine Road of France," "Trans-Continental Trails," "Scenes on Old Trails" and "Motorized Highway Commerce." The rest of the number is made up of poetry, fiction, biography, travel and art, with the usual commentary on life known as "The Point of View."

The February *Atlantic* has three articles against the present administration of athletics in school and college. All the writers recognize that systematic sports have become a main factor in the making of boys into men, and all agree that for this very reason it is of vital importance that they should be cleansed of the pervasive dishonesty which still characterizes them in spite of sporadic improvement. The introductory article is anonymous. C. A. Stewart, of the University of Idaho, writes of "Athletics and the School." Alfred E. Stearns, headmaster of Phillips Academy at Andover, discusses "Athletics and the College."

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Continued on page iii.

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The writer of these notes has just spent 4 days in Bermuda, and 5 days en route, and returns back to Buck Hill to find the winter sports more attractive, the Pocono air much more invigorating and the simple living at the Inn more satisfying than comparative conditions on that much-advertised all-summer isle.

We, editorily speaking, have discovered that skill in balancing on ski, toboggan and coaster is of no avail in retaining one's equilibrium, mentally, physically and bodily, on ship board; that to be thrown 3 feet from a steamer's bunk is hard luck and most demoralizing, whereas, a 12-foot spill on "8th hole" is fun and very exhilarating.

The snow on the 6th instant renewed our tobogganing, skiing, etc. and the week-enders of the 6th-9th are having a glorious time.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation ..	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

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CONTENTS OF THIS ISSUE

"Spring is in the Air" (verse) . . .	97
"A Hitching Post of Fads"	97
With the Medical Missionaries in China	98
Abington Quarterly Meeting	101
Philadelphia Quarterly Meeting . .	101
The Plainfield Pilgrimage	101
With Pasadena Friends	102
Can We Advantageously Use Evan- gelical Sunday School Publications	102
Daily Readings in the History and Message of Quakerism	103
Editorial	
The White Slave Traffic	104
Friends' Neighborhood Guild . . .	105
Property and Progress	105
The Fertilizer Fund for the Southern Schools	105
Instruction Concerning Sex	106
Among Our Schools	106
George School	107
Mary Ann Bond Garretson	107
Friends' Association Notes	107
Births	109
Marriages	109
Deaths	109
Notes and Announcements	110
Calendar	111

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SECOND MONTH 14, 1914.

{Volume LXXI.
Number 7.

The days of slavery are not gone. This nation could have no better "birth of freedom" than to turn every mill child loose to run on the hills and play, gathering strength instead of spending it, learning to meet the future happy-eyed instead of being forced to face it with despair. The mill is no place to bring up children.

—*Mary Alden Hopkins.*

"SPRING IS IN THE AIR."

I.

Spring is in the air—
Who will dare deny it?
What if ground is bare,
Spring is in the air,
Everywhere, everywhere
Hear the spring birds twit!

II.

Is the ground so bare?
Look again! Just see it.
(Oh, the warm spring air!)
Green things shy and fair,
Everywhere, everywhere
See the spring birds flit!

West Chester, Pa.

EDWARD H. S. TERRY.

"A HITCHING POST OF FADS."

As an expression which I used before the Whittier Fellowship Committee recently has been referred to by several contributors to the *Intelligencer*, I feel that perhaps a word of explanation may remove a misunderstanding from the minds of those who did not hear me use it. The phrase which I used was "the Society of Friends has become the hitching post of fads."

I was careful to explain that no criticism of any particular concern was meant, but that the word was used as the most concise term to convey my meaning. I am glad, however, that its use seems to have called wider attention to what seems to me a vital matter. The reason for the condition named is, of course, the extreme liberality of the Hicksite branch of the society which has enabled faddists with commendable vigor to hitch on for the advancement of their concern. Unity and harmony are essential for the strength and efficiency of any combination or association of individuals. They must have a consecration and zeal for a common purpose. Just as soon as they

split into cliques, or go off on tangents upon which the whole is divided in interest of belief, they are so much weakened. Would your temperance advocates join in an intimate and active organization with saloon keepers?

It is a common tendency for people to forsake fundamentals and become embroiled in complexities. This was one of the troubles of the Church in George Fox's day and he aimed to bring it back to the fundamental and earliest foundation of the direct revelation of God to man, not to found a new sect. Religion is defined as "any system of faith or worship; love and obedience towards God," and that means the relation of God to man. We claim that this relation is a direct one and if God is the all-wise and loving ruler of the universe our fundamental object in life must be to find out his will for us in all that we do. We think we have discovered the best way to do this and that it is open to all. Naturally then all the ways of the world must come in this way, social, political, economical, if they are to be right. A religious society should be the one place, the vehicle, the opportunity untrammelled with worldly barriers and blandishments where we can get this experience by the help which comes from association in a common purpose. Just glance at how our vision may be dimmed and our inner consciousness deadened by departing in our religious society from concentration upon the source, seeking for the word of God direct from him, and failing to perfect the practice of the presence of God in our own hearts.

If we are to dwell upon the worldly matters of the day in our Meeting it follows that we should choose those which are important since a discussion of them all seems unreasonable and physically impossible. Here arises our first difficulty. Just what are the most important ones is a matter of differing opinions as shown by our numerous political parties and organizations altruistic to a marvelous number. And if we admit one group of faddists to pursue their hobby where shall we stop and who shall say which is to be admitted and which is to be thrown out? Perhaps socialism, total abstinence from the use of liquors and female suffrage have the upper hand now among us. There has been much emphasis upon that ringing catch phrase "social justice" and attacks are made upon political parties. There are many who believe that "social justice" is not a para-

mount issue for it is economically a subordinate issue to the extent that it is inevitably the aftermath of prosperity, not the forerunner of it. Some of us have had our horizons clouded by the specks in the immediate foreground to which our attention has been exclusively drawn until the tempest is upon us. Some think that the biggest danger which confronts our political life is the attack upon Constitutional Government, that fundamental principle based upon equal guarantees for the rights of all citizens, without distinction of persons or classes, recognizing life, liberty and property as elements of inalienable right. Constitutional Government aims to guard these from every form of violation. These are merely suggestions of the big and important questions with which earnest, capable, patriotic men are wrestling. If we are to discuss worldly matters to a large extent and forsake our traditional insistence upon the separation of Church and State, very many questions have a right before us almost *ad infinitum*. Is it not sensible to believe that non-sectarian publications and organizations are better equipped, more capable, and better able to deal with intimate and detailed matters of life for the whole community? And if our religious society gives over to them where are we to get our spirituality and inspiration which we need to avail?

A religious society or organization exists to bring men and women into closer touch with God, to inspire and uplift their ideals through his voice speaking in their hearts and so to give them the basis of wisdom, love and spirituality that they may better avail in the solving and administration of the things of the world.

We as Friends have no excuse for a separate corporate existence than to point out to humanity the direct revelation of God to man, as the saving grace and the necessary guide to right living. The indwelling divine spirit not the divine spirit operating from the outside, the experience, not the ceremony, as the basis of worship. If we are to do this job well we will have little time for other things in our religious association and in seeking the Kingdom of God in our hearts all other things will be added unto it. This was the attitude of the "First Publishers of Truth" and they did their job well with a world vision constantly before them. It is only since our society has run after other things that we have declined in numbers, strength and spirituality. The saving grace of the ever increasing Young Friends' Movement sprung spontaneously throughout the world is its emphasis and dwelling upon the Meeting for Worship as the basis—the silent waiting upon the Lord for guidance and cheer.

HORACE MATHER LIPPINCOTT.

Germantown, Pennsylvania.

WITH THE MEDICAL MISSIONARIES IN CHINA.

*Woman's Union Medical College, Pekin, China,
First month 1st, 1914.*

Last year, you asked me to write, if I were not just "tourist travelling." This year, I hope to be able to answer some of the questions asked last summer at the George School Conference, and if it does not seem to you suitable for your publication, I think Isaac Roberts may be able to direct it into the proper channels.

It has been a most interesting time, and I wish the experience did not lose so much in transference around the globe through my hand.

I started in at Ashiho, about two hours east of Harbin, on the Siberian Railroad, arriving at 2 a. m. one cold night in October. Then on a droska, traversed the wild open country to the city gates, and the worse roads in the city, to the little Mission Station of the Scotch Free Kirk, where a young doctor is in full charge—no trained help of any kind, and where her new hospital of about forty k'ang space is just about ready to open.

The other foreigners in the town were a pleasant woman in charge of the girls' school, and a minister and his wife and two children, in charge of many native churches in the region about, and which the minister visited by long trips of weeks in carts and on mules.

Then to Hulan, a day in a native boat, north of Harbin, and afterward, all through Manchuria. The missionaries said with a certain awe and respect, "She has been to Hulan." Then long cart journeys to Fakumen, on the Mongolian boarder, with a stop at a Chinese Inn for food, and at the Liao River, while my cart was run onto a scow and poled over, and where I arrived long after dark, because of the delay while my carter's mules pulled another man's cart out of the Liao, and because of the bad roads over the mountain passes. Here, not only was I the only woman doctor ever known to have visited the lonely doctor there, but no American that they knew of had ever been.

Then to Kirin, on a funny little Chinese Railroad, to Kwanging, a fine old walled city, where the almost idolized white haired woman doctor of the Irish Presbyterian Church was practically Mayoress of the city during the Plague three years ago.

In other places, too, I stopped, but never for long in the big centres, as tourists keep them well informed of the outside world, and tell the same world of the work done there. My concern was with the isolated doctors.

In Korea, I visited a little place in the far north-east, where it took three days of hard overland, mainly pack pony travel, or five days, largely by

a Japanese transport ship, from Fusan; but where the end was accomplished by a small packing box on wheels, which was pushed uphill on narrow rails by two Koreans, who then sat astride the push poles, while we tore madly down the mountain passes. Here again the same station of earnest women, doctor and teacher, working in the city of Hamheung, as a centre, and going off into the surrounding country for 200 li, to hold clinics and supervise schools taught by native Christians. I went with them on one such trip, on pack ponies, and we held an all morning clinic, sitting on the floor, and seeing patients, who still continued to come at 2 p. m., when we had to leave in order to get home before night, in the bitter cold, and where we had slept at an Elder's to be ready for an early rush.

Then after this steady travel, continually meeting strangers, and continually dreading meeting some who might not welcome me; where my only rest spaces were the long cart journeys, and train trips, during which I did not speak to a person for many hours, simply because we could not speak a common language. I came on here to friends, and I suppose it will be a fearful shock to all interested, and interesting travellers, when I confess I have been here three weeks, and have not been sight-seeing once. It sounds rather unprincipled, to have had such an opportunity, and not use it. This is not saying, however, that I have not seen sights. This is the Union Medical work of North China; really, so far, of all China, for women, as well as men, and to know it in all its aspects, but particularly from the standpoint and in the interest of women, and the great need which I have been seeing in these outlying places, for Chinese trained Chinese women, both as doctors and nurses needs even more time than I have given.

I think I shall go somewhat into detail about this part of The Union work, the Woman's Union Medical College, for I want every one of those people, who, last summer were so interested in missions they wanted to have a Friends' Board of Foreign Missions, to realize there is a place where sects and creeds have no place, and where they can work, or give money direct to fit needs already existing, and where workers and money are needed, and used wisely.

First let me introduce to you all the faculty of the Medical School: The senior doctor is a Chicago graduate, who has been here 29 years, under the Methodist Board, starting at Tientsin, transferred here after five years. She has lived through the terrible Boxer siege, though shattered physically for years, then through the Revolution, and many are the changes she has seen come to pass in the Pekin she knew first, where if one did not

stay on the narrow footpath, and carry a lantern, one was liable to fall into and be drowned in a mudhole.

The Dean of the college is under the Presbyterian Board, a graduate of Ann Arbor, and has been here twenty years. In addition to her work as professor of two subjects, she has a hospital in another part of the city, and no assistant.

The third member, a graduate of the Woman's Medical College in Philadelphia, was an old pupil of mine, and after one service in Foochow, and a little while in Tientsin was transferred here to help. She is a Congregational Church member.

The fourth, now home on furlough, is a Methodist Canadian graduate in medicine and once interne at the Woman's Hospital in Philadelphia. She is six years out.

The youngest is a Baptist, sent out by an Episcopalian, and only arrived yesterday, so must devote herself to the language for two years.

One delightful English doctor makes her home in Pekin in order to help, and gives her service to the college, as professor in two branches which can be taught without hospital work. Several men of the Men's Union Medical College come over and repeat their lectures to the women, which is a great help.

Miss Powell, a trained nurse from Ohio, is making a nurse training school part of the general scheme, and we know at home how important a part good nursing is, not only in curing the patient, but in helping teach others to do so.

For economy, and convenience, the home life of this house is shared by the teachers in charge of the big girls' school, which fits many women for future usefulness in their native country.

The hospital is built almost on the site of the one, destroyed in the Boxer uprising of 1900, and after thirteen years, is entirely inadequate even for the clinics of from 60 to 120 patients, daily, and from which we have had almost daily to turn patients away, with every bed full, and people urgently needing to come in. Even so it is entirely self-supporting.

I have been working with the overworked doctors nearly every day, and with the first graduating class, sometimes with the next class, who also understand a little English, and have seen the work of the third class as they study. It has been interesting to find I was involuntarily comparing them with the classes I taught at home for years, and with the internes, I worked with in hospital services always.

I surely liked our American women well, and liked their work, but I can assure you, these two graduates are ready, quick, intelligent, whether it be in laboratory work, or in actual treatment;

and they are remarkable in their able surgical use of their hands, which is surely not inheritance, —I just had a Christmas present of an outfit of Chinese surgical instruments.

The hospital has a capacity of 40 beds, and the dispensary is held in the same building, which is a great disadvantage to both works, and with the crowds that come, often an embarrassment.

Finally, last year, some ground was secured, just across the little street in front of us, where it is planned to put up a hospital, with 60 beds, a good operating room and teaching facilities, and a separate dispensary, with a nurse home over it. This will liberate the building, now in use, which is too small, and not fitted for the present needs, and cannot be enlarged on account of lack of space, and it will be altered to a suitable school of medicine, with dormitories above.

The applicants for the next class to be admitted, are from many different Provinces, south and west, even, though the students from these parts of China know they must study in practically a different language from their native tongue.

The cost per student, for each year is \$75.00. Think of this, compared with the lowest limit we can put on the cost of such an education in America. Of course the Missions must supply dormitories, as only in this way are they able to safeguard young women whose lives have, till now, been sheltered for generations, but in the new China of to-day are tending to too great freedom.

Now the great needs of this place are: First, these new buildings, and for this \$40,000.00; second, an endowment (this is important to-day everywhere, but more so here, where it is so urgent to keep in touch personally with the developing generation and select the ones who shall have the advantages of a medical education; the working classes are poor, and yet from them will come good students and earnest workers); third, scholarships, and a brief, careful calculation will enable any Friend to estimate what sum is needed for a permanent scholarship to yield an income of \$75.00 a year.

MARY W. GRISCOM.

There is little danger that our people will forget how to make money. There is little danger that we shall fail to practice our various trades and professions with skill. But there is considerable danger that in the pursuit of those objects we may forget larger ends; that in getting rich as individuals we may lose sight of the things that are necessary for the making of nations. The most useful knowledge, then, is that which will make us the best citizens.

PRESIDENT HADLEY.

In The Youth's Companion.

A WEEK-END PILGRIMAGE.

The Philanthropic Committee of the Friends' General Conference summoned me to New York on the 31st. This gave me an opportunity of attending New York Meeting the next morning. The attendance was between fifty and sixty, which is about the usual size on pleasant days. Several of the usual attenders were in Brooklyn because of a committee meeting there during the day. Three of those present had messages; one of these is not a member, but no doubt soon will be. The atmosphere of the meeting, both social and spiritual, is good for the soul's health.

In the afternoon two members of New York Meeting went with me to visit the little meeting in Newark, which is under the care of the Advancement Committee of New York Monthly Meeting, and is also a concern of the Joint Committee on Isolated Members. The meeting is held in Dr. Woolman's office in the afternoon, and the attendance on pleasant days is about twenty-five, including Friends and others from Montclair, Elizabeth, the Oranges and several other nearby towns. It takes the attenders from half an hour to an hour and a half of travel to get there. Those most active in the work are members of half a dozen different meetings, but there are enough belonging to New York to warrant the establishment of an indulged meeting in the near future. In addition to the First-day afternoon meetings a social is held once a month, which is a very enjoyable affair. Refreshments are brought by those participating.

ELIZABETH LLOYD.

ABINGTON QUARTERLY MEETING.

[As reported in *The North American*, Philadelphia.]

Showing interest in and affiliation with the Montgomery county no-license campaign, the philanthropic committee of Abington Quarterly Meeting held a no-license meeting [on the 5th], in the Abington Meeting House, following the regular sessions of the Quarterly Meeting.

William Satterthwaite, Jr., chairman of the committee, presided, the speaker being the Rev. John Van Ness, a Presbyterian minister of Narberth, who is active in temperance work.

Isaac Wilson, formerly of Canada, now of central Pennsylvania, followed in a strong advocacy of prayer and votes to wipe out this "greatest inconsistency of the age," as he termed it.

Sarah Phillips Thomas, superintendent of scientific temperance instruction of the Pennsylvania W. C. T. U., said that while Friends might not need conversion to temperance sentiment, yet they needed rousing to see their duty, and she

urged that they join forces with the workers against the saloon.

"What do ye more than they?" was the query propounded by Isaac Wilson in the Quarterly Meeting. The burden of his discourse was that when Jesus spoke this to his disciples he meant them to show their discipleship in their lives, so to-day the world is looking toward religionists to be something more than the world's people.

* * * * Frank Ball recited a poem by Ella Wheeler Wilcox and Emma Gaskill spoke briefly.

In the business meeting, Joseph T. Foulke, of Ambler, was clerk, and Susan H. Jarrett, of Hatboro, assistant. The representatives appointed by the five Monthly Meetings of Abington, Byberry, Horsham, Gwynedd and Richland were all present except one, who was ill.

In discussing the query concerning free ministry, Charles Livezey and Samuel Jones were heard, the thought being expressed that ministry is not confined to preaching. Lukens Webster referred to the alarming use of tobacco, especially cigarettes, and he also expressed the opinion that those who by their votes uphold the old parties are as culpable as those who sign licenses.

Committees were named and after brief expressions by Susan Y. Foulke and others, the meeting concluded.

Lunch was served at the boarding school nearby to the hundreds in attendance.

PHILADELPHIA QUARTERLY MEETING.

[As reported in *The Public Ledger*, Philadelphia.]

The Philadelphia Quarterly Meeting assembled on Seventh-day [the 31st of First month] at Fifteenth and Race Streets. As usual, the business meeting was preceded by a devotional service. The first speaker was Sarah T. Linvill.

J. Eugene Baker took for his theme "In the beginning—God." When the mind lost itself in going back for the first cause of things it could only rest in the idea of God. So in present life the ultimate reality was the sustaining power of God. The most glorious manifestation of God was seen in Jesus, but the living Word was in everyone, and that was the authority upon which they must rest. It was not easy to be consistent Friends and follow the light for themselves.

The business meeting was conducted by the clerks, J. Eugene Baker and Caroline S. Jackson.

Reports were received from the Monthly Meetings of Philadelphia, Green Street, Radnor and Exeter, and 25 representatives answered to the roll call.

Queries 1, 2 and 5 were read and silently pon-

dered. The fifth enforces the obligations of citizenship. This led to some discussion, in which Matilda Janney, Samuel Jones and J. Eugene Baker took part.

Query seven enjoins a faithful testimony in favor of peace and against war, or conditions that make for war. Lukens Webster said that although Friends were quietly in favor of peace, he thought that they did not sufficiently feel their responsibility to uphold national peace and condemn all that makes for war. Sarah Griscom agreed with him. The question of building more battleships was taken up and the desire expressed to support actively the Government in all of its peaceful efforts.

A minute was read from Green Street Monthly Meeting asking that the Preparative Meetings of Green Street and Germantown might be laid down to make way for more effective organizations. The Quarterly Meeting agreed to this.

Sidney S. Yarnall and Francis B. Gumbes were appointed to serve on the visiting committee.

The committee of the Friends' Boarding Home at Greene Street, Germantown, presented the 17th annual report. This showed that there were at present 55 boarders, besides several workers and attendants, which was all that the place could provide for. There had been less illness during the last year and only two deaths, which were from old age. Notwithstanding heavy expenses for improvements, the treasurer's report showed a balance in hand. The report was approved and the committee continued, with warm commendation for their good work.

A committee was appointed to nominate four persons for the Representative Committee of the Yearly Meeting. The committee consisted of Sarah M. Carver, Arthur C. Jackson, Anna J. Levick, William C. Rowland, Sarah P. Conrad, Winfield W. Conard, Ruth Smedley Bowers and John B. Bowers.

THE PLAINFIELD PILGRIMAGE.

The pilgrimage to Plainfield Meeting, held Second month 8th, under the care of the New York Joint Fellowship Committee, proved to be the best yet held under the committee's auspices. Fully one hundred people were in attendance, including many who were not Friends. The morning meeting for worship convened at 11 a. m. L. Hollingsworth Wood broke the silence with a beautiful supplication, and later gave expression to a concern for a deeper and more intelligent grasp of the true significance of our meetings for worship. Daniel Oliver, a London Friend, and a missionary

from Syria, was in attendance. His message was from the text: The kingdom of heaven cometh not with observation: the kingdom of heaven is within you. He emphasized the leavening power of the consecrated individual life, as a potent factor in social regeneration.

Luncheon was shared in the meeting house at noon. Afterwards, a large party of visiting Friends enjoyed a walk to the outskirts of the town to see the recently erected hospital.

At 2.30 p. m. the afternoon conference convened. The general topic for consideration had been announced as the query which the rich young man asked of Jesus, "What lack I yet?" Daniel Oliver was the first to speak on the subject. He dealt more from the aspect of the Society of Friends as a whole, and outlined what he considered three important needs among American Friends to-day. The first was in connection with the ministry. He spoke for a more thorough preparation and study as essential aids in the work of the ministry. The second was in the lack of recognition of the true value of foreign missions, and of the consequent failure to be in full sympathy with Friends who may have a definite calling to this field. Because there is much work to be done at home is no reason why our Heavenly Father may not and does not call an individual here and there to the work in foreign lands. We should come to see that the whole world is a brotherhood, and that the work done in China or India vitally affects that done in America. He spoke of the great inspiration the foreign mission work of the English Friends had upon their home meetings. The third need was evidenced by our lukewarm attitude as a Society towards the Peace cause. He expressed the desire that Friends as a body should be more aggressive for Peace, and should throw into the work the same zeal which characterizes their work for temperance.

Other Friends took up the discussion from the standpoint of Daniel Oliver's remarks, and from that of the question as applied directly to the individual. Some of the thoughts expressed were as follows: that we lack an intelligent and comprehensive grasp of economic and social factors and forces; that the women of our Society need to feel more strongly the greater power which is theirs, from their inheritance as co-equal in all respects with man, and which they should bring to the solution of modern problems; that we each one of us know best what we individually lack, and that we should take these things in prayer to God, and ask for strength to correct them. Among those who took part in this discussion were Richard D. Williams, Jonathan Pierce, James R. McAfee, Samuel Willits, William D. Williams,

Ella H. Williams and Margaret F. Vail.

The keynote of the whole meeting was clearly proclaimed by L. Hollingsworth Wood at the close. He felt that what was our gravest want was a sufficient faith in the Society of Friends, faith in the inherent spiritual capacities latent in our form of worship, and in the consequent transformation of the lives of individuals and conditions in society which would result if we should live by this larger faith and vision.

"Forgive us Lord
That we have turned
So often from thy way
And yearned
For meaner joys:

And in this glorious world of thine,
Have passed unseen the great design,
And played with toys."

221 East Fifteenth Street, New York.

W. RUSSELL TYLOR.

WITH PASADENA FRIENDS.

The third meeting for the winter of the Pasadena Young Friends' Association was held in Orange Grove Meeting House, Sixth-day evening, First month 23rd. Though the weather was threatening, there was a good attendance, about 75 being present. These represented the three branches of Friends holding divine worship in this city and others interested in the Association.

The evening's entertainment consisted of readings by Mary H. Whitson, of the Friends' Central School Faculty, Philadelphia, Pa. Those who have listened to her recitals, here or elsewhere, realize that the occasion was truly:—"A feast of reason and a flow of soul."

The readings called forth many remarks eulogizing both matter and manner, for not only the serious but the humorous selections as well, gave food for thought.

After adjournment, so many of the members and guests of the Association came forward to press the hand of the reader and to express appreciation of her work, that an outsider might have thought she was holding a levee.

ANNA W. SPEAKMAN.

CAN WE ADVANTAGEOUSLY USE EVANGELICAL SUNDAY SCHOOL PUBLICATIONS?

This question is one which is very frequently asked. Apparently most people who ask the question hope that an unqualified affirmative answer can be given, while they really know that it can not.

It would financially be of the greatest benefit

to us to be able to dispense with the publication of First-day School material, which in a Society so small as ours, must be issued at a comparatively heavy expense per capita, but the reasons for issuing our own material continue to be urgent.

There is undoubtedly a great deal of Denominational Sunday School material of a high order which could be advantageously used by our teachers. We recommend that teachers become familiar with as much as possible of the present material issued in the interests of the Sunday School movement.

It is a different matter to attempt to use this material in class and leave to classes the province of selection. We must bear in mind that there is not only a great deal of very excellent material published dealing with religious education, but also a large amount of very poor material. The latter is cheaper in every sense of the word, and when our Friends' First-day Schools purchase supplies, many of them seem to be influenced by the low price of certain available materials.

We do not wish to urge our Lesson Leaves upon schools which have found better material than we publish, but there seems to be considerable reason for urging their use in schools which are using the sort of material which does not represent our point of view.

From a pamphlet issued for the use of teachers, by an evangelical, but undenominational publishing house, I quote the following:

"The aim of the Sunday School is to glorify God and save souls." "A soul is to be won, and it is precious in God's sight." "Work for the speedy conversion of the pupils."

These characteristic directions to the Sunday School teacher indicate very clearly that the publications issued to carry out the aims stated above, will not lend themselves effectively to our point of view in teaching.

We hear the aim of the First-day School variously stated. Whatever it is, we do not hold that it is to glorify God and save souls. Our favorite explanation of its aim is that it exists to develop character. A more definite statement says it is to instruct pupils by bringing them in contact with the most inspiring periods and characters of religious history, instead of saying a soul is to be won, etc.

We work from the point of view that a life is to be built and the full perfection of its powers is needed for the world's work; instead of working for the speedy conversion of the pupils we ought to work for the natural and steady development of the best life of the pupils.

To carry on the work from the point of view of the Friend concerning religious instruction, we

ought to use the best material we could find published by anybody, and the writer has grave doubt whether continued series of Lessons written with the avowed purpose of saving souls, converting pupils, and glorifying God can be very useful in carrying into the world the Quaker message of the Inner Guidance, personal rectitude, and social responsibility.

When schools find it necessary for carrying on their work, to use material outside our own publications, it behooves them to select the best and not the cheapest that the market affords.

JANE P. RUSHMORE.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

EIGHTH WEEK.

Barclay, Penn and Penington.

(Emmott, Chap. XI and XIII.)

Second Day:—Ps. 91:1. Whittier, p. 15:3.

Emmott, p. 111-113.

What was it that influenced Robert Barclay to become a Friend?

Third Day:—2 Tim. 3:16. Whittier, p. 47: last.

Emmott, p. 113-115.

Does this view of the Bible tend to lessen its value to us?

Fourth Day:—1 Peter 2:15. Whittier, p. 12:4 and 5. Emmott, p. 116-119.

Do you approve of young Friends preparing themselves for special service?

Fifth Day:—Luke 13:24. Whittier, p. 28:8. Emmott, p. 134-137.

Contrast the attitude of the elder Wm. Penn toward his son, with that of David Barclay.

Sixth Day:—Gal. 4:6. Whittier, p. 33:5. Emmott, p. 138-141.

Was it the same thing in Quakerism which appealed to Barclay that also won Penn? Compare Chalfont Grange with Swarthmore Hall.

Seventh Day:—Eph. 6:13-15. Whittier, p. 22: last. Emmott, p. 142-146.

What aroused Penn's concern to found a colony across the sea?

Other Readings.

Webb, "Penns and Peningtons." (\$1); Wilbur, "Five Points from Barclay." (50 cents); Braithwaite, pp. 501-508, 489-492. (Penington); Penington's Works (Vol. 1 contains testimonies of his character); Penn, "No Cross, No Crown" (75 cents) and "Fruits of Solitude" (40 cents); Biography, No. 14 (Penn); Lesson Leaf, p. 14. *Intelligencer*, Eighth Month 27th, 1910, p. 526. (Barclay.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 14, 1914.

THE WHITE SLAVE TRAFFIC.

This head line is growing familiar, but the public conscience is not yet awakened to what it all means. There is a partial sense of the enormity of the infamous wrong and suffering thus labeled; but the power to truly comprehend it can only come through an active and sympathetic imagination, a faculty lamentably lacking in the majority of people. And the chief cause, the principal reason for the existence of the traffic, are obscured by its spectacular features and remain secretly operative to perpetuate the evils against which we legislate.

The national White Slave Act is a great triumph of well directed public sentiment in influencing legislation and there is apparent a commendable activity on the part of officials in its enforcement. Much attention has been given during the past year at home and abroad to a study of the causes of prostitution and valuable information has been gained as to the economic, hereditary and moral factors which contribute to its continuance.

We pity the victims of the nefarious business, led astray in their ignorance by a desire to enlarge their lives and see more of the world. We loathe the miserable creatures who prey upon human beings, body and soul, that they may get profit from trafficking in the highest instincts of life. But, come to think about it, how little attention is paid to the real sinners!

Why not put the awful burden of responsibility where it belongs, upon the consumers? Each prostitute represents from four to seven men, who demand her sacrifice that their lusts may be gratified. There is no hope of final cure as long as the cause of the social evil goes on unabated and no effectual steps are taken to remove from civilized life the ignorance and selfishness which recruit their fresh victims year after year.

Let us do all possible to stop commercialized vice by the use of every legal means that we may be able to devise. Let us by law and by the force of public opinion declare the house of prostitution

to be a public nuisance, amenable to such summary measures as are used against such menaces to public health and morals. Let us as far as possible remove the temptation from girls and women to enter upon a life of vice, by securing for them living wages, shorter hours and better conditions of labor, and in general economic and political independence. But above all, let us educate and agitate for a single standard of morals, as the only effective remedy.

With greater care, we isolate and quarantine the victim of leprosy. The sufferer from small pox is scarcely less jealously guarded until he recovers. Physicians are saying to-day that there needs to be more stringent watchfulness over those who have tuberculosis, if the disease is ever to be stamped out. Yet there are thousands of men at large who are infected with a disease more dreadful in its results than any one of the diseases just named. Not only are they at large, but moving in good society and able to escape quarantine, because of a "conspiracy of silence" which decrees that ignorance of such matters is the best method of beginning life.

The homes of this nation need arousing and the homes of members of the Society of Friends are no exception to this need. Our children need to be taught at home the physical facts about the origin of life. They need to be brought to realize that we live in a universe of law and that "whatsoever a man soweth, that shall he also reap." The appeal need not be made to fear, but to a noble enthusiasm for life. The presence of God in the lives of our children should be assumed and the functions of sex be raised to the Divine standard of use for holy ends. The growth of morality is a process of education and of contagion, not of legislation. We can remove White Slavery from our country, if we decide to do so, by converting the buyers into conservers and protectors of womanhood through the leavening process of a Divine enthusiasm for the highest type of life.

Arthur MacDonald, a noted criminologist of Washington, D. C., has recently petitioned Mayor Blankenburg of Philadelphia to establish a city laboratory for the study of the criminal, the pauper and the defective classes. It is, without doubt, a move in the right direction, as our knowledge of these classes is still vague and unsatisfactory. It is well to point out, however, that something of this sort has already been undertaken at the House of Detention, at Twenty-second and Arch Streets, under the enlightened administration of Mr. Richardson. All children who are brought to this institution are examined by a physician and subjected to the tests for feeble-mindedness.

FRIENDS' NEIGHBORHOOD GUILD.

The Guild is under the care of Philadelphia Quarterly Meeting's Philanthropic Committee, the efficiency of which has been decidedly increased during the last two years by the addition of twenty-eight new members, many of whom are specialists along various lines. For example, our Treasurer is a bookkeeper by profession; an expert accountant has just revised our system of bookkeeping, of vouchers and of monthly auditing; the sub-committee on property (which has charge of repairs and improvements to the buildings) has an architect as chairman and as another member, a civil engineer, whose business for several years was exclusively that of constructing and altering buildings; three doctors of medicine; and two attorneys, who did the conveyancing and who advise as to the agreements entered into by the Guild. These members have devoted a great amount of time to the work of the Guild gratuitously. On the committee are also five Friends who are employed for either the entire or a large portion of the week in various social service activities for compensation, so we are kept in touch with modern methods.

As an aftermath of the Baby Saving Show, we are conducting a weekly class open to girls from eleven to fourteen years of age, who have a baby brother or sister. At first it was the intention to limit the class to forty, but the great interest shown has induced us to increase the membership to fifty-five. The class is taught by two Friends who are graduate nurses of Johns Hopkins Hospital. Each week they, with a number of others who are teaching similar classes, are instructed by specialists, and then go back to their classes and teach according to the instruction just received. Part of the equipment of the class consists of a life-size doll, a bath-tub and clothing, which give practical demonstrations of the best methods to the girls at the most receptive period of their lives.

PROPERTY AND PROGRESS.

Amos Peaslee cites as an argument against a certain kind of taxation the fact that it will be laid on a certain kind of property.

Improvements and property often come into conflict. My neighbor has 10,000 good chestnut trees that are worthless because the wire fencing has killed the rail market.

The railroad killed the stage companies.

The automobile threw 10,000 London cabs on the scrap heap.

The retail merchants on Vine Street complained bitterly when Mayor Blankenburg put some check on their dependence (the prostitution business).

Property and business are great necessities, but they are also usually disarranged by change.

Progress is change.

An interesting example comes from Nevada:

Public sentiment among the commercial element of Reno to permit existing divorce laws to remain undisturbed manifested itself forcibly, when Governor Oddie was waited upon by a delegation of local business men. The Governor had embodied in his message to the Legislature, it is understood, a vigorous attack upon the six months' residence law.

The merchants, hastening to the capital, succeeded in checking the contemplated message.

The relative position of the man and the dollar is a discussion that has been with us for centuries. It is due to remain sometime longer.

J. RUSSELL SMITH.

Swarthmore, Pa.

THE FERTILIZER FUND FOR THE SOUTHERN SCHOOLS.

Last year the writer made the attempt to collect a fertilizer fund for the benefit of certain Colored Schools in the South which own farm land. A ton of high-grade fertilizer and \$218 in money were given to us. The Schofield Institute at Aiken, and Bettis Academy at Trenton, S. C.; the High and Industrial School at Fort Valley, Georgia, and the Training School at Durham, N. C., were the beneficiaries of the fund. We specified that only the best fertilizer should be purchased, and this advice was faithfully followed.

The Training School at Durham used the fertilizer in raising white potatoes, sweet potatoes and garden vegetables. A late frost killed the first planting of white potatoes, but the yield was more per acre than in previous years. The sweet potato crop made a fine showing, the return being equivalent to more than 300 bushels per acre. But the vegetable crop was a record breaker, and greatly benefitted the institution. The Training School holds a Summer School each year. It has always been a problem to supply the table with vegetables during these gatherings. The vegetables raised with fertilizer furnished by our friends kept the table supplied during the Summer School, and left a balance for the winter use. A vote of thanks was given to the donors of the fertilizer fund, by the Board of Trustees of the school.

The larger part of the fertilizer went to the Schofield Institute, which has much more farm land than the other schools mentioned. The fertilizer was used to strengthen the general crop production on the farm. This fertilizer, in connection with better methods of cultivation, raised the yield of cotton from one-third of a bale to nearly a bale per acre. Apart from the financial

assistance which the better crop affords, the school farm became a good example, and an incentive to better farming in the neighborhood.

At the High and Industrial School at Fort Valley, Ga., the fertilizer was used in raising corn, sweet potatoes and garden vegetables with gratifying results. Three acres sweet potatoes yielded 200 bushels per acre, and the corn 53 bushels. Georgia's average corn crop does not run more than 15 bushels to the acre. In this part of the State it is highly important to educate the colored farmer to raise something beside the staple southern crop, hence it was stipulated that the fertilizer should not be used to produce cotton. Crops that will help feed the family, and the animals on the farm are desirable in this section.

The fertilizer furnished Bettis Academy was used to produce corn, white potatoes and sweet potatoes, with the emphasis on corn. A little over one hundred bushels of corn was raised with this fertilizer, and in addition thirty bushels of white, and two hundred bushels of sweet potatoes. The corn story is particularly interesting. An acre of land was selected where the previous yield had been less than ten bushels per acre. The fertilizer was applied, and the same acre in 1913 returned nearly thirty-six bushels to the acre. Taking the Academy farm as a sample, colored boys and farmers in the vicinity entered the corn contest. Twenty joined the contest. The prize winner raised eighty bushels to the acre, and received a ten dollar gold piece from an interested white man. Two other contestants raised forty-nine and fifty-nine bushels to the acre respectively. The Principal of the Academy writes: "I am sure the fertilizer helped the school, and had a wholesome effect on the community."

No assistance given to the colored people in the South is more practical or far-fetching than that which tends to make them interested and successful tillers of the soil.

HENRY W. WILBUR.

INSTRUCTION CONCERNING SEX.

[A letter from Friends' General Conference Superintendent on Purity.]

There is no single problem more perplexing to the mothers of young children than to know how to instruct their children concerning sex hygiene. Many women concerned and anxious upon the subject and feeling unable to do the thing they ought to do, leave such instruction to chance and regret their neglect when it is too late. A large number of concerned women are doing the best they can to meet their responsibility themselves.

The Superintendent of Purity of Friends' Gen-

eral Conference desires to get in touch through correspondence with all mothers in the Society of Friends who feel the need of assistance. She invites correspondence concerning special problems that may arise, and questions involving either the giving of knowledge or advice, which will be personally answered. She urges that mothers everywhere bring to her their problems and experiences.

For those who desire to prepare themselves as carefully as possible for instructing their children in the important subjects connected with their own physical life, she recommends "American Motherhood," published by the American Motherhood Company, Cooperstown, N. Y., monthly, at \$1.00 per year, four months' trial, twenty-five cents; also the following books:

"Parenthood and Race Culture," Saleeby. Moffat, Yard Co. Price, \$1.50.

"The Moral Problem of the Children," Mrs. Wood-Allen Chapman. Published by the Mary Wood-Allen Fund Committee, 615 W. 162d Street, N. Y. Price, 25 cents.

"Confidences," Edith B. Lowry. Published by Forbes & Co., Chicago. Price, 25 cents.

"Almost a Woman," Mary Wood-Allen. Published by the Arthur H. Crist Co., New York. Price, 50 cents.

"Almost a Man," Mary Wood-Allen. Published by the Arthur H. Crist Co. Price, 50 cents.

"Truths," Edith B. Lowry. Published by Forbes & Co., Chicago. Price, 55 cents.

"Child-Confidence Rewarded," Mary Wood-Allen. Published by Arthur H. Crist Co., New York. Price, 25 cents.

A complete line of literature leaflets may be obtained from the American Motherhood Company, at Cooperstown, N. Y., or from the W. C. T. U. Headquarters, at Evanston, Ill. From them suitable selections of material may be made.

The Superintendent of Purity hopes that mothers will embrace her offer to correspond with them personally and will bring such problems and perplexing questions that she will have to call others to her aid in answering them. Her desire is to make this Department of the General Conference work of direct practical value to Friends generally.

CASSANDRA T. CARR.

1715 North Nineteenth Street.

AMONG OUR SCHOOLS.

Plymouth Meeting School has in prospect some interesting and instructive lectures. The birth-days of Lincoln and Washington will be celebrated. Joseph T. Foulke will speak on Lincoln on the 12th; the speaker on Washington has not yet been announced. On the evening of Third month 7th,

Livingston Corson, Ph.D., will give an illustrated talk on the Canadian Indian and Fur Traders.

The pupils have made some beautiful baskets for the Charity Hospital Bazaar, to be held in Norristown this week.

The school is saddened by the sudden death of one of its faculty, Mrs. Georgine Corson Singer, teacher of vocal music.

Rancocas School, by invitation of the Local Grange, enjoyed an instructive lecture on "The Telegraph."

Whooping cough and chicken pox are making their usual late-winter inroads upon the enrollment of our schools—although no serious cases have been reported.

GEORGE SCHOOL.

The Science Club held one of its most interesting meetings of the year on Sixth-day evening, the 6th, when Mr. Edward A. Briggs gave a talk on hunting the white hare in the Pocono Mountains. Walter T. Conrow presented the current events.

The Agora Society, at their meeting on the 6th, held a debate on the question: Resolved: That the United States Government should buy and operate the railroads. The affirmative speakers were: Helen Buzby, Louisa Strode and Dorothy Young; negative, Corinne Tyson, Charlotte Way and Miss Wildman.

Among those returning to see the game with West Chester Normal were: Percy Worthington, William Coles, Samuel Chambers, Harry C. Wilson and family, Chester Pennock, Carrie Atkinson and Lester Shoemaker.

The basket-ball team won a decisive victory over West Chester Normal by a 42-22 score on Seventh-day, the 7th. The team was composed of Norman Penrose, Harry Middleton, Charles Evans, Robert Carr and Israel Hough. The second team lost to Bryn Athyn Academy, 44-31.

A Union Meeting of the Penn and Whittier Societies was held on the evening of the 7th. Charles Paxton opened the program with a piano solo. The following members of the Third Year Class presented a two-act play entitled "Mr. Bob": Barclay Lewis, Dorothy Ely, Mildred Duncan, Eunice Browning, Edith Cooper, Levi Ballinger and Kenneth Kirk. Between the acts music was furnished by a vocal trio consisting of Sylva Ott, Sue Verlenden and Elizabeth Croasdale, accompanied by Margaret Henrie.

On Seventh-day evening, the 14th, Hon. William H. Berry, Collector of the Port, Philadelphia, will lecture on "American Citizenship."

The basket-ball team will play Swarthmore Preparatory School at Swarthmore on the afternoon of the 14th.

MARY ANN BOND GARRETSON.

Mary Ann Garretson, whose death is noted elsewhere, was the daughter of Enos and Susanna Bond. She was born on a farm near Newcastle, Ind., eleventh month 25th, 1833. She was one of nine children—Calvin, Mary Ann, William, Hannah, Isom, Catherine, Eli, Jesse and Phebe, three of whom, Hannah Stratton, Phebe Hewitt and Jesse Bond are still living.

While growing to womanhood with her parents on the farm, Mary Ann not only did her share of the housework but also helped clear ground, pull flax and prepare it for weaving, and prepare woolen rools for carding and spinning. When fifteen years of age she taught school.

She was married to Jesse G. Wickersham in 1850 and in 1852 moved with her husband in a covered wagon to the neighborhood of Mt. Pleasant, Iowa. Five children were born of this union, two of whom survive her, Lee W. Wickersham, of Indianapolis, Ind., and Carrie May Cammack, of Duluth, Minn.

Mary Ann Wickersham was again united in marriage in 1875 to Joel Garretson, of Pendleton, Ind. After his death in 1893 she returned to Newcastle, where she made her home until two years ago.

She was of a happy, cheerful disposition and spoke evil of no one. Her inspiration for right doing was always felt by those about her. She was a lifelong member of the Society of Friends and made her religion a part of her daily life. She was a loving mother, an affectionate sister and a true friend.

FRIENDS' ASSOCIATION NOTES.

At Langhorne, Pa., on Twelfth month 19th, in the Meeting House, a report from the general conference was read by Anna R. Paxson. Sara T. Marshall and Margeretta Mather were appointed on the visiting committee. Esther B. Justice read a poem. Rev. William Michels gave a very interesting and thorough explanation of "Methodism." Words of appreciation were extended to him on behalf of the association by Ada Mitchell and William Ivins, who, with others, took part in the discussion. Rev. Mr. Paist gave us a few helpful remarks. The report of the executive committee was given by Anna R. Paxson. F. H. NEWBOLD.

At Oxford, Pa., at the Meeting House, on the 10th, the president, Benjamin Passmore, read a Psalm. The topic for this meeting was, "Buddhism." Ethel Mason's paper was read by George Powley. "Its Customs" were given by Charles Pugh. Some remarks were made by other mem-

bers. Points of similarity between Buddhism and the Christian religion were noted. Lois McCormick recited. Ruth Taylor had Current Events. After singing by the Association, adjourned to First month 24th. MERCY M. SMEDLEY.

The regular monthly meeting of Newtown, Bucks Co., Pa., Friends' Association was held in the meeting house Twelfth month, 10th. The president, Edward S. Hutchinson, opened the meeting promptly with a scripture reading.

A communication from a committee of Philadelphia Yearly Meeting of Friends offering to furnish speakers' on Equal Suffrage was read and referred to Executive Committee. The exercises of the evening were opened by a recitation entitled "The Sheep of the Flock," by Margaret S. Wright.

Daniel Oliver, missionary from London Yearly Meeting of Friends, was next introduced and gave a very instructive talk on his work in the far East. At the close many availed themselves of the opportunity offered to ask questions. The meeting closed with roll call for sentiments. This was a large meeting, many being present from the surrounding neighborhood. A. E. W.

At Horsham Friends' Association, First month 4th, Anna Thompson read Scripture. Helen Thompson recited. Delia Jeanette Stuart read a memorial to John Woolman. H. L. Dittman, of Philadelphia, talked on "Temperance." Joseph Evans, of Gwynedd, and Wm. H. Satterthwaite, Jr., and others present, entered into the discussion. Next meeting, Second month 7th.

FLORENCE J. WILLIAMS.

At Newtown, Pa., in the meeting house, on the 14th, the president, Edward S. Hutchinson read from the Bible. Anna M. Wood related an interesting story entitled "Pleasure Spoilers." A paper on "Every-day Heroisms" was read by Laura W. White. Evan T. Worthington reviewed in an impressive manner the "Sermon on the Mount." Current events were given by R. Etta Van Horn. Next meeting Second month 11th. A. E. W.

At Chester, Pa., we are assembling at the various homes of the members this year. It seems more convenient, also more sociable. Several new members have joined. On the 8th the meeting was opened by giving a supper in our Meeting House. The Orthodox Friends of our city were invited, and since then three young people of their branch have joined us. This year we decided to study a book, "Silas Marner," was the one selected. Extracts from it, papers on it, ques-

tions asked and answered and discussions, made us feel that the work was quite profitable and interesting. In last week's meeting "Silas Marner" was finished. After our business and the work of the book are finished, a portion of the evening is given to the study of Friendly topics of the day. The remainder of the evening is social. Sometimes games are planned, often we furnish our own entertainment. Our membership list has increased; there seems to be added interest, and altogether we feel much encouraged.

At Horsham, Pa., on the 1st, Seth Walton read the Scripture. Rev. James Ely spoke on "The Conscience and the Bible." Marie Hollingsworth recited. Bertha Parry read. Lydia Parry discussed Current Topics of the past month. Martha Jarrett read. John P. Williams recited. New officers were appointed as follows: J. Howard Penrose, President; Isaac Parry, Jr., Vice-President; Florence Williams, Secretary. Adjourned to Third month 1st.

WM. SATTERTHWAITE, JR.,
President pro tem.

EDITH HALLOWELL,
Secretary.

At Penn Hill, Lancaster County, Pa., the fifth meeting of the Junior Association was held First-day afternoon, the 25th of First month. The chairman was Joseph Terrill. After singing, Celia Smedley recited "A Model Church." The discussion, "Why Are Men in Minority at Religious Services," was opened by Harlan Gatchell. Quite a number took part in the discussion, which made it very interesting. Edith Wood recited. Fannie King read some of the Beliefs of Quakerism. Roll call was responded to by sentiments. After singing, a few moments of silence were observed. The meeting adjourned to meet three weeks hence.

EMALINE L. SHOEMAKER, *Secretary.*

The Thornbury Association met at the home of Jacob P. and Ada U. Temple, on the 9th. Presiding officers were appointed as follows: President, B. Irving Yarnall; Vice-President, Geo. S. Bredin; Secretary-Treasurer, Anna Cheyney. A reading was given by Mary Smithson. Horace Darlington opened a subject for discussion by drawing comparison between this country one hundred years ago and this country at the present time. He questioned whether, though the country may be better for the changes, is the individual? The members joined with interest in discussing and exchanging thoughts on the subject

as also did a visitor from Canada, Edgar Zavitz, who also expressed his great interest in Young Friends' Associations.

The next meeting will be held at the home of Bennett and Katherine Yarnall, Second month 6th.

HELEN CHEYNEY.

A Christmas Meeting of the Lincoln, Va., Young Friends' Association was held on the afternoon of December 28th. The Meeting was opened with a Scripture reading by Ellen H. Smith and a Christmas prayer, read by Mrs. Elwood C. Jones. "Ring the Bells of Heaven" was sung and Current Events given by H. T. Pancoast. Laura

Hoge read extracts from two articles on "Christmas Ideals and Ideas." "The Harvest Call" was then sung. Mary Nichols read a paper on "How Christmas Is Celebrated in Other Countries." Through the efforts of our Young Friends' Association an organization has been established, known as "The Federation of the Churches of Loudoun County." Six denominations are represented and the object is to find the best solution to the many "Neighborhood Problems" which confront us. After singing "Nearer My God to Thee" and a short silence, the meeting adjourned.

CAROLINE T. PANCOAST.

Purcellville, Va.

BIRTHS.

COALE.—In Waterloo, Iowa, Tenth month 4th, 1913, to Benjamin and Bess Coale, a son, named Benjamin Edwards.

COALE.—In Logansport, Ind., Twelfth month 13th, 1913, to Albert and Laura Coale, a daughter, named Frances Elizabeth.

EVANS.—In Bloomington, Ill., First month 10th, 1914, to Stephen A. and Anna E. Evans, of Benjaminville, Ill., a daughter, who died unnamed.

HOLSINGER.—In Houston, Texas, Twelfth month 15th, 1913, to J. W. and Mary C. Holsinger, a son, named Joseph William, Jr.

SMITH.—Near McNabb, Illinois, Ninth month 1st, 1913, to Theodore J. and Lola French Smith, a daughter, who is named Harriet Elizabeth Smith; a granddaughter of Mary W. Smith, of McNabb, Ill.

UNDERHILL.—At 28 East Second Street, Media, Delaware County, Pennsylvania, First month 31st, 1914, to Dr. Benjamin Mott and Georgia Cook (Myers) Underhill, a son, who is named James Truman Underhill; a grandson of John T. and Sarah A. (Cook) Myers, of Moylan, in the same county, and great grandson of the late Dr. George Truman, of Philadelphia.

WHITNEY.—Near Varna, Illinois, First month 2nd, 1914, to Max and Mildred Smith Whitney, a daughter, who is named Helen Smith; a granddaughter of Mary W. Smith, of McNabb, Ill.

MARRIAGE.

COMLY-HOUGH. — Annie E. Hough, daughter of Susanna M. and the late Warwick C. Hough, and Samuel J. Comly, of Locust Grove, Kent County, Md., First month 27th, at the Shrewsbury Rectory by the Rector, P. B. Stauffer.

DEATHS.

DOWNS.—At the home of her son-in-law, Lewis D. Kinnard, near Pendleton, Ind., First month 24th, Jane G. Downs passed to the higher life, aged 83 years. She leaves a void in her family and in the hearts of her many friends.

"None knew her but to love her,
None named her but to praise."

DUNWOODY.—At his home in Minneapolis, Minn., Second month 8th, William Hood Dunwoody, aged 72 years. He was the eldest son of the late James and Hannah Hood Dunwoody, of Newtown Square, Delaware County, Pa. He was much interested in the improvement of Newtown Friends' Burying Ground as the last resting place of his parents and other relatives. The handsome iron gateways and fine concrete wall surrounding the ground are lasting monuments to his memory.

EELLS.—Herbert Eells, a veteran of the Civil War, died February 4th of heart disease, at his home, 3312 Arch Street. He had been ill for more than a year. He was born in Walton, N. Y., December 22nd, 1844, had for many years been employed as Credit Manager for the Supplee Hardware Company. He leaves a widow, Rebecca F. Eells. Interment in Fairhill Cemetery.

GARRETSON.—At the home of her son, Lee W. Wickersham, of Indianapolis, Ind., First month 14th, Mary Ann Bond Wickersham Garretson, aged 80 years. See page 107.

HEALD.—In Kennett Square, Pa., First month 21st, Sarah Y., widow of Joseph Heald, aged 74 years.

MARTIN.—At the German Hospital, Philadelphia, First month 24th, I. Walton Martin, of Marlboroughville, Chester County, Pa., in the 72d year of his age. A member of Kennett Monthly Meeting.

MILLER.—After a brief illness, at Cocoa, Florida, the 2nd of Second month, Henry Griffen Miller, in his 77th year, formerly of Ossining, N. Y., a member of Chappaqua Monthly Meeting, who had in recent years made his home with his son-in-law, James S. Copeland, at Binghamton, N. Y. The funeral service was held in the Friends' Meeting House, Amawalk, on the 6th, when acceptable testimonies were given by Robert Barnes, William M. Jackson and Burling Hallock.

PILKINGTON.—Mary M. Wilson was the daughter of Reuben and Sarah Eves Wilson. She was born in Columbia County, Pa., the sixth of Sixth month, 1841, and died at the home of her son, at Centerdale, Iowa, First month 28th, 1914, in her 73rd year. She was married to Levi Pilkington Twelfth month 17th, 1868, and two months later they moved to Illinois where they remained eight years. Three children were born to them during those years. In 1876 they came to Iowa, where they have lived ever since with the exception of four years spent in Alabama. Two sons were born to them in Iowa, the older of the two dying during the residence in Alabama in 1899, and nine years later the second son also passed away. These sorrows were met with a spirit of resignation, a calmness that was admirable. Mary Pilkington, was a birthright member of the Society of Friends, and was always in attendance at meeting when circumstances permitted, often driving a good many miles in order to attend the various sessions. A loving wife and mother, a kind and faithful friend has gone to her reward. The end came just twelve days after the passing of her husband. United in life, in death they were not long separated. Funeral services were held at

the home of the son. She was buried beside her husband at West Liberty, Iowa.

RUSSELL.—Entered into rest, at the home of his granddaughter, Emma J. Freeman, Albany, N. Y., 25th of Second month, Tristram Russell, in the 84th year of his age. He was the son of Nathaniel and Judith Haviland Russell and was born in Mendon, Monroe County, N. Y., 10th of Fifth month, 1830, and was married to Sarah Jane Ford, 1st of First month, 1849, with whom he lived in devoted affection for sixty-five years. Both being members of the Religious Society of Friends, they ever retained a deep and abiding interest in the activities of that religious organization. His widow and two grandchildren, Emma J. Freeman and S. Russell Smith, survive him. He was courteous, affable and warm-hearted in temperament, sympathetic, generous and kindly disposed, ever ready to lend an assisting hand in alleviating want and distress, a man who had many warm friends who realized his worth in the community in which he mingled. Interment was made in Friends' Cemetery near Mendon Centre, N. Y.

SCULLY.—At Newtown, Bucks Co., Pa., Second month 7th, in her 82nd year, Sarah L., wife of John Scully and daughter of the late Samuel and Hannah Yardley Buckman, of Dolington, Pa. A birthright member of Makefield Meeting; a loving, faithful mother and friend.

SHARPLESS.—In London Grove Township, Chester County, Pa., First month 22d, 1914, Deborah P., wife of Evan B. Sharpless, in the 38th year of her age.

SMEDLEY.—In Reading, Pa., First month 15th, Hannah H., wife of Thomas W. Smedley, in her 73d year.

WILLIAMS.—At his home, Fort Myers, Florida, E. Marshall Williams, son of the late Edward and Ellen Williams, of Buckingham, Pa., Monthly Meeting, in the 64th year of his age. He had been a resident of Fort Myers for about thirty years. Interment was made in the Fort Myers Cemetery.

WEBSTER.—First month 24th, in Philadelphia, after a short illness, Howard, youngest child of E. Stanley and the late Mary Webster, in his 3rd year.

NOTES AND ANNOUNCEMENTS.

C. H. Wadkins, a former pupil of Schofield School, after some time wasted in the Navy, settled in New York City. When he had been in the employ of Cassidy and Sons, manu-

facturers of gas fixtures, for twenty-five years they presented him with a gold watch, as an evidence of their appreciation of his honesty and efficiency.

Garfield Bryand, another former student, is practicing intensified farming. On a farm of 28 acres he raised 13 bales of cotton, 175 bushels of corn, 40 bushels of peas and 50 gallons of syrup. He is married, has children and does not smoke or drink.

The *Laing School Visitor* presents an enlarged and greatly improved appearance since it has been edited by Henry W. Wilbur. The February number contains an excellent likeness of Robert Purvis, one of the teachers, who is a grandson of the well-known Pennsylvania abolitionist of that name. The total enrollment during January was 307 pupils. The contributions for a month from friends of the school amounted to \$280.22. The insurance on the Laing property has been renewed for five years at an expense of \$110.

Subscriptions for the *Visitor* (25 cents a year) and gifts in money should be sent to Henry W. Wilbur, 140 N. 15th Street, Philadelphia. Barrels and boxes should be marked: Laing School, Mt. Pleasant, S. C., Via Charleston, Care Virginia C. Marshe.

At Burlington Quarterly Meeting, at Mt. Holly, N. J., on Third-day, the 17th, Isaac Wilson expects to be present.

The Young People's Devotional held in the meeting house at Fairhill, on the evening of Second month 8th, was felt by those present to be a very helpful gathering. About twenty were in attendance, several of whom were willing to give expression, quite informally, to their deeper thoughts and aspirations.

A Conference under the care of Concord Quarterly Meeting's Philanthropic Committee will be held in the meeting house at Swarthmore on First-day afternoon, Second Month 15th, at 3 p. m. Subject, The No-License Campaign Work in Delaware County. Speaker, Rev. William H. Woodfin.

On Seventh-day evening, Second month 28th, there will be an entertainment in the Auditorium of the Y. F. A. Building, Fifteenth and Cherry Streets, Philadelphia, under charge of the Sectional Committee of the Philadelphia Y. F. A., the proceeds to be

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Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.
—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted.
From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit
The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

divided between this committee and the Neighborhood Guild for the carrying on of their valuable work. There will be two plays: a short Irish one by Lady Augusta Gregory, "Spreading the News," followed by a clever longer one, "Mr. Bob"; also some good music. Tickets will be 50 cents. We want the loyal support of all our Friends.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

SECOND MO. 13TH (6TH-DAY).

—Conference on the Colored Race, New Century Drawing Room, 124 South 12th Street. Trade Unions. Trade Training, Living and Wages. Dr. Carl Kelsey and others.

SECOND MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, Ohio.

SECOND MO. 15TH (1ST-DAY).

—Merion, Pa., visit of Philadelphia Quarterly Meeting Committee, 10.30 a. m.

—Baltimore, Md., Message of Friends for This Day, Park Avenue Meeting House (cor. Laurens Street), 8 p. m. Subject for evening, "A Reasonable Faith." Lecturer, Dr. O. Edward Janney.

—Fallowfield Friends' Association, at home of William and Elizabeth D. Webster, Ercildoun, Pa.

—At Swarthmore, Pa., No-License Meeting, 3.30 p. m. See Notes and Announcements.

—At Race Street, Philadelphia, Dr. John A. Miller, at the After-meeting Conference on Old-Fashioned Religion, at 11.45 a. m. He will also attend the meeting at 10.30 a. m.

—Centre Quarterly Meeting, First-day, at Unionville, Pa. In afternoon, Conference on Duty of the Church to the Community.

—West Philadelphia Meeting, Thirteenth and Lancaster Avenue, 11 a. m. Elizabeth Lloyd expects to be present.

SECOND MO. 16TH (2ND-DAY).

—Duanesburg Half-Yearly Meeting, Albany, N. Y.

STILL THEY COME

We are too busy with our subscription department just now to spend much time soliciting advertisements, but they come dropping in of their own accord. Are you tired of city life and desirous of a suburban home? You will find one offered for sale on our first page, or a real farm if you prefer it. Are you tired of boarding and anxious to go to housekeeping? A desirable apartment is offered you on page iii. Are you thinking of what you will plant in your garden next spring? Look in next week's issue for the announcement of Dreer's Garden Book for 1914. Or if you want to get away from house and garden for a time, a third "personally conducted" tour is offered you by the young woman whose little party last year was made up entirely of "Intelligencer" readers.

A number of our subscribers are giving us very substantial encouragement just now. When they pay their own advance bills they enclose from one to five dollars extra, to send the "Intelligencer" for a year to persons who ought to receive it, but who, for various reasons, are not at present subscribers.

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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

—Centre Quarterly Meeting, Bald Eagle Meeting House, Fleming, Pa., (Uniontown). George Walton and Arthur M. Dewees present. Conference first-day p. m., "Duty of Church to the Community."

SECOND MO. 17TH (3RD-DAY).

—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m. Isaac Wilson expects to be present. Ministers and Elders same day at 9.30 a. m. Trains leave Market Street, Phila., 8.32 and 9.32 a. m. for Mt. Holly. Trolley leaves Camden every half hour, 8 minutes after the hour and half hour.

SECOND MO. 18TH (4TH-DAY).

—Monthly Meeting, Race Street, Philadelphia, 7.30 p. m.

SECOND MO. 19TH (5TH-DAY).

—Green Street Monthly Meeting, Germantown (School House Lane near Greene Street), Philadelphia, 7.30 p. m.

—At Quakertown, Pa., Friends' Association, at home of Howard and Ella Kinsey.

SECOND MO. 20TH (6TH-DAY).

—West Philadelphia, First-day School Entertainment, 7.30 p. m., Thirty-fifth and Lancaster Avenue.

SECOND MO. 21ST (7TH-DAY).

—Short Creek Quarterly Meeting, at Emerson, Ohio.

—Pelham Half Yearly Meeting, Coldstream, Ontario.

—At Byberry, Philadelphia, Rural Progress Club, Mrs. J. Clarence Lee, of Philadelphia, in Byberry Hall, 7.30 p. m.

SECOND MO. 22D (1ST-DAY.)

—Young People's Meeting, Y. F. A. Building, Fifteenth and Cherry Streets, Philadelphia, 8 p. m.

—At Race Street, Philadelphia, After-meeting Conference, Jane P. Rushmore, 11.45 a. m. Meeting at 10.30.

SECOND MO. 23RD (5TH-DAY).

—Warrington Quarterly Meeting, Menallen, Pa.

SECOND MO. 26 (5TH-DAY).

—Bucks Quarterly Meeting Wrightstown, Pa.

SECOND MO. 27TH (6TH-DAY.)

—West Philadelphia, Social Evening, 8 p. m. Francis H. Green, of West Chester, Pa. Subject, "The Nature and Worth of Wit and Humor."

SECOND MO. 28TH (7TH-DAY).

—Blue River Quarterly Meeting, in Chicago, Ill.

—Nottingham Quarterly Meeting, Oxford, Pa.

—For the Sectional Work of the Y. F. A., Philadelphia, and Friends' Neighborhood Guild, Entertainment in Y. F. A. Auditorium, Fifteenth and Cherry, Philadelphia, 8 p. m. See Notes and Announcements.

Edwin Ginn, the founder of the World Peace Foundation, died recently at his home, in Winchester, near Boston. His interest in the cause of Peace first found expression in the Mohonk Conferences, in the early days of those stimulating and pregnant peace gatherings. It was at Mohonk that the active interest of our American business men was first enlisted in the peace cause in a significant way; and among all the business men who went to Mohonk Mr. Ginn was certainly moved most signally to action. He told the men there that he would be one of ten to give a million dollars for the cause of peace.

He did not wait too long, however, for such co-operation. He made up his mind to give \$50,000 a year for the promotion of the cause, with a provision to secure that income permanently, trusting that others would then co-operate to make the work and its resources broader still. That was the beginning of the International School of Peace, the name of which was presently changed to the World Peace Foundation.

BOOK NOTES.

"The Story of Rome," with twenty colored pictures, is a series of the tales of great Roman characters and events, told in easy familiar style for youthful readers by Mary MacGregor. The author tells how she composed this book in a beautiful, quiet old garden; and as she watched the rich green and purple and gold of the garden's trees and flowers come forth from faint beginning, so, she says, "I dreamed that, in its own different way, the Story of Rome, too, was a miracle, wrought out of the tears and throes of a brave and ambitious people." (New York: Frederick A. Stokes Co.)

—A pleasant book with an old-time flavor is Arthur Wallis' "Idonia: a Romance of Old London." Its picturing of 16th-century life in England is shown in its quaint speech, as, "At the mouth of the Medway we spoke a great merchant galley that was returned from Venice." The heroine Idonia is a "sweet lass, and blithe as a carol burden." It is a good book to lose one's self in for a happy hour or two now and then. (Boston: Little, Brown & Co.)

WANTED HOME FOR INFANT BOY. THE Children's Aid Society of Pennsylvania has in its care at the present time a healthy, attractive, white baby, Protestant, six months old, to be placed in a Protestant family in Pennsylvania with the privilege of adoption. For further particulars address E. D. Solenberger, 419 S. 15th St., Philadelphia, Pa.

WANTED—LADY AGENTS, RESIDING IN small towns, Pennsylvania, Delaware., New Jersey, Maryland, to sell "Mendets." Good remuneration. Can be done in spare time. Write for my proposition. P. O. Box 4217 Germantown, Pa.

WANTED POSITION AS NURSERY GOVER-ness or mother's helper by a young lady. References exchanged. Address, No. 45 this office.

NURSE HAVING PRACTICAL EXPERIENCE with invalid—willing to assist with house-keeping and other light duties—desires position. People going to Buck Hill preferred. References given. Address, No. 52 this office.

WANTED—A MIDDLE AGED MARRIED woman of refinement as housekeeper for two bachelors living in the country. Other help kept. Address, No 44, this office.

WANTED—BY FAMILY OF TWO ADULTS living in a Friends' community, a working housekeeper. State age and reference. Address No. 50, this office.

WANTED—A LIVING ROOM IN EXCHANGE for light duties, by a refined woman whose experience as teacher would make her valuable where there are little children. Address, No. 51, this office.

MOTHER WITH KINDERGARTEN TRAIN-ing and experienced teacher would like the care and training of young children, for summer months, in her home in the country. Address No. 46, this office.

WANTED—A LIVING ROOM IN EXCHANGE for light duties. Address, No. 47, this office.

WANTED—EXPERIENCED MOTHER'S helper to assist in the care of two children, four and two years of age. Reference required. Box 200, Riverton, N. J.

WANTED—BY A YOUNG COUPLE WHO desire to go housekeeping, part of a house in or near Philadelphia. Address, No. 53, this office

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"At the end of the bough, at the top
of the tree

(As fragrant, as high, and as lovely
as thou)

One sweet apple reddens which all
men may see at the end of the
bough."

(New York: The Macmillan Co.)

Arthur Symons after long silence now issues "Knave of Hearts," verses written between 1894 and 1908, with some metrical versions from Latin and French poets. In his innocent moods he writes with kindly sympathy, as thus,

"I am beginning to find out that
there

Are beings to be pitied everywhere.

Thus when I hear at night an or-
phaned sheep

Crying as a child cries, how can I
sleep? * * *

How can I sit under a tree and read
A happy idle book and take no heed?"

(New York: John Lane Co.)

"The Book of the Epic," by H. A. Guerber, tells the great hero stories of the chief epic poets not only of Greece and Rome and the main European countries, but of the less-known lands. Thus it gives the "Lusiad," the "Kala-vala"; and East Indian, Hebrew, and various other epics. There are sixteen illustrations. The editor says, "The great epics contain a fascinating store of fiction, and authors,—in particular writers of fiction,—poets and

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We should be kept informed of changes in addresses of stockholders. In some cases we know that addresses standing on our books are erroneous, but we are obliged to mail coupons to the last address given us, regardless of any outside information we may have.

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WINTER AT BUCK HILL

"Friday, the 13th," was for us most lucky. It brought a snow-fall of about 15 inches and enough wind to pile it into drifts and to sculpture them into fantastic shapes. This snow-fall would seem to insure our distinctly winter sports for the balance of the season.

Late afternoon of the 14th found us still without postal communication with the outside world. A straw-filled sled was rigged and manned (and womaned) with hardy adventurers. The trip to Cresco required about 1½ hours the return was again through virgin snow, the blizzard gale having risen to hurricane proportions. Shovels plied by hands more skilled to signing checks, cheered on by their none less venturesome but more hampered companions, won out and our magic fire place was reached well before supper time.

The Turner family, 10 strong, acting upon the favorable report made by an able investigator earlier in the season, came to spend Lincoln's Birthday and remained to help us with our Valentine party, and longer. Our gain in this particular was the loss of a well-known and long established winter resort.

The Valentine party ended before the magic fire-place with darkened lights, listening to the reading of a poem seemingly written especially for the occasion—Whittier's Snowbound.

Other Buck Hill cottagers to register this week were Hilda Justice, Germantown, and Harry S. Bonner, Somerton, Pa. "Ask the one who's been here."

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NOTE.—You can refer to four Friends, readers of *Intelligencer*, whom she conducted last season.

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CLASSIFIED ADVERTISEMENTS

Wanted iii
Educational ii
Rest and Recreation... ii
Attorneys-at-Law ii
Boarding and Rooms iii
For Sale or Rent..... i

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CONTENTS OF THIS ISSUE

From a Friend to a Friend (verse) .	113
To All Friends of the Intelligencer .	113
Religion and the Abolition of War .	115
Judge Ben Lindsey's Juvenile Court	117
The Exiled Friends	118
Yaddo and Saratoga Friends . . .	118
Laing and Schofield Schools . . .	118
Daniel Oliver at the Penington . .	119
First-day School Institute at Washington	119
The Emmott Book	119
Daily Readings in the History and "Message of Quakerism" . . .	119
Editorial Note and Comment . . .	120
Friends' Neighborhood Guild . . .	121
A Quaker Meeting in a Cathedral .	121
Friends in Baltimore	122
Spring Street Settlement	122
At Pennsylvania State College . .	122
An Arbitration Meeting in Memory of Alfred H. Love	123
Eliza Burr Starr	123
Frank Russell	224
Henry G. Miller	124
George School	124
Friends' Association Notes	125
A Mother's Opportunity (verse) . .	125
Births	126
Deaths	126
Marriages	126
Notes and Announcements	126
Calendar	127

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FRIENDS' INTELLIGENCER

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It is well to receive men and shelter them, and well to understand their hearts, but when men are not near there is another beautiful world knocking at our doors and asking hospitality in our souls; it is the world of Nature. Oh ye young of all ages, be hospitable unto Nature, open your doors to her, take her to your hearts! She will rebuild your soul into a statelier mansion, making for herself a fitting habitation, she will make all beautiful within. Then when you extend the hospitality of your hearts, your temples, to man, they will be spacious temples, rich hearts.

STEPHEN GRAHAM.

From a Tramp's Sketches [in Russia, etc.]

FROM A FRIEND TO A FRIEND.

Friend, may the years that come to thee be kind,
Each bringing to thy life an added blessing,
The truer riches of the soul and mind
Thy life caressing.

May they lead on to youth and grace immortal,
Through paths alike by saint and Saviour trod;
Bring, through the glory of the opening portal
Oneness with God.

His presence shall go with thee all thy days,
So in his love thy trusting soul depend;
Thine, through earth's darkest as its brightest days,
Down to the end.

And when at last thy barque shall leave the land
And all before is lost in mist and foam,
A Pilot shall go with thee whose sure hand
Shall guide thee home.

I hope I shall not be deemed irreverent if I say that I am not particularly interested in a first cause. As a philosopher I am, of course, glad to fill out a scheme of thought with a distant and ghostly first cause. But as a human being, with a life to live and work to do, I am no more enriched and empowered by believing in a first cause than by believing in the binomial theorem. A God who has no value, who is not doing anything now, who does not make life worth living, who is so abstract as x or y , is a God in whom we have no possible interest.

PRESIDENT FAUNCE.

In the Universalist Leader.

TO ALL FRIENDS OF THE INTELLIGENCER.

Richmond, Ind., Second month 7, 1914.

DEAR FRIENDS:

In spite of a good deal of other writing piled up to do this morning, I believe my thoughts are ripe for a little personal conversation with the editors and readers of *Friends' Intelligencer*. The editors always have the privilege of casting aside anything which they think is not proper food for us who read the *Intelligencer*. They have always been very kind to publish any reports of our western work which we have sent in and have generously aided us in the circulation of the Outline of Reading to any outside of our western territory who might want to use it. This communication is merely a personal letter to the friends of the *Intelligencer*, and the editors are free to cast it aside if they do not like the tone of it or fail to see that it has anything helpful in it.

The thoughts that make me sit down in the midst of a busy morning and write them off to you are as follows:

I have just been looking over the number of the *Intelligencer* which came in the morning mail. The first thought in it is concerning a "fact about democracy." Next comes a poem about the two lovely old men in the street car. It is an exceptionally refreshing poem. The next paragraph begins, "A movement is either right or wrong," etc. The main article is on "Co-operative Buying." The next one is news about the course in Agriculture at Swarthmore. The next two pages are devoted to reports of Friendly gatherings and the Outline. The editorial page is taken up with certain phases of the Race Problem and Prison Reform. The next four articles are announcements or reports of meetings or organizations in the interests of colored people, peace and the employment of poor women. The next article is on Single Tax. The rest of the number gives reports and news of Friends in different places.

I am glad for all the news. Some of it is sad news, telling us that some of the faithful ones have gone into the life on the other side of the veil between our life and the life beyond, and we shall not meet them again in the old surroundings; but even the sad news puts us in closer touch with those who have suffered the greatest loss, and news of any sort is an important channel in the growth of fellowship. I am glad for all

the other things in this number so far as I have read them, and always proud that I belong to a religious society that counts all lines of work for the betterment of mankind its proper business and responsibility; but I come to the end of the usual first searching glance at the paper, with a sense of disappointment. Except for the simple appreciation of the two old men in the street-car and a rare fragment here and there in the reports, such as the substance of the thoughts expressed at Purchase Quarterly Meeting, there is nothing that seems to feed the natural craving of the soul for a glimpse of the inner life of some other soul, who is also seeking the true way through the growing sense of the touch of the Divine Spirit upon his own.

I am willing to say this thing, which seems like rather harsh criticism of the organ of a religious organization, because I know I am voicing the feeling of a few at least of the faithful friends of the *Intelligencer* and because if we find it a true criticism, the fault lies just as much with ourselves as it does with the editors. I can prove this last part of my statement by reminding those of us who gathered in the Chautauqua Hall of Philosophy at the call of the editors, that they invited contributions of a devotional nature. When I say I am voicing the feelings of others in this matter, I am thinking of a dear elderly Friend who can no longer get out to meeting and the *Intelligencer* is the only touch she has with the life of the Society, except when a few very busy people take time to go and see her, and find the call the most inspiring event in the day because she is so youthful in her appreciation of the work going on and misses the old days of active service so much. Can we not give her and the long list of such faithful readers like her and many others who can not find their joy in such active social service, some message that will make them know that we do not mean to rush past them in this absorbing round of social service; that we really are trying to do it all in the way our Heavenly Father would like us to do it, though we seem to take no time to reflect upon his goodness and redeeming love for all our mistakes, without whom we should be doing everything without intelligence, and for our own satisfaction of doing something which others appreciate. There are so many of us in the Society and outside who might find help from our periodical if we stopped to share our thought with them in a sympathetic way and made them feel how valuable their experience in the quiet ways is to us. And now I know by my own experience this morning and at many other turns of the road, and by the remarks of not a few other younger Friends, that there are frequent times when we are hungry for the touch

of human sympathy, which reflects the Divine. This is the thing which comes to us through our best beloved poets, through music and beautiful pictures. One of our active young Friends who has recently had a visit to England tells of the joy and uplift found by groups of Friends there in music and the reading of some great poem. Is it good for us and for the spirit of our work that we leave out those things that make us feel the direct action of God upon the human soul? In last week's *Intelligencer* we shared the experience of a Friend at Swarthmore who feels, as some of the rest of us do, that as a Society we are over-emphasizing the social phase of our message in our meetings for worship. It seems to me true of some of our meetings as I have experienced them in almost all of our Yearly Meetings, that they are like so many Marthas, "cumbered about much serving," "anxious and troubled about many things." It is certainly true that there are many things for us to concern ourselves about, but when are we to sit at the feet of the Lord together hearing of "that good part" which Mary chose, unless we do it in our meetings for worship? As our friend from Swarthmore says, the time is all too short for us to commune together with our Father.

It comes to me now as I write, as it has done before, that this lack in our Society periodical and in our meetings may be an indication of the actual condition in our branch of the Society as a whole. I am reasonably sure that the deeper spiritual life which we notice in English Friends' Meetings is largely due to the fact that families and individuals composing those meetings, give time to worship in the quiet through the week. The silence of our meetings will not bear a message of spiritual strength and comfort to the seeking soul, unless we have learned how in some measure to wait upon God. Waiting for someone in the meeting to speak, makes quite a different atmosphere, and is bound to impress a seeker with a lack of warmth in our fellowship. There are a good many Friends probably, who do not favor the idea (which has been emphasized by many younger Friends lately, especially through the Fellowship Circle) of a daily quiet period. It savors too much of liturgy. We can see why this feeling exists, but those of us who have learned how much it means to us in the growth of the spiritual background of our lives, can only say again with Charles Howie, a young Australian Friend who is one of the most active in the movement:

"This quiet time is essential for reading, for meditating on deeper things, for reviewing the use made of past opportunities, and above all, for seeking God's guidance in the coming day. The daily circumstances of each of us vary greatly,

but none of us can afford to leave this undone. We can make the time if we are really honest about things. And so much may depend upon it; the deeper beauty of our own lives, the spiritual state of our meetings for worship, *the impetus for all our commercial, social and philanthropic life*. One year's earnest carrying out of this by ten per cent. of the attendance at our meetings would make a wonderful difference in the power of the Society to attract and influence others. Ten years with continuous growth of such a movement can leave its mark upon the century. Are we willing to make the necessary sacrifice of time and convenience in order to strengthen not only our own lives, but the life of the Society which we love so well?"

This was spoken more than two years ago but it is just as true at this moment. Indeed, when our "commercial, social and philanthropic life" grows more absorbing, we need more and more the deeper consciousness of the nearness of the Divine Heart guiding and controlling all our movements and thoughts, to make life a unity of service; to say nothing of the *joy* which we have every reason to believe he means us to have in the abundant life.

Knowing that there are always some who are experiencing for the first time the need of some outward help in these things, I would be glad to suggest the use of a little book, called "Daily Strength for Daily Needs."* It has found many friends in the thirty years of its existence, so many that new editions are constantly needed. It is especially helpful to those of the Friendly faith because the short daily readings are from Isaac Penington, George Fox, George Macdonald, William Law, Fenelon and others who say wonderful things in very simple language. There is always a fresh message each day, never a gloomy or a morbid one, and just long enough to start one's own thought in the main channel of trust in the Unseen Power of Life and Love.

Sincerely your friend,

EDITH M. WINDER.

Boys and girls will never come to freshman year with proper preparation until the notion is dispelled that "education" and "going to school" are controvertible terms. Going to school is a part—frequently but a small part—of education. Formal teaching and school discipline are by no means the only influences in shaping information and building character. Habits of speech and of thought,

standards of taste and of conduct, ideals of life, are all absorbed naturally and unconsciously from a child's immediate companions. It is the business of the home to lay the foundation of an adequate preparation for freshman year.

PRESIDENT BUTLER.

In The Youth's Companion.

RELIGION AND THE ABOLITION OF WAR.

The following interesting article by our friend Dr. William I. Hull, of Swarthmore College, was written at the special request of the editors of the *Public Ledger*, Philadelphia.

The important movement referred to is a valuable contribution by its founder towards the world's peace movement and Friends cannot but take an interest in the movement itself and in the fact that the leadership of the Society in the cause of peace is distinctly recognized by the appointment of Dr. Hull as representing our Society, not only as a member of the Board of Trustees, but of the executive committee of seven, who are likely to be the active workers in the beneficent movement, and in determining the disposition of the large annual income arising from interest in this two million dollar endowment.

THE CHURCH PEACE UNION.

(Founded by Andrew Carnegie.)

The peaceful forces of civilization are being concentrated one by one upon the forces of warfare. Seven years ago, Edwin Ginn, of Boston, endowed with a million dollars the World Peace Foundation, the prime object of which is to utilize the power of the press and of the school and college for the promotion of international peace. Four years ago, Mr. Carnegie endowed with ten millions the Carnegie Endowment for International Peace, the prime object of which is to utilize the power of public opinion at home and abroad for the abolition of international war. A few days ago, Mr. Carnegie endowed with two millions of dollars the Church Peace Union, the prime object of which is to concentrate upon the hoary forces of warfare and upon the promotion of peace between the nations all the beneficent potentialities connoted by the term "religion."

Pre-eminent for his practical business sagacity, Mr. Carnegie has appreciated the potency of that vast and varied organization known by the generic name of "the church," and has sought by the foundation of the Church Peace Union to focus its peace forces and apply them to the solution of the problem of warfare. On the invi-

* Edited by Mary W. Tileston. For sale by Walter H. Jenkins. Cloth, 75 cents; white and gold, \$1.00.

tation of Mr. Carnegie, the trustees met at his house on the 10th inst and spent some hours with him. In the presentation address to the trustees, he expressed his desire in the following concise sentence: "Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping that you will feel it to be not only your duty but your pleasure to undertake the administration of two millions of dollars in 5 per cent. bonds, the income to be so used as in your judgment will most successfully appeal to the people in the cause of peace through arbitration of international disputes."

The broad appeal and wide co-operation for which the Union stands is evident, first, from the fact that its founder is one who is noted for his religious impartiality, and chiefly, from the fact that its Board of Trustees is composed of twenty-nine representatives of twelve religious bodies. Although the religious bodies represented by them constitute only one-third of the inhabitants of the earth, they nevertheless comprise nearly all of the enlightened and progressive nations; and in the United States they include more than three-fourths of the inhabitants. The million Jews in our country are represented on the board by two members,—a rabbi and the President of the Borough of Manhattan; the twelve million Catholics, by three members,—a cardinal, an archbishop and an eminent layman; the sixty-five million Protestants by twenty-four members, who represent ten denominations; namely, Methodists, Baptists, Lutherans, Presbyterians, Disciples, Episcopalians, Congregationalists, Unitarians, Universalists, and the Society of Friends.

Thus it is seen that a wide representation of religious faiths has been achieved on the board of trustees, for both Jew and Christian, Catholic and Protestant, sit side by side upon it; and in their unanimous antipathy to warfare as a means of settling international disputes they recognize themselves and each other as the common children of the God of Isaiah and Micah and the brethren of the Prince of Peace. It was in fact a source of much gratification at the meeting for organization that, perhaps for the first time in history, men of so many religious minds were thus bound together for mutual co-operation in the promotion of peace upon earth.

A similar catholicity of training and profession is also characteristic of the board; for its members comprise a cardinal, an archbishop, four bishops, eleven clergymen, a Y. M. C. A. leader, a missionary secretary, a peace society executive, a judge, a lawyer, an editor, a publisher, a merchant, a physician, a university president, a university dean, and a college professor.

The original trustees were selected by Mr. Carnegie; they are to serve continuously, and to fill vacancies which may occur in their number; and they are to meet regularly once a year in New York City, where the headquarters of the Union will be located. At their meeting for organization, they elected Bishop David H. Grier as their president and Dr. Frederick Lynch as their secretary, and entrusted the conduct of the affairs of the Union to an executive committee of seven, as follows: Hamilton Holt, Editor of *The Independent*; William I. Hull, Professor of History and International Relations in Swarthmore College; Rev. Charles E. Jefferson, of the Broadway Tabernacle; Charles S. Macfarland, Secretary of the Federal Council of Churches; Edwin D. Mead, Director of the World Peace Foundation; Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; and Dr. James J. Walsh, of New York.

The object of the Union, to which its trustees have pledged themselves to devote their best efforts, is the abolition of war and the substitution for it of judicial or other peaceful means of settling international disputes. With characteristic optimism, Mr. Carnegie declared in his speech of presentation that "war certainly will be abolished some day, and that sooner than expected"; he therefore provided in his deed of trust that after war is abolished, "the Trustees will divert the revenue of this fund to relieve the deserving poor and afflicted in their distress, especially those who have struggled long and earnestly against misfortune and have not themselves altogether to blame for their poverty." Or, he continued, "after war is abolished by the leading nations, the Trustees by a vote of two-thirds may decide that a better use for the funds than that named in the preceding paragraph has been found, and are free according to their own judgment to devote the income to the best advantage for the good of their fellow-men."

The selection of the methods and agencies to be utilized in the accomplishment of their task has been left entirely to the decision of the trustees; and they have not yet come, of course, to any definite decision in regard to them. But they adopted, at their first meeting, a constitution or by-laws, and drafted an appeal to the governments and peoples of the civilized world to take under their careful and prayerful consideration the evils of warfare and of military preparations, their utter inconsistency with the ideals of Twentieth Century civilization, and the practicability of substituting for them rational and just means of settling international differences.

WILLIAM I. HULL.

JUDGE BEN LINDSEY'S JUVENILE COURT.

Denver offers much that is attractive and interesting to visitors: the pure air, almost constant sunshine, good water, wide streets and separated houses, beautiful mountain range in the distance, and genial people make it a good abiding place, either temporarily or permanently. Denver has also its brisk commercial life, its excellent schools, numerous institutions to care for the too many invalids sent here from all sections of the country, neighborhood houses and other philanthropic activities, and far from either last or least is Judge Ben Lindsey's Juvenile Court.

The little Judge has recently been rather harshly criticised, both at home and abroad. The writer was anxious to know of his work and its standing here and has made inquiries of several citizens. The few who seem at all informed on the subject gave no more definite information than, "It may be well to withhold judgment; we think he has received so much commendation that it has turned his head a little and led him to believe himself greater than he is," but the wife of a district judge said heartily, "My husband thinks Judge Lindsey has done and is doing fine a work."

When the writer reached the courthouse a little after ten o'clock on a Seventh-day morning, the anteroom and the courtroom were well filled with boys of varying degrees of intelligence and cleanliness. The proceedings revealed the fact that these boys had been brought up for various delinquencies in past months and were on probation, each charged with the duty of bringing a card from his teacher testifying to his attendance and conduct in school. When the report was a good one, and many of them were, the Judge would say heartily, "Good, John; I knew you could do it. I am proud of you. Shake hands with me." To one reported as "fair" he would say, "Keep on trying; you are coming our way." When the report was not good, the Judge would draw the boy to him and in a few quiet, earnest words try to give the youth the lesson he needed. He permitted the buzz of conversation in the room, so his private remarks to any boy would be unheard by the others. He called every boy by his first name and required them to look him in the eye while talking to him. The observer felt that the boys knew he was their friend, that they did not fear him, and that they told him the truth. Some of the boys had brought good reports for some time; these were released from probation with the assurance from the Judge that he believed they could now stand alone.

After the probation boys had been attended to, the court for trial of cases where children are concerned was convened. A group of boys, most

of them attended by anxious parents, were charged with injuring a roof on which they had gathered to watch a ball game. As there was no proof that those boys had done the injury, and they all denied it, they were dismissed, but not before they had been impressively reminded that they must respect the rights and property of others as they would have their own respected. To one very small boy he said, "They ought to let little fellows like you in free. Tell them I said so."

Another group of boys had broken into a tobacco store. The leader, only twelve years old, was warned that he must learn his lesson before he was old enough to be taken to the other court, for an offense like that would send him to a term of imprisonment. He was urged instead to take the lead in making things good in his neighborhood.

When it seems necessary that certain boys should have special and closer supervision and care, they are sent to the Industrial School near Golden, at the foot of the mountains. There they remain for varying lengths of time, rarely less than fourteen months. Many stay longer. The manly little fellow of fourteen who showed us about the institution said he had been there four years, but expected to leave soon. They are admitted between the ages of eight and seventeen.

The boys spend alternate days in school and at work. Choice of a trade may be made soon after entering, and their working hours are given to mastering that profession. In the tailor shop all the boys' clothes are made, and we saw some being mended and cleaned. Our grandmothers would not be satisfied with the way the stockings were darned, but the big holes were filled in and that doubtless answered the requirements. The shoemakers were doing excellent work and prize shoes and harness were exhibited. The boys in the laundry were doing all the work of the institution along that line. The blacksmith and machine shops, the gardens, barn and dairy each had its squad of workers. All seemed well disciplined and contented with their employment. Our guide said he was learning stenography.

Not all of the two hundred and twenty-eight boys now in the school were sent there by a juvenile court; some are boarded there by parents or guardians who have need of an industrial education and discipline for their boys. The isolated position of the school, the beautiful surroundings of mountains and plain, the good discipline and instruction given by the school officials should result, and doubtless does, in sending out young men prepared to take an honorable part in the world's work.

MARY H. WHITSON.

THE EXILED FRIENDS.

[Read by Griffith John, of Elysburg, Columbia County, Pa., at a meeting of the Young Friends' Association of Mickleton, N. J.]

By way of variety we will speak briefly of an incident connected with the Revolutionary War which may be said to possess an historic interest to members of our Society. This was the banishment of twenty individuals, seventeen of whom were prominent Friends living in and around Philadelphia. The authorities being misinformed as to their course of action and regarding their peace principles as a cover for disloyalty, ordered that they be arrested. It was late in the summer of 1777, the British were moving in the direction of Philadelphia with the evident design of capturing the place. In consequence, the alarm was great. Excitement rose to fever heat, and many in this crisis, actuated by their fears, seemed incapable of judgment or calm deliberation. Among the proscribed were the Pemberton brothers, James, Israel and John. They ranked high in wealth and influence as citizens of Philadelphia, and at the same time filled an important place as members of the Society of Friends. They were men of fine presence, grave and dignified in deportment, while the Christian virtues of love, humility and forbearance gave weight and strength to their character. John, the youngest, became a great minister in the service of the Lord. He might have led the life of an aristocratic gentleman, but being deeply religious he spent his time in the attendance of meetings in many places, visiting and comforting the afflicted and distressed, besides assisting the needy and in various ways helping people out of their difficulties. It was directed that these men be sent to a distant part of the country. So, one morning in September, the very day the disastrous battle of Brandywine was fought, they were put into wagons to be conveyed to Reading and thence by Lebanon to the Susquehanna, which they crossed at Harris' Ferry (now Harrisburg). From this point their course took them through Carlisle and Shippensburg, reaching the Potomac at Harper's Ferry, where they passed the stream and finally landed at Winchester, Virginia, the place of their detention. Upon their arrival a mob collected, disposed to worry and maltreat them. On this account a guard was stationed to protect the prisoners. It marked the liberal spirit of Patrick Henry, then Governor of Virginia, and his council when they sent word that these Friends should not be misused, saying that any violence offered them would be highly disgraceful to the American cause. This quieted the mob spirit and soon made the presence of a guard unnecessary, while they were granted the privilege

of walking about to any part of the town and at last of attending the Friends' meeting at Hopewell, six miles away. Through the efforts of Friends the authorities were made to realize that they had been punishing innocent, law-abiding men, so they were set at liberty in the early part of 1778.

To return to their families it was necessary to go beyond the American lines, Philadelphia being held by the British. Application was made to General Washington, then at Valley Forge, for a pass, which he very kindly and promptly granted. But one of their number, the good old John Hunt, died during the exile.

When the troubles subsided they enjoyed unimpaired the confidence of the people, no political misconduct being imputed to them. Some of them were called to serve in the Legislature of the State and other places of trust and honor.

GRIFFITH JOHN.

YADDO AND SARATOGA SPRINGS.

Visitors to Saratoga Springs, where Friends' General Conference will be held Ninth month 2-8, 1914, know Yaddo as one of the features which give charm to the village, and wide interest has followed the announcement that the beautiful estate is to be given to the public. After the death of Mrs. Trask, use of the spacious mansion is to be given over to literary artists, musicians and other artists; and the residents of Saratoga Springs are to have the use of the grounds and access to the Memorial room, and the consequent inspiration of contact with artistic life and work. Yaddo is a mile and a half from the village, and its grounds are among the most beautiful in America. The mansion consists of a tower with two irregular wings, a long extension at the back which includes a porte cochère mantled with vines. The house is of stone and was designed by Mr Trask himself. It has 225 feet front; a stone terrace reaches out from the front windows, giving a view over half of Saratoga county. The whole estate is about 700 acres in extent and is diversified by running water, little lakes, fine roads, charming gardens and a forest land on which rabbits, squirrels and partridges are found in abundance.

LAING AND SCHOFIELD SCHOOLS.

The response to the appeal sent to the Monthly Meetings in behalf of the Laing and Schofield Schools has been quite satisfactory. It is especially gratifying to the superintendent to know that the Abolition Society has been able to meet the payments at Laing School on time, for it is very hard when the teachers who need their money cannot get it promptly.

A friend suggests to me that we have been receiving as a result of the Christmas spirit, and that the future will be less encouraging. I trust she is wrong. I trust that the friends of Abby Munro will continue to show their love by sustaining the work to which she devoted her life.

I hope to hear in the near future that the appeal for furnishings for Schofield School is receiving replies, as well as the appeals for running expenses. The State examiner has pronounced the school "bare," and the acting manager wants bedding and other supplies.

I wish to express gratitude for the assistance already rendered and to remind Friends that the schools are open for eight months, and that Schofield has summer work and summer expenses.

ANNE M. JACKSON,

Superintendent Work Among Colored People.

DANIEL OLIVER AT THE PENINGTON.

On Fifth-day evening, Second month 5th, Daniel Oliver, from Ras-el-Metn, Beyrout, Syria, met with a group of about thirty Friends in the parlors of the Penington, 215 East Fifteenth Street, New York. He spoke on "Peace from the Mission Point of View." He gave first a very clear and comprehensive explanation of the cause and result of the Balkan War, by way of preface, and then made a strong appeal for more aggressive work on the part of Friends as a whole on behalf of Peace. Daniel Oliver also told most interestingly of his work and experiences as a missionary in Syria.

FIRST-DAY SCHOOL INSTITUTE IN WASHINGTON.

A First-day School Conference or Institute as it was called, was held in Washington, February 14th, under direction of the First-day School Committee of Baltimore Yearly Meeting. This was the first of such institutes and the Committee hopes to hold two more in the course of the year.

Dr. Edwin D. Starbuck, Prof. of Psychology in Iowa University, lectured in the morning at 11 o'clock on the "Religion of the Teens," and at 8 o'clock on "The New World and Its Values," which was a sketch of how it happened that Christendom lost its sense of the righteousness of the common life and a pointing of the way out. Mrs. Elizabeth Collins, of Swarthmore, at 2 o'clock gave an address on the "Use of Biography in Our First-day Schools," illustrated by Lives of Moses, Joshua, Deborah and Ruth. This was

followed by a Round Table on First-day School Management led by Emma M. Dewees.

The snow storm interfered somewhat with the attendance, but not with the spirit of enthusiasm that prevailed. The hospitality of the Washington Friends in providing lunch at the meeting house and entertainment Saturday night for the delegates from schools in the vicinity of Washington and Baltimore was perfect. This welcome with open fires and flowers made a beautiful setting for the interesting program.

THE EMMOTT BOOK.

There has been so much call for Emmott's "Story of Quakerism" that the supply at Walter H. Jenkins' Friends' Book Store (140 North Fifteenth Street, Philadelphia) was some time ago exhausted. He has now received a fresh importation and will be able to fill promptly all orders.

He also has just received a new supply of Heber G. Crossfield's "Margaret Fox of Swarthmore Hall."

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

NINTH WEEK.

Pennsylvania.

(Emmott, Chap. XIV.)

Second-day:—Ps. 22:22. Whittier, p. 19:1. Emmott, p. 149-151.

Describe Philadelphia as Penn planned it.

Third-day:—Mal. 2:10. Whittier, p. 19:2. Emmott, p. 149-151.

Sum up Penn's ideals for Pennsylvania.

Fourth-day:—Matt. 23:28. Whittier, p. 19:3. Emmott, p. 152-154.

State our testimony against war in your own words.

Fifth-day:—1 John 1:7. Whittier, p. 17:7-8. Emmott, p. 154-156.

Why was Penn not afraid to trust the Indians?

Sixth-day:—Prov. 17:17. Whittier, p. 19:last. Emmott, p. 157-159.

Trace the results of Penn's friendship with King James.

Seventh-day:—Gal. 5:22. Whittier, p. 20:2. Emmott, p. 160-162.

What qualities are most prominent in Penn's character?

Other Readings.

Webb, "Penns and Peningtons"; Sharpless, "Quaker Experiment in Government." (\$2.25.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 21, 1914.

We are glad to give the first place in the present issue to Edith Winder's letter, as we were last week to give it to the article of Horace Lippincott.

Our own answer to both, as far as it concerns the editing of the *Intelligencer*, is the *Intelligencer* itself as we bring it out from week to week. We shall be glad to have the word of any of our readers active in the best life and interests of our Society, as these two Friends are as to the attitude they take toward religious life and the expression of it.

It would be beside the mark to attempt to defend the *Intelligencer* from the point of view of these two Friends. It does not meet that view and does not aim to; nor do our Friends generally, if the *Intelligencer* in any considerable degree succeeds in faithfully recording and interpreting the activities and spirit of our meetings.

If the editor and readers of the *Intelligencer* accept the criticism as a valid one, we can only plead guilty and endeavor to mend our ways. If we do not accept it, then we need to make clearer the position we do hold.

We shall hope to hear from our readers, not only for publication, but also for our own admonition and guidance.

Twenty-nine representatives of the leading church denominations were invited by Andrew Carnegie on the 10th to take luncheon with him at his home. After the meal was over he appointed them trustees of the Church Peace Union, to administer the income of \$2,000,000 in 5 per cent. bonds for the promotion of universal peace. His idea of religion is evidently broader than that of the Federation of Churches, for among those named we find two Catholics, a Jew, a Universalist, a Unitarian and a Friend, the last named being Dr. William I. Hull, of Swarthmore College, who was undoubtedly selected because of his recognized place in the world's peace movement.

The giver of the fund, in an address to the

trustees, suggested that it be used in such ways as would appeal to the people in the cause of peace, through arbitration of international disputes. After such arbitration is established and war abolished, as he thinks it will be when Germany, Britain and the United States are ready to act in unity, the trustees, by a two-thirds vote, may decide to use the income to aid the deserving poor, (the poor are still to be with us it seems) or in such other way as in their judgment may be to the best advantage of their fellow-men.

After thirteen years of faithful service the resignation of Deborah Fisher Stubbs as matron of George School has been accepted by the George School Committee. It is generally conceded that this School is one of the vital forces of the Society of Friends to-day, and that its efficiency and present high standing have developed under the fostering care of two consecrated persons, Deborah Fisher Stubbs and the late Joseph S. Walton. The work of each perfectly complemented that of the other, and the future of the School, and the lives of the many pupils, who have come under their care, will feel the influence for many years to come. The place vacated will be hard to fill, and the love of many follow her in her retirement.

In reference to our wondering at an invitation to a card party (with prizes) to raise money for a Lucretia Mott dormitory (in our issue of First month 24th, page 57,) we have received the following from the Dean of the institution referred to:

As a member of the Women's Auxiliary of a certain University referred to in a recent column of the *Friend's Intelligencer*, it seems only fair to write you concerning a misapprehension which must exist in the mind of the person writing the article.

The University referred to is entirely a non-sectarian institution. Its Board of Trustees has upon it six members who are Presbyterian in their religious affiliation; two Baptists, one of whom is the President; three members of the Society of Friends; two Catholics; and three who have no Church affiliation.

The name of Lucretia Mott was selected for the dormitory, not because of her special religious affiliation, but because we believe her to have been a noble, good woman, worthy of the emulation of every young woman.

We believe the spirit of justice and toleration for which your noble Society has always stood, will make you unwilling that any such false statement as was made in the recent article should stand uncorrected.

We are glad to publish this, but we are unable in the light of it to find any false statement in what we had to say.

The Crisis, published monthly in New York by the National Association for the Advancement of the Colored People, contains in every number

brief paragraphs telling of things worth while that individual members of the race have been doing. We quote two from the February number:

"Judith C. Horton, a young colored woman, with five others, succeeded in getting funds to begin a public library in Guthrie, Okla. After the first payment upon the building was made and the library was proving to be a success and of great use to the community, the city took over the library and assumed the debt. This library was established in 1908 and was the first public library in the Southwest."

"Many of the colored people of Richmond, Va., are opposing an exposition to celebrate fifty years of freedom. They want the governor to appropriate the \$25,000 for a sanitarium for colored consumptives or for some other charitable institution."

The Swarthmore College *Phoenix* says: "Apropos of the No-License Campaign and general widespread agitation, permit the *Phoenix* to call attention to the following:

"'Young college men and women, the responsibility is upon you to join your united efforts in this struggle against the liquor traffic. Your generation must solve the problem. I envy you your opportunity.'—Ex-Gov. Hanly, of Indiana, before a State Convention of college students."

The A B C of the Panama Canal controversy, reprinted from *The Congressional Record*, has been issued in handy form for reference or for distribution by the American Association for International Conciliation. (Sub-Station 84, New York City.)

FRIENDS' NEIGHBORHOOD GUILD.

In Tenth month 1913, we sent out letters of appeal stating that the Guild's running expenses during the first year in its new home would be \$4800, and in response have received:

1	subscription of	\$400.00
1	"	192.00
2	"	100.00
3	"	50.00
10	"	25.00
6	"	20.00
4	"	15.00
26	"	10.00
87	"	5.00
2	"	4.00
9	"	3.00

31	"	2.00
41	"	1.00
1	"	.25

224 subscriptions aggregating \$2185.25

An anonymous Friend has given \$5000 in cash, with a stipulation that permits us to use not more than \$1500 in any one year. Therefore we have still to raise \$1100 for this year's running expenses.

In adapting the buildings at Fourth and Green Streets to our settlement work, we found it necessary to make a number of repairs and alterations not foreseen last summer, and consequently must expend \$1500 more than the amount thus far secured for the Repair Fund. We have refrained from making any improvements except such as were essential to the efficiency of the settlement. But in making the improvements imperatively required we have used the best materials and workmanship, have adopted the latest approved fixtures, and have planned the arrangements in accordance with a comprehensive scheme that looks far into the future.

Contributions should be sent to
LESLIE GRISCOM,
Treasurer of Friends' Neighborhood Guild,
4532 Mulberry Street, Philadelphia.

A QUAKER MEETING IN A CATHEDRAL.

The first Quaker Meeting to be held in St. Paul's Cathedral, Boston, occurred on Thursday evening, January 29th, at 8 o'clock. About twenty-five Friends, of three "branches," five clergymen and four lay members of the Episcopal Church sat down in quiet to worship together. There was perhaps a half hour of silence—a living silence in which the hidden oneness of our spirits came clearer to our inner vision. This consciousness was voiced by a Friend who showed that there is a unity of all souls seeking truth and keener consciousness of God, far deeper and more valuable than unity of opinion. After a few more words and another unifying silence we went to our homes feeling that the eternal part of our beings had been actually strengthened.

"There is great stillness in the court of heaven,
Great stillness at the center of our life.
Upon its outer edge the ceaseless strife,
The turbulence
Of making, breaking, bubble-worlds of sense
Proclaims the steadfast working of God's leaven;
Yet deep within its heart a calm there is,
Fountal creative calm, whence comes the whole."
ELEANOR DENSMORE WOOD.

Wellesley College.

SPRING STREET SETTLEMENT.

Spring Street Settlement, for colored people, of which Ellwood Heacock is president, is located at 1223-1225 Spring Street, Philadelphia, two blocks from Race Street Meeting House. Its annual booklet shows that the following work was carried on last year:

Social Hours, certain afternoons for boys and other afternoons for girls, Caroline E. Gaskill, leader.

Mothers' Meetings, Anna M. Titus, leader.

Boys' Club and Boy Scouts, one evening each week, Abel P. Caldwell, leader,

Cobbler Class, one evening each week, James R. Newman, teacher.

Basket-making and Chair-caning, for large boys and girls, one evening a week, Edna Pennington, teacher.

Girls' Club, for games and talks, one evening a week, Ella R. Bicknell, leader.

Sewing Class and Camp Fire Girls, one evening a week, Mabel Ashby, leader.

Sunday School, Ellwood Heacock, Superintendent, Augustus Wood, librarian, and seven teachers.

Entertainments, once a month and also on special occasions.

It is estimated that about 200 of the 600 colored families in the neighborhood have been brought under the influence of the Settlement. The general efforts of the work are to promote better housing and sanitary conditions, better conditions of home life, regular and punctual attendance of pupils at the public schools, employment for those of proper age, proper amusements and recreation.

The Settlement is supported by contributions from persons and organizations in sympathy with its objects. Checks or money should be sent to William J. Clothier, Treasurer, 131 South Fourth Street, Philadelphia. Clothing or articles for the needy may be sent to Anna M. Titus, Headworker, at the Settlement.

FRIENDS IN BALTIMORE.

An unusually important and most encouraging session of Baltimore Monthly Meeting was held on Fourth-day evening, the 4th, in the Park Avenue Meeting House. There was a good attendance and keen interest was taken in all that went on. Henry R. Sharpless and Alice Vedder Farquhar, who had just been appointed for another year, presided as clerks.

The feature of the meeting that was of most significance was the admission of ten new members and the acceptance of certificates of two Friends from other Monthly Meetings. In one case a mother, who had been a Presbyterian, came

in with her four children. Another of the new members came from the Protestant Episcopal Church. She joined with her husband and mother-in-law. Two of the new members reside in York, Pa., and are greatly valued attenders of the meeting there. Since the first of Ninth month last, there have been twenty-seven new members admitted.

Much satisfaction was taken in the annual report of the Monthly Meeting First-day School Committee. This report showed the school at Park Avenue to be in the most flourishing condition in its history. Two new classes had been added this season and the work was being conducted, so far as possible, on a graded basis. The classes ranged from kindergarten to adult Bible class. There was an enrollment of close to 100 pupils, with an attendance of about 75. An appropriation of \$50 was made to this committee.

For the temperance section of the Philanthropic Committee, Jonathan K. Taylor, reported that on the 4th the Maryland Anti-Saloon League presented to the State Legislature, at Annapolis, the proposed constitutional amendment, providing for the prohibition of the liquor traffic in Maryland, for the adoption of which a determined effort will be made.

AT PENNSYLVANIA STATE COLLEGE.

The Friends of Pennsylvania State College, met for the second time, on Fifth-day evening, Second month 12th, at 6.45 p. m., at the home of Charles Maule. There were about twenty present, including Arthur Dewees, of Baltimore. G. J. Wood, of Lancaster County, Pa., opened the meeting by reading the Seventh Chapter of St. Matthew, after which there was a devotional meeting of about thirty minutes, in which our visiting Friend gave us a few of his thoughts, which I think sank deeply into the minds of all present. Following this was a discussion, as to the subjects to be brought up for study during the coming meetings. This was extremely interesting, there being Friends present from both the Hicksite and Orthodox branches. All present thought that these two should be united, and that as long as they are here they will be in our meetings. The subject finally decided upon for the next meeting was, "What are the Friends of the present day striving for?" After an invitation by our friend Arthur Dewees to visit Center Quarterly Meeting at Unionville, on Second month 14th, which a number accepted, the meeting adjourned, to meet Second month 20th, at the same time and place.

H. D. KINSEY.

AN ARBITRATION MEETING IN MEMORY OF ALFRED H. LOVE.

An important meeting in the interests of Peace and Arbitration was held in Race Street Meeting House, Philadelphia, in memory of Alfred H. Love, through whose efforts the Universal Peace Union was founded in 1866, and who was its president from that time until his death.

The floor of the large house was filled. Joel Borton, Executive Secretary of the Peace Union, spoke of Alfred H. Love's untiring devotion to the cause for which their organization was formed. Isaac H. Clothier then welcomed those present to his home meeting, addressing them as "guests of honor, friends of Alfred H. Love, and of the world's peace cause to which he was so faithful." He also welcomed the chairman who was to preside during the evening, whom he had known and admired for a quarter of a century, and presented him in these words:

"You all know him by reputation, for he is known nationally and internationally as a gentleman of rich and varied culture, and of wide scholarly attainments, coupled with long experience and wisdom in the most important and sometimes delicate and difficult field of international diplomacy. Everywhere highly esteemed in governmental and diplomatic circles, he is most favorably known where he is best known, in his own State of Pennsylvania and his own Philadelphia home. I esteem it a privilege to introduce him here, and on behalf of the committee I now present as chairman of this meeting our distinguished fellow citizen, my friend, the Hon. Charlemagne Tower."

The ex-Ambassador to the German nation expressed his entire sympathy with the purpose of the meeting, and his desire that difficulties between nations might all be submitted to arbitration, in cases where diplomacy would not avail. He then introduced Henry W. Wilbur, who spoke briefly of the numerous reform movements in which Alfred H. Love had been active, and closed his remarks by advising all earnest young people to get themselves into the harness of some great cause.

The main address of the evening was given by Senator Theodore E. Burton, of Ohio, president of the American Peace Society, who, by way of introduction, referred to the history of the Friends' Meeting House in which he was speaking, and to the long series of years during which it had been a gathering place where Christianity and every good cause had found helpful advocates.

While admitting that the recent Balkan wars and the present conflict in Mexico are somewhat discouraging to peace workers, he still felt it to be

a cause for congratulation that thus far the United States had not been drawn into the Mexican War. He said concerning this:

"However much I may have differed from President Wilson in some matters, in his policy in Mexico I recognize that he is our President and not merely the head of a political party and I do not wish to criticise his course in foreign affairs, however much I might differ in opinion from him. Certainly the overwhelming sentiment of the country will commend the purpose which he has cherished, namely, to avoid involving the United States in an armed contest with Mexico, and shedding the blood of our citizens, save as a last extremity."

He expressed it as his belief that the arbitration treaties which had existed for five years between the United States and twenty-three other nations, would soon be renewed by the United States Senate, and that the preference given to our coast-wise shipping through the Panama Canal would be removed in the interest of justice.

He said that there have been 77 cases of arbitration between the United States and other nations. In 50 of these the arbiters have decided in favor of the United States, in 12 the matter in dispute has been compromised, and in only 23 has the decision been adverse to the United States. This shows clearly that our country may submit any matter of difference to arbitration, without fear of injustice from the nations of Europe. He felt that the public conscience of the whole civilized world is being aroused, and in addition to the economic pressure against war there will soon be a tremendous moral pressure in favor of the settlement of all international disputes by arbitration.

ELIZA BURR STARR.

Eliza Burr, daughter of William P. and Lydia Moreland Burr, was born near Cincinnati, Ohio, Second month 9th, 1837, and was married to Joseph W., son of Charles and Elizabeth Starr, First month 25th, 1865. They made their home in Richmond, Indiana, until 1880, when they moved to Steele City, Nebraska, and engaged in farming until they went to live with a daughter in Diller, Nebraska, a few years ago. The surviving children are Elizabeth, wife of E. A. Wheatley, Chattanooga, Tenn.; Lydia, wife of J. C. Stucker, Diller, Neb.; John Vernon Starr, Chattanooga, Tenn.; William Burr Starr, who married Elsie Jeffries, of Denver, Colo., and with their five sons and one daughter live at Cisco, Texas; and Robert Frederick Starr, who married Lillie Brandt, and with their two children live at Dillon, Nebraska.

Eliza Starr died First month 20th, 1914, at Cisco, Texas, while on a visit to her son. She was buried at Richmond, Ind., on the forty-ninth anniversary of their wedding. Her husband also died at Cisco, Third month 29th, 1911, and was brought to Richmond for burial. Truly united in life, death separated them only to more firmly unite.

Elias Hicks and Samuel Burr (who was Eliza Starr's grandfather) conducted a school at Jericho, Long Island, and when on a religious visit to the West Elias Hicks held a meeting in her father's dining-room. He also attended a meeting for worship in the barn of her husband's father, Charles Starr, at Richmond, Indiana.

Although widely scattered and not living in the neighborhood of a Friends' Meeting, it is interesting to note that Lydia Stucker has recently become a member of Whitewater Monthly Meeting, and her brother William is considering the same course of action, finding their views in harmony with the principles of Friends and believing that it would be a strength to hold a fellowship in a religious organization, and that there are ways in which they, though isolated, can help to spread a knowledge of the principles of truth, and thus help to uplift humanity.

It is encouraging to feel "that our principles survive" and to have this added evidence that they take root in the lives of the children and grandchildren of those who faithfully labor to maintain them.

F. M. R.

FRANK RUSSELL.

Frank J. Russell passed from this life on Friday, the sixth of February, after enduring with bravery and patience a long and painful illness. He was born and grew up in Union Bridge, Maryland, and later resided in New York, where he pursued his profession of electrical engineering until his health broke down about five years ago. He was an inventor of electrical safety appliances for ships and other electrical devices. The skill and perfection with which he performed all work he touched make his character stand out with an unusual strength to those who knew him well. While in New York, he always took an interest in the educational and religious work of the Society of Friends. At the funeral held at New Windsor, Maryland, Thomas W. Sidwell, of Washington, Edward Clarkson Wilson, of Baltimore, and Will Walter Jackson, of New York, paid beautiful tributes to his life and character. Rev. Dr. Frazier of the Presbyterian Church offered prayer. The burial was in Friends' burying ground of Union Bridge, Maryland. He is the son of the late Thomas Russell and of Mary Rus-

sell of Union Bridge. Besides his mother he is survived by his wife, Josie Myers Russell, his three children, and his sister.

HENRY G. MILLER.

No better comment can be made on the life of Henry G. Miller, lately deceased, than some extracts from a letter written by him in reply to one sent out by the Committee on Isolated Friends of New York Yearly Meeting. A part of this letter was read at his funeral, held at Amawalk Meeting House on the 6th.

"Nothing but conscious spiritual intercourse and understanding can satisfy being. The light of Omnipotence shining in our soul, showeth the way to right living, and is convincingly felt by all students in his service, and our work, based on Love, then becomes altruism.

"At times, we cannot accept another's formula, if we are to work out our own salvation. Here is where Truth must preside if we are to work with God, renewing our strength in self-sustaining Entity. When divine thoughts control man, then he grows in the knowledge of manifest duty. He progresses in Wisdom's way and is strengthened, and our Father calls each of the human family to himself. This alone is authority everywhere.

"Utilizing the Sermon on the Mount availeth much, but the Gospel preached in us, understood and heeded, is far more effective, because God speaks directly to man, drawing his children to himself, beyond the power of letter, creed or outward observances.

"At New York Yearly Meeting, George Summer School, Saratoga Springs, Jericho, or in my own room at Binghampton, there may be choice occasions for spiritual communion. Divine association is the choicest boon we have. This, he alone provideth—the ointment and the salve."

GEORGE SCHOOL.

Among those attending the meeting of the School Committee on the 13th were: Benjamin F. Battin, Sarah H. W. Conrow, Mark Penn Cooper, Hugh B. Eastburn, Abigail Jackson, Robert Kenderdine, Lucy B. Lewis, George C. Maule, Lucy A. H. Tyler, Alice M. Atkinson, Evan T. Worthington and William P. Bancroft.

The thermometer registered zero on Fifth-day morning the 12th, and 2 degrees below zero on the 13th. Skating on the Neshaminy was enjoyed for the first time this winter on the afternoon of the 13th. Tobogganing has been attracting the attention of the students since Seventh-day.

The Agora Society won in the debate with the Lincoln Debating Club on Sixth-day evening the

13th. The Agora team composed of Louisa Strode, Helen Buzby and Dorothy Young upheld the affirmative side of the question, resolved: that the United States Government should buy and control the railroads. The negative speakers were: Richard Wilson, Rulon Dare and John Bowman. The judges were: Miss Victory, Mr. Nutt and Mr. Briggs.

At the Camera Club Meeting on the 13th, Mr. Pancoast was appointed to instruct a group in the process of "Enlarging," Mr. Cook in "Lantern Slide Making," Harry Shellenberger in "Developing."

The basketball team lost to Swarthmore Preparatory School, at Swarthmore, on the 14th, by a 34-22 score. Our team consisted of: Norman Penrose, Robert Carr, Harry Middleton, James Pine and Walter Carr with Herbert Lukens and Levi Ballinger, substitutes.

Hon. William H. Berry, addressed the students and a few outsiders on Seventh-day evening on "American Citizenship." He regretted the fact that we had so few altruistic citizens and in concluding urged the boys to take an active part in the government of their State and Nation, as the fault really lies more with those who are inactive and disinterested in the government activities than with the political bosses.

An article of great interest appeared in the February issue of *The Ides*. It is an account of "The New York George School Men's Luncheon," held on January 31st. Sixteen former students attended and they decided to have such meetings three times yearly.

The annual Senior Recital will be held on the evening of the 21st.

The first and second basketball teams will meet Central High's two teams on the afternoon of the 21st.

FRIENDS' ASSOCIATION NOTES.

Philadelphia Young Friends' Association held its regular meeting in the Association Auditorium on Second month 11th. Thirteen new members were welcomed. Gertrude Roberts, as the Guardian of a local group of Camp Fire Girls, gave a vivid account of the splendid work being done among girls throughout the entire nation. She told of their aim to develop physically, mentally and morally, and some of the means by which these ends were attained. One of her Camp Fire Girls in costume completed the picture. The second part of the programme told of the No-License Campaign in Delaware County. Ralph J. Baker and Walter Rhoades White, two attorneys, who were leaders in the fight, told of the tremendous obstacles to be overcome. Mr. Baker gave a graphic account of the political opposition and

legal technicalities which must be fought inch by inch before we can hope to do away with this evil of our nation.

ESTELLA J. BRINTON, Sec'y

At Byberry, Philadelphia, Pa., the Second month meeting was devoted to the consideration of topics with a view of promoting interest in and the upbuilding of our Friends' meetings for worship and discipline,—the session being opened by scripture reading by Elizabeth Richardson.

While the meeting was not large it proved to be one very prolific of ideas and of expression, a number taking part whose voices ordinarily are not heard.

The opinion seemed unanimous that the Association had been a help to the Meeting indirectly, if not directly, the members being much benefitted personally, they in turn helping the Meeting. The development of the members was declared to be the main object of the Association, and the tendency toward entertainment in the sessions was deplored.

Suggestions were made that future programs deal with more of early Friends and history.

The liveliest interest was shown concerning the Monthly Meeting, and many suggestions advanced regarding methods of procedure. Among those most earnest in discussion were John Wood, Jr., Elizabeth Richardson, Sarah W. Knight, Elizabeth P. Bonner, Charles Randall, Arabella Carter and James Bonner, Jr.

A. C.

A MOTHER'S OPPORTUNITY.

A pretty Quaker maiden sat and sewed her seam securely,
The sunbeams played about the room and touched her curls demurely.

The restful silence of the place was broken by the drumming

Of pretty foot upon the floor, while rosy lips were humming
A festive tune, that with the place and room seemed out of keeping;

The house cat on the hearth rug stirred—disturbed her peaceful sleeping.

The mother's glance of mild reproof—although no word was spoken

Restored the quietness of the room thus so profanely broken;

The gay tune died upon the lips of this light hearted maiden,

While earnest eyes and gentle brow with deeper thought grew laden.

"Dear Mother," then the daughter spoke, "Why do Friends disapprove

Of all the festive giddy things that young folks seem to love?

Why is it wrong to sing and dance, to care for balls and acting?

Why do the Quakers seem to stern, so straight-laced and exacting?"

With careful prayer the mother then sought wisdom that would give

Her words aright, the principles the true Friend tries to live.

She told how Christ with simple truth the souls of men is winning,
 By weeding out the grosser things—those things that lead to sinning.
 She told how many in His name a sacrifice is living;
 Forgetting selfish motives in the joy of honest giving.
 She told how many noble lives have consecrated labor
 And raised a purer standard for a brother or a neighbor.
 Friends do not ask their young to do without life's simple pleasures
 It is a right that youth and health hold as its greatest treasure,
 But they do ask that earnest thought to sacred things be given
 And all those higher hopes of life that come with honest living.
 Children I know like little lambs must skip and play and run—
 (Thee knows Jean Ingelow hath said They are only "one times one")
 While God in every child has placed a latent mind and power,
 And talent greater than the lambs with Heaven as his dower.
 He does not ask that all shall bear the cross that Christ has borne,
 (Though many martyrs in our time the crown of thorns have worn—)

But he does want that each should use the talent he is given,
 To help his neighbor, as himself, a nigher step to Heaven.
 I fear George Fox may seem severe to youthful minds unheeded—
 We must not judge for in his day we know reform was needed.
 Perhaps some things he deemed was best we may in time let perish,
 But purity, modesty and worth are virtues all should cherish.
 A rosebush pruned and curbed and shaped becomes a thing of pleasure,
 But when it grows a saggy mass its beauty none can treasure.
 And so with youthful minds and hearts we feel it is our duty
 To train and prune, that like a tree they may increase in beauty.
 We want our children as they grow to manhood's stature reaching,
 Take up life's work with honest heart a credit to our teaching.
 For as I go into the world and see what some call fun
 I feel so many never grow beyond the "one times one."

MARY R. BROWN.

Read at a meeting of the Young Friends' Association, Mickleton, N. J.

BIRTHS.

ATKINSON.—In Ambler, Pennsylvania, Second month 8th, to Thomas and Naomi Williams Atkinson, a daughter, named Jean.

LIPPINCOTT.—To J. Howard Lippincott and Rebecca Elizabeth (Bunting) Lippincott, of Moorestown, N. J., Twelfth month 8th, 1913, a son, named Edwin Howard Lippincott.

ROBERTS.—At Brookwood, Wallingford, Pa., First month 22nd, to Dr. Walter and Lydia W. Roberts, a son, whose name is Gilbert Walter Roberts.

GRISCOM.—To George E. and Mary Thompson Griscom, of George School, Pa., Second month 4th, 1914, a daughter, who is named Elizabeth Thompson.

DEATHS.

BARTRAM.—In Lansdowne, Pa., Second month 14th, Sarah B., wife of Nathan D. Bartram, in her 64th year. She was the first clerk of Lansdowne Monthly Meeting, after its organization, and has been an Elder for several years.

GRAVES.—At Blue Ball, Md., First month 24th, Selina D. Graves, in her 76th year. Funeral at the home of her son-in-law, John E. Reynolds.

HEALD.—In Kennett Square, Pa., First month 21st, Sarah Y., widow of Joseph Heald, aged 74 years.

PASSMORE.—At the home of her daughter, Ida Morris, near Spokane, Wash., First month 19th, Hannah

Passmore, aged 85 years. She was born in Pennsylvania, but spent her latter years in Washington, living with some of her children, to whom her death came as a shock, as she was stricken with paralysis when in usual health and only lived two days. She had a mild and gentle spirit, was a loving mother and esteemed by all who knew her. She was a life-long member of Friends, and an interested reader of the *Intelligencer* in her western home.

RUSSELL.—At his home in New Windsor, Carroll County, Md., Second month 6th, Frank J. Russell, aged 44 years. For the past 17 years he was a member of New York Monthly Meeting, having, in earlier life, been a member of Pipe Creek Monthly Meeting, Union Bridge, Md, where interment took place on the 8th.

WOOD.—In Avondale, Pa., Third-day, First month 27th, Benjamin L. Wood, aged 79 years.

MARRIAGES.

COCKS-SMITH.—In the notice of the marriage of William W. Cocks, of Rochester Junction, N. Y., in this column in the issue of Second month 7th, the middle letter of his name was wrongly given.

NOTES AND ANNOUNCEMENTS.

A personal letter from a Friend in Pasadena says: "Thee cannot imagine what a delight it is to have Matilda Whitson and Mary with us this win-

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FOREIGN FLITTINGS

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ter. Besides them we have Mrs. James Clarkson (Emma Worrell's sister) and Abbie Speakman, of Wilmington, Del.; Elizabeth Stabler and Mrs. Taylor, of Sandy Spring, Md.; Elizabeth Stapler, of Newtown, Pa., and Matilda Garrigues. We hope that these two will remain with us permanently. Margaret Eastburn is here, too, but she will return to Buck Hill in the Spring."

Isaiah and Catharine Lightner, of Monroe, Neb., are again spending the winter at Eureka Springs, Ark. The former writes to a personal friend: "We are now stopping at Dr. Allen's Sanitarium, not that we are sick, but we find it a nice place for us. If any of our friends would like to come to a health resort we should be glad to give them any information about this. Dr. Allen was raised a Friend and has not forgotten his birthright membership, and we have been holding our little Meetings here since we came, the same as we did last year."

Mary H. Whitson writes from Pasadena, Cal., Second month 9th: "Mother and I spent last week with Levi S. Taylor and wife on their orange and lemon ranch 25 miles east of here. He was formerly a teacher in Friends' Central School, Philadelphia. Sarah Gardner Magill attended Orange Grove Meeting last First-day. She is staying at Redlands, but expects to come here early in March to remain some time."

Pittsburgh Friends had another good meeting on the 15th. Fifteen were present, a good turnout considering the weather and the distance most of the number had to go. James Thorburn had a message for us.

S. P. S. E.

For the benefit of the Sectional Committee and the Neighborhood Guild, Lady Gregory's Irish Play "Spreading the News," will be given on Seventh-day, Second month 28th, at 8 p. m., in The Philadelphia Young Friends' Association Auditorium, 15th and Cherry Streets, Philadelphia. Admission 50 cents. Tickets may be obtained from the Y. F. A. office and members of the Sectional and Executive Committees.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster



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Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

Zero Weather and Coal

John C. Hancock & Co. (see last page of cover), who began advertising with us last year, have sent us a renewal order saying: "We are sorry to note we can trace no orders to this advertisement. We, however, enjoy reading the paper, and think probably the second year's advertisement may prove beneficial." If your fuel supply is running low they will gladly supply you with coal or wood of excellent quality, and when you send your order be sure to mention "Friends' Intelligencer."

By a singular coincidence another renewal is Edwin A. Jackson and Brother (same page). A Friend in California tells us that one of her neighbors, who is from the East, has a "Jackson Ventilating Grate" in the living room, and that she greatly enjoys watching the wood fire in it. Send for a catalogue and see if you do not want a grate of this kind.

A Nonogenarian Reader

One of our subscribers writes concerning Samuel Dickinson, of Cleveland, N. Y.: "He is in his 92nd year and, though tottery, his mind is bright and clear; he never misses reading the 'Intelligencer' 'clear through' every week of his life. And if Whittier could hear him recite his beautiful poem, 'Eternal Goodness,' he surely would be glad he wrote it."

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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

CHICAGO, ILL.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a.m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

SECOND MO. 20TH (6TH-DAY.)

—West Philadelphia, First-day School Entertainment, 7.30 p. m., Thirty-fifth and Lancaster Avenue.

—At Pennsylvania State College, meeting of Friends. Subject, "What are the Friends of To-day Striving For?" At the home of Charles Maule, 6.45 p. m.

—At Langhorne, Pa., Young Friends' Association, at Meeting House, Rev. A. Pohlman on the Lutheran faith.

SECOND MO. 21ST (7TH-DAY.)

—Short Creek Quarterly Meeting, at Emerson, Ohio.

—Pelham Half Yearly Meeting, Coldstream, Ontario.

—At Byberry, Philadelphia, Rural Progress Club, Mrs. J. Clarence Lee, of Philadelphia, in Byberry Hall, 7.30 p. m.

SECOND MO. 22D (1ST-DAY.)

—Young People's Meeting, Y. F. A. Building, Fifteenth and Cherry Streets, Philadelphia, 8 p. m.

—At Race Street, Philadelphia, After-meeting Conference, Jane P. Rushmore, 11.45 a. m. Meeting at 10.30.

SECOND MO. 23RD (5TH-DAY.)

—Warrington Quarterly Meeting, Menallen, Pa.

SECOND MO. 26 (5TH-DAY.)

—Bucks Quarterly Meeting Wrightstown, Pa.

SECOND MO. 27TH (6TH-DAY.)

—West Philadelphia, Social Evening, 8 p. m. Francis H. Green, of West Chester, Pa. Subject, "The Nature and Worth of Wit and Humor."

SECOND MO. 28TH (7TH-DAY.)

—Blue River Quarterly Meeting, in Chicago, Ill.

—Nottingham Quarterly Meeting, Oxford, Pa.

—For the benefit of the Sectional Committee Y. F. A. and the Neighborhood Guild, Lady Gregory's "Spreading the News." Auditorium, 140 N. 15th Street, Philadelphia.

THIRD MO. 1ST (1ST-DAY.)

—Circular Meeting care of Concord Quarterly Meeting at Chester, Pa., at 3 p. m.

—At Frankford (Unity and Waln Street), Philadelphia, Visiting Committee Quarterly Meeting, 10.30 a. m.

—At Fairhill, Philadelphia (Germantown Avenue and Cambria St.), Visiting Committee Quarterly Meeting, 2.30 p. m.

THE ERRING ONE.

Speak gently to the erring!

Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came
And sadly thus they fell.

Speak gently to the erring!

Oh, do not thou forget,
However darkly stained by sin,
He is thy brother yet;
Heir of the selfsame heritage,
Child of the selfsame God,
He has but stumbled in the path
Thou hast in weakness trod.

BOOK NOTES.

—Richard Le Gallienne's poetry grows in charm with each new book he puts forth. Delicacy and fine vision are his gifts, and his new book "The Lonely Dancer and Other Poems" contains beautiful work. To a bird at dawn he writes,—

"I thing you must be more than bird,
A little creature of soft wings,
Not yours this deep and thrilling word

Some morning planet 'tis that sings;
Surely from no small feathered throat
Wells that august, eternal note."
(New York: John Lane Company.)

—"From the Angle of Seventeen" is a humorous book by Eden Phillpotts,—the diary or personal narrative, by an innocuous London youth, of his experiences in leaving school and taking up a clerkship in an insurance office. His naive reflections, immature judgments, and innocent self-sufficiency, are true to life; and for an author of middle-age to imagine back into undeveloped young manhood, is a real literary feat. (Boston: Little, Brown & Co.)

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Professor James Moffatt, of Mansfield College, Oxford University, offers "The New Testament, a new translation." It will prove valuable for teachers and students not readers of Greek, who desire an exact translation for purposes of comparison with the more standard and literary versions. The translator explains that some of the original words having no exact English equivalent, he has retained the Greek,—hoping thus to introduce words that shall gradually be accepted into our thought as closer to the original than those now used. Thus, he retains "Logos" at times for the misleading "Word"; and John I, 1, becomes

"The Logos existed in the very beginning,

the Logos was with God,
the Logos was divine."

What fresh light this book may throw on our Bible-study may be readily seen. In his aim at retaining the spirit of the scriptures the translator quotes De Quincy, "The great ideas of the Bible protect themselves. The heavenly truths, by their own imperishableness, defeat the mortality of languages with which for a moment they are associated." (New York: George H. Doran Company; price \$1.50)

In her several volumes of poems and little dramas, Josephine Preston Peabody (now Mrs. Lionel Marks) has always shown herself an idealist, picturing the victory of goodness and nobility. Her new play, "The Wolf of Gubbio," in her usual uplifting vein, is a poetical treatment of that charming legend wherein Saint Francis of Assisi tamed the fierce forest wolf and made him one of the "little brothers." (Houghton Mifflin Company.)

The "Home University Library," compact books containing fresh treatment of great themes of science, history and literature by leading writers, has now reached its 77th volume. Two of the latest books are "Shelly, Godwin, and their Circle" by H. N. Brailsford, and "Euripides and his Age" by Professor Gilbert Murray. In this valuable low-priced series the general reader and the student as well may enjoy full and up-to-date treatises written in a vital and eminently readable style. (50 cents per volume. New York: Henry Holt & Co.)

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churches and the like. How full of humanity is the contemplation of the ancestral interests and legendary associations that cluster round these antique centres of a community's or a single family's life! In the city of Oxford, England, these studies flourish, and local scholars are issuing books that enrich our knowledge of many an old home and many a village shrine. Among such books are F. J. Cole's "Church of St. Mary at Cholsey, Berkshire," F. M. Stenton's "Early History of the Abbey of Abingdon," and Warde Fowler's "Kingham, Old and New" (all from the choice press of Blackwell, the scholarly Oxford publisher).

—Alice Brown's new story "Robin Hood's Barn," like all this author's tales, is narrated with careful art and delicate characterization; and it has a rather quaint flavor as of a generation or so earlier than to-day. (New York: Macmillan Company.)

—Stewart Edward White writes a story of the romantic days of the '49ers, entitled "Gold." The picturesque episodes that happened when men of every business and walk of life rushed to far-off California, is told vividly. (New York: Doubleday, Page & Co.)

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line, No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Pioneers (verse)	129
The Separation in the Society of Friends, 1827	129
Things Which Have Revolved Around the Hitching Post	132
Divorce and Social Welfare	133
A Review of Holder's Book	135
Daily Readings in the History and Message of Quakerism	135
Editorial	
A New Hope	136
"We All Crave the Divine Touch"	137
"To All Friends of the Intelligencer"	137
Week-end Conference at Penn Hill	138
With Friends of Wilmington	138
The No-License Campaign	189
Lewis Lincoln Eavenson	139
Samuel Bowne Haines	140
George School	140
Friends' Association Notes	140
Two Plays for the Benefit of the Young Friends Association Work	141
Births	141
Deaths	141
Notes and Announcements	142
Calendar	143

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Established 1844.
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PHILADELPHIA, SECOND MONTH 28, 1914.

{ Volume LXXI.
Number 9.

Professor McGiffert in a recent lecture said, let us not take for our motto the cry of some "Back to Jesus" but rather that motto having the spirit of a prophet and pregnant with richness of meaning, "Forward with Christ."

PIONEERS.

All must be pioneers who would be free!
Trails of old thoughts but backward lead the soul;
Follow them not but forward turn thy face!
Grasp axe in hand; enter the forest dim.
Is brushwood thick? Make for thyself a path.
Dost fear the thorns? He heedless grows and slack
Who treads the well-worn ways. Do muscles ache?
Better an ache than atrophy. Reward?
The stars shall smile to thee through parting boughs,
Birds sing for thee. Thou'lt hear the low-toned hum
Of lesser life. The aromatic pine
And pungent herb shall blend their scents for thee.
Then be a pioneer! Think the new thought!
Weigh it awhile, and act with courage firm,
All must be pioneers who would be free.

ANNIE MARGARET PIKE.

THE SEPARATION IN THE SOCIETY OF FRIENDS, 1827.

The following is the conclusion reached by the group of young Friends, six of each branch, who have been studying the Separation of 1827 for the past year, meeting alternately at Twelfth Street and at Fifteenth and Race Streets, with a meeting at Westtown and at West Grove, Pennsylvania.

Every source of information was drawn upon, printed, manuscript, and traditional, probably more in the aggregate than ever before collected, and the group felt drawn closely together as they frankly studied the facts without prejudice and with a feeling of fellowship and proper perspective. While the summary was written by one member, each was drawn upon, and it is united with by the group who feel that the way is now open for its publication as the result of their discussions:

Our study of the Separation of 1827 has shown that doctrine was not, as some of us had supposed, the only ground of division, and at least in the minds of one party it was not the chief cause of division. The Orthodox certainly laid much stress upon doctrine, but the Hicksite objection was neither to the doctrine of the Orthodox, nor to

their stress upon doctrine, but to the authority that a few Friends of the Orthodox party, chiefly a few Philadelphia families, exercised in Yearly Meeting affairs without recognizing or considering the wishes of other Friends, even when these others were a majority. Thus, as usually happens in disputes, the disputants could never come both to the same point at issue, for what each side emphasized the other ignored. To the Orthodox it appeared to be a battle for the Truth; and in support of the sound doctrine, all means are fair and the heretic deserves no hearing. For Truth's sake also the Orthodox must expect persecution and abuse. But to the Hicksites the contest seemed against tyranny in church government, and in behalf freedom of belief another chapter in that glorious series of wars for liberty from the Exodus from Egypt down to the American revolution. Like the first Protestants or first Quakers they felt themselves martyrs for the cause of religious liberty. So charges of tyranny on one side and charges of heresy on the other fell on deaf ears. Without conceit we can say that only in our time is it becoming possible for us to weigh *both* questions on *both* sides.

With regard to doctrine both parties held, and justly held, that their views went back to early Friends. For the early Friends were not always logical or consistent in theology—they spoke in the current fashion of their day, accepting the bulk of seventeenth century Protestantism with its Calvinistic theology, with its own special interpretation of the birth, death and nature of Jesus. At the same time on the basis of their own experience they emphasized the direct individual guidance of the Inner Light and the spiritual meaning of the articles of dogma.

The inherent contradiction between these two elements in early Quakerism became plain only when different parties emphasized them in their extreme form. There were general movements in America in the early nineteenth century that influenced Friends—but chiefly indirectly—to make such emphasis. On the Orthodox side was the Evangelical movement, on the liberal side was the Unitarian movement. But that the doctrinal issue became prominent at all among Friends was due to the bold and fearless thinking and speaking of one man—Elias Hicks. He was a popular, eloquent and beloved minister, but few, if any, of his followers shared his interest or penetration into doc-

trinal questions. It must be remembered that the Hicksites never officially espoused his teaching, nor indeed did they accept any definite doctrinal position. They merely demanded liberty of belief. The Orthodox dogma was crystallized to meet this freedom and particularly against the personal teaching of Elias Hicks.

To give in detail the teachings of Hicks on disputed points and the Orthodox objection to them would be a long task. The theology of both sides was cast in terms of ancient dogma and metaphysics which are not easily understood in our generation. The controversy was chiefly on Christology—the nature of Christ, his relation to God, and the meaning of his death,—or to use the technical terms, the Divinity of Christ, the Trinity and the Atonement. The Trinity Hicks flatly denied as a bit of polytheism, but the other two points he rather spiritualized. If I recall correctly, he accepted Christ's divinity (perhaps with his own definition of the term), not always rejecting even the Virgin birth. His objection to the Orthodox view of the Atonement was that it emphasized the material side of Christ's death, and not its moral meaning. That God should give his son to be a sacrifice on the cross he considered "a wicked and absurd doctrine. Nothing can atone for sin but the death of the sinful nature in us." It cannot be done by proxy. I pass over Hicks' unorthodox views on the Fall of Man, Original Sin, a Personal Devil, the verbal inspiration and inerrancy of Scripture.

The effect of this dispute and of the separation that followed was to drive each branch to enforce its side of the matter with greater vigor. All Friends were aroused from a state of lethargy to one of partisanship. Great stress was put by the Orthodox on disputed points, while the Hicksites were more insistent on liberty of belief. The Orthodox have frequently sought to enforce what is practically a credal test. They have been very positive on doctrine. They have accepted by hypothesis the truth of trinitarianism—as an axiom unstudied or untested. To the most ignorant of them the very word unitarian is a watchword for all irreligion. In the Hicksite preaching Christ became less and less prominent even as a matter of dispute or negation. The Inner Light, however, largely took his place. But the weakness of a sect that is historically based largely on negation has somewhat shown itself in the vagueness and lack of power in the Hicksite doctrinal position.

This is the situation to-day among the older and more conservative members of both meetings. To them the gulf seems just as wide as ever, and any reconciliation would seem to be only a relapse from the truth for which the fathers respectively

stood. But among younger Friends appear signs of rapprochement. For one thing we have all been trained in a different kind of philosophy, so that the old disputes are not exactly arbitrated, they are simply no longer disputes. Take for example the Divinity of Christ. When men's philosophy divided the universe into two watertight compartments, one labeled divine, the other human, Christ had to be classed in one of those two divisions. Only two views were possible; either he was divine or he was human. To-day we cannot even ask the question, for life is one, both divine and human in unity, and no estranging dualism. The "middle wall of partition" has been broken down.

Another bond drawing us together is the modern study of the Bible, especially the Gospels. For we are trying now to discover what Jesus actually was, not to classify him by metaphysical formulæ. As a historical person he is becoming much the same for all of us. A third bond uniting us is our share in the modern social spirit—not that this either is directly settling theological differences, but it is turning our attention to other things. We are seeking *first* the Kingdom of God, and as we share in this fellowship of service we are together growing in the "life and power, which," as Fox said, "takes away the occasion of all wars," even wars of doctrine. It may be added that, as is natural, the greater willingness to love and unity is found on the Hicksite side. Resentment on matters of faith is more lasting than resentment for political oppression. But even the Orthodox are beginning to see that difference of belief does not necessitate absolute severance of friendship and fellowship. One can safely associate with those of other religious beliefs. Such association tends only to strengthen what is true in our own faith and to purge us from the false.

And yet, in so far as either branch can be tested theologically, even some of the younger members still hold a good deal by our inherited position. Uniformity of belief is not to be found on either side of the fence. Probably neither branch has done much constructive theological thinking. In fact, one of the inherited features of Hicksite Quakerism is a deliberate indifference to uniformity of belief. As the *Intelligencer* says: "Our attitude has been one that in no way tended to uniformity of belief, and as a matter of fact we have had wide divergence of belief. We have hardly a meeting that has not had at times, at least, among its most active and influential members, those of varying shades of belief, all the way from literal interpretation of Scripture to Unitarian, agnostic and even atheistic doctrine." Most Hicksites have little interest in theology.

Over against this liberty of belief the younger

Orthodox Friends claim, partly from conviction and partly from inherited bias, that doctrine *does* make a difference. Salvation may not depend on orthodoxy, but if God is a reality there must be right views and wrong views about him, and it is better to have a right view than a wrong one. And the right view is to be preferred not simply because it is right, but because it is of more value. The test of doctrine is not merely orthodoxy, but its value for spiritual life.

It is this pragmatic test which justifies to the Orthodox their stress on the person of Jesus. The meaning of his life may be expressed in many ways and hinted by many figures of speech. Any one statement of it is imperfect and may become a vicious dogma. And yet Jesus remains "the way, the truth and the life" for all sorts and conditions of men. He is the example of manhood and virtue, the revealer of God, the source of perennial spiritual force. He is the cornerstone of the Christian church, and let the Hicksite remember that no church that slights his due importance deserves the Christian name. The Green Street Address—that "Declaration of Independence" of the founders of Hicksite Quakerism—closes with these words of Paul's: "Other foundation can no man lay than that is laid, even Christ Jesus." Yes, we all agree that Christianity is founded on Christ; but—and here let the Orthodox take care—it is Christ that is the foundation, and not merely some doctrine about Christ.

We have had some interesting discussion about the terms we use for Christian experience. The Hicksites use Communion with God and the Inner Light. The Orthodox speak rather of the Presence of Christ or Friendship with Jesus,—terms as unmeaning as a foreign language to those who are not used to them. It is doubtful whether any of us who use these terms or others like them (*e. g.*, the Holy Spirit) have too clear an idea of their meaning. They are convenient and conventional labels for experiences which we trust are more real than their names. We are optimistic enough to think that the difference between us is largely a difference of terms and that at bottom we agree. The experience is alone important—the terms make no difference. This is very nice if true. But at least one of us regularly objects at just this stage in the argument. Even difference of terms *is* important. Not only do terms cause endless disputes and misunderstandings, but in the case of religious experience terms are not mere gum-labels, psychology shows that religious terms largely affect and direct experience itself. Hear the oft-repeated argument of this pugnacious Orthodox. He says to his Hicksite friends:

"You talk about the Inner Light, we speak of

the Christ within. You say we mean the same thing, perhaps we do, but I much prefer our term. Yours is a term from physics, ours from biology, yours is cold and impersonal, ours is warm and personal. Your term has no full moral or spiritual connotations, ours at once recalls the matchless life and teachings of Jesus of Nazareth. Your term is mechanical and unreal, ours warms the imagination and satisfies the social instinct. Do you really imagine some kind of a light shining unto you from God? Of course, we may all of us mistake our guide, but does not your belief often lead you 'to follow wandering fires'? We grant that your term, the Inner Light, is generally considered the distinctive thing about Friends theologically, but is it well chosen? Will it appeal to non-Friends or non-Christians as much as the personality of Jesus? Is not God ultimately personality anyhow? Will not your Light obscure rather than enlighten? As Jesus said: 'Take heed therefore that the light that is in thee be not darkness,' or 'if the light that is in thee be darkness how great is that darkness!'"

But even the Orthodox realize that some well founded objections may be made to their emphasis on Jesus. For, after all, their difference from the Hicksites resolves itself into a greater emphasis on Jesus. Not only by such emphasis do they minimize apparently the revered Quaker tenet or Inner Light, but they are in danger of more serious offences. There can be no doubt that in the past the emphasis on Jesus has been poorly expressed, his greatness has been narrowed dogmatically and often very unreally conceived and taught, so as to obscure the real force of his influence, to "bury the flame under ashes." And even granting that Jesus is the supreme revelation of God's personality, is God only personality? Does he not reveal himself in many ways. Some find him through the law and beauty of nature, some through the progress and purpose manifested in human history. The mystic seeks to reach God directly in his own soul. Undue emphasis on Christ may close these pathways to God. It may even seem to obscure God himself. Jesus the interpreter may overshadow God and even take God's place as the object of prayer. Evangelical teaching is liable to result in this. Thus the Orthodox are removing God by introducing Christ as a mediator, and are only one step better than the Roman Catholics who introduce the Virgin and the Saints as well. And if the Orthodox complain that the Hicksite preaching deliberately leaves out Christ, the Hicksite may retort that evangelical doctrine deals too little with God.

What place shall theology take in our undivided Quakerism of the future? Shall we ignore it as

some of us have done in the past, or shall we follow those who have made it central in religion? Probably all of us will agree that religion is a life, not a creed. But does that mean there is no place or use for theology?

Personally I believe some theology is very necessary, not as a definite creed for all, nor as a standard statement of faith—but as a help for spiritual life. Let us always remember that doctrine is always a means, not an end—theology made for man, not man for theology. Its function is the intellectual interpretation of religious experience. Possibly we can have the experience without the interpretation, but only in terms of thought can it be correlated with the rest of our life, and—what is more important—only in terms of thought can it be explained directly to others. "Theology cannot," as Lyman says, "furnish ready made answers to the enigmas of life. At best it can only put men on the road to discovery. It may introduce them to the laboratories of the spirit to make their own experiments. It must not assume to dictate how the experiments should turn out."

The theological task of Quakerism is that of the whole Christian church—the reinterpretation of experience in terms that have life and meaning. We must not resurrect merely dry bones. We must see that they have life and blood. The meaning of Christianity may not be all expressed in any creed—whether ancient or modern. It must be lived as Christ lived it; but it will greatly help us so to live if we think out the purpose of life in terms of reason, if we give intellectual content to our emotional impulse, and back up our moral resolves with consecrated reason and overwhelming common sense. Many lives may be followed in such a task, probably many should be followed; for men's needs, vary with their temperament, and we must be all things to all men to try to save some. I don't know what will be distinctively Quaker in our message. It is hard to see how anything that will be narrow enough to be called Quaker, will be broad enough to be worthy of this task of all Christendom. Our Quakerism will be rather our take-off than our goal. We shall use what we have inherited for furthering a common cause. But if we are to run a good race we must keep our eyes looking forward, not back. I think our Quaker take-off gives us considerable advantage. We are perhaps less handicapped than some denominations. We are less tied to the past. We are largely free of creeds and forms, those besetting weights. What we need is more knowledge of the ways of God in our lives, of the hearts (not merely the bodily environment) of our fellow-men, and in addition to all this some real thinking.

THINGS WHICH HAVE REVOLVED AROUND THE HITCHING POST.

Having been country born and farmer bred may partly qualify the writer to take a hand in the "hitching-post" controversy which has lately been stirring the Quaker nerve centers. First, as to the purpose of hitching posts. In our boyhood days just opposite our door-yard gate was one of those utilitarian invitations to hitch up and stay a while. The post was there to keep prancing nags and farmers' steed, from getting away. Manifestly the function of a hitching post is to hold things fast. No fads have thus been held to our Society in the best knowledge of the deponent. If they had they would have become static, and a static fad is simply no fad at all. Besides, if the fads had been hitched to our post, the faddists would have remained, but they have not, as may appear later on.

We beg to submit that in this discussion hitching posts may have been confounded with recruiting offices; which, by the way, is a pardonable error of judgment, which may be forgiven without the asking.

While we do not feel sure that we know all the fads by name or on sight; generally speaking fads are new ideas and theories, wise, foolish, and otherwise. In short the various "isms" which have come rumbling down the grooves of change or prancing down the highway of progress, are called fads. We do not name them one by one for fear we might leave a lot out, and thereby hurt the feelings of those that might be omitted. In our time a merciful man cannot consistently be cruel even to the fads he does not like. Such conduct would be sadly out of place in this writing, for its object is not to invoke tears.

Almost anybody can make a list of the fads of the last half century or more, by simply jogging the memory. Whatever their name or how many their number, we feel sure that the Society of Friends has been a profitable recruiting office for all of them. Even this is said gently, for it is a compliment to the Society's open-mindedness, and the willingness of its members to take in and be taken in. Any Friend by simply making ordinary observations will be able to find evidence of this statement. If this is not sufficient, let him go to certain churches, the meetings of religious, ethical and cultural societies, and of new movements without number, and he will find men and women with good Quaker blood in their veins, in all of the responsible places, from passing the collection baskets to those of high authority. These ex-Friends are pronounced the cream of the flock by teachers, preachers and leaders. This is not said in levity, but in love, and with a pride second only

to what we would have felt if we had only possessed a hitching post to which these Friends could have tied themselves, or had been wise enough to enliven and enlist their continuous interest.

Turning our back on the hitching-post phrase, we crave space to consider some of the side issues which have characterized the controversy. It is possible that some interests and issues have been taken literally and seriously to the point of spiritual nervousness.

In the first place, two types of advocates appear in the hearing. There is an assumption that the open mind on the part of Friends demands that the advocates of fads and new ideas shall be encouraged to open their mouths in their behalf in any or all of our meetings. This is supposed to comport with our theory of the liberty of preaching. But the theory if thus literally applied, would give equal encouragement and warrant to those who might feel moved to deliver a message regarding old ideas, and what the proudly progressive would consider wickedly reactionary. With liberty thus divergently liberal, the real demand, if order is to obtain in our meetings, is for a genuine baptism of the spirit, fortified by the gift of common sense, and gentle mutual forbearance which shall produce a spiritual unity that is much more vital and friendly than mere forced and formal toleration.

Again, while professing a religion of the spirit, are we not after all asking for a religion of authority under a new guise? We sometimes want a man or woman of light and leading upon whom we can lean, and whose followers we may become. We want psalm or song or sermon which shall solemnize and subdue. Yet valuable as all these are as outward evidences and incentives, their only real function is to call and direct to the inward Divine teacher within the soul. In short, the Friendly system does not provide for last words, driven home with authority, but loving and telling words, rich in hope and vital in helpfulness, because they meet the witness in the heart.

It is possible to get hazy about spiritual things, and confound the outward shadow with the inner substance. The real things of the spirit are the things of consciousness and experience, and not of phrase making or phrase uttering. We miss things spiritual, not because we do not possess them, but because of lack of consciousness. We miss the Divine touch not because we do not have it, but because we insist upon an objective divinity. We talk about coming into the presence of God, when we are always *in* the presence. We miss the within, because we look for the coming from without.

Lastly we limit the divine message and movings by confining it to certain literature and special vehicles. The God consciousness, the trend of the spiritual life, are to be found everywhere. Medieval myth stories thrill like psalms and inspire like sermons; the bending heavens and the babbling brooks convey spiritual messages and feed the spiritual life, but only when they meet the real life at the center.

The Society of Friends has a mission to interpret its truth, not necessarily all truth. It has an opportunity to present the philosophy of waiting, and the practice of weighing presented truth before it is expressed in utterance. It should maintain no hitching posts, but religious homes, where the members care more about seeking spiritual light than in talking any old or new view up or down. We believe it is gradually coming to itself in these particulars.

H. W. W.

DIVORCE AND SOCIAL WELFARE.

[Extracts from an article in *The Biblical World* by Edwin Heyl Delk, one of the leading Lutheran clergymen in America, who was formerly a pupil of the Friends' Central School, Philadelphia.]

The most obvious and potent cause of divorce is indiscreet and hasty marriage. The old saw, "Marry in haste and repent at leisure," is a race experience packed into an aphorism. Marriage bases itself on sexual desire, but its heart and ideal is comradeship. A gusty and passionate courtship may furnish material for a romantic novel, but it is a poor foundation for the happy and abiding union of two lives. * * * Long engagements to marry may not be desirable, but they are infinitely better than a hurried courtship and the ghastly disillusionment that too often follows upon an indiscreet and hasty marriage. If young men and women pledged to marry would wait a few months or a year and get a sort of mental and emotional second breath before they make the final and irretrievable leap into matrimony, two-thirds of the divorce suits would be eliminated from our courts.

The second underlying cause for divorce which court records reveal is an economic one, *i. e.*, non-support. The average wage of an American workman is less than a thousand dollars a year—indeed it is about six hundred and fifty dollars a year. It requires no mathematician or sociologist to see quickly that marriage on such a financial basis is a precarious affair. * * * A learned judge of Philadelphia, before whom a thousand such cases have been presented, has said that "rum and women" lie at the basis of all divorce.

My learned friend must enlarge his series of causes in the dissolution of the marriage tie, for the hour has arrived when "a living wage" is the demand, not only of the men immediately interested, but of the best public opinion. To deny marriage by reason of small wages to men and women is to invite licentiousness and social chaos. We are dealing now with the fundamental sexual instinct, the implanted instinct of God, for the perpetuity of the race and man's best discipline; and to preach celibacy to average men and women, from a purely economic point of view, is a counsel of perfection and moral absurdity.

At the other extremity of the social scale we find a group of wealthy persons living in luxurious idleness. By reason of inherited wealth they escape from the ordinary work of life and spend time—not their time but God's time—in a useless round of amusement and loitering at Palm Beach or the winter resorts of Europe. While in their native cities some club, or hotel palmroom, is made the headquarters. * * * Nature will have her revenge. The law of labor and social service rests upon all men, rich and poor. To repudiate these fundamental conditions of health, social stability, and character is to prepare a pathway to a hell of selfishness and corruption. The idle rich are a curse to themselves and society. * * *

First in order of our consideration of remedial reforms is placed uniform marriage and divorce laws. If in America we had to deal with one central legal authority, many of our political, industrial, and domestic problems would be much more readily solved. * * *

If the marriage laws of our States demanded a publication of the banns or the printing of the application for a marriage license at least one month before the proposed ceremony, it would give the youthful ardent couple a chance to cool to the point of rationality and the parents an opportunity to recall the family record of births and gauge the suitability of the maid or man for wife and husband. One-half of the nation's divorces would be prevented if the hasty, indiscreet, clandestine marriages were eliminated. * * *

I place as the next correction of the divorce movement a single standard of sex morality for men and women. The dual standard of sex morality bases itself in the ages when physical might, together with a sense of ownership of the wife, were the dominant factors in marriage. Men claimed sexual license just because they were men with a man's prerogative to rule, make laws, and capture prey. * * *

Good men demand of themselves the same standard of chastity that they expect from a future

wife. Let good men and women also demand of others that both sexes be tried by the same single standard of purity. If, in social circles, the roué and the tainted applicants for the hands of our daughters were refused the handshake and social recognition they crave, they would quickly wake up to their real character and condition and amend their ways precipitately. A certificate given by a reputable physician certifying to freedom from venereal diseases on the part of the man and woman is a legitimate demand to be made by a father or clergyman who is requested to sanction a marriage. Not until we attain to this heroic treatment of our male moral defectives can we look for any great advance in the movement toward marital fidelity and happiness * * *

I am quite sure that much marital infidelity springs out of improper housing conditions. Where men, women and children are huddled together, two or three families to a section of a floor, having no privacy in dressing or conveniences of a true home life, breathing under-vitalized air, and irritated by the friction of uncongenial contacts, the moral tone sags, intimacies are forced upon girls and women, with a stolid recklessness of public opinion, all of which prepare the conditions for immoral living. The owners of these unfit domiciles should be halted in their penurious rentals, and proper space, sufficient toilets, and pure air be enforced by city inspection. A certain amount of instruction in sex should be given to boys and girls by parents and later instructors, but after all it is not an elaborate physiological knowledge of the sex problem, but a fuller general education, the toning-up of the whole personality of our youth, which is the crying need of the hour. Air space and physiological charts cannot take the place of a vision of purity and a will that can say "No" to any solicitation. * * * I do not believe marriage is technically a religious sacrament, but I do believe in the sanctity of marriage, that it reaches up into a higher spiritual realm than the mutual consent of the two immediately involved, higher than a human contract approved by the State, that in a word it has its deepest sanction, its firm foundation, and highest experiences in the religious consecration of two souls whose life is given and judged by Almighty God.

The Roman Catholic Church has preserved the right ideal of the marriage relation, but has been needlessly severe in denying the dissolution of such a relation when every sanctity of the relation has been blasted by infamous adulteries. Christ's dictum on divorce was not suggested for legislation, but as the ideal and status of the subjects of

his Kingdom. Let us emulate the Roman Catholic ideal but avoid her refusal of any divorce and her back-stairs methods in granting the annulment of unhappy marriages on the grounds of ecclesiastical irregularities. Let us exalt the Christian ideal of a life-long union. Protestantism must not, cannot go to the length of civil courts in the acceptance of causes of divorce and the consequent freedom of remarriage. Our sympathies may go out to many unhappy husbands and wives who are mentally and affectionally dissevered, but their good and the good of society will not be accomplished by quick and easy divorce. Many a wounded woman and heartbroken husband have recovered the early relation of fellowship and trust by a patient, heroic bearing of disrupting ills. The discipline of temper, mutual burden-bearing, the forgiving heart, the self-sacrificial note, are the inner necessity of any marital intimacy and domestic life.

A REVIEW OF HOLDER'S BOOK.

[From *The Independent*.]

Much has been done in recent years to give its due place in English and American history to the Society of Friends. *The Beginnings of Quakerism* in England have been well described by William C. Braithwaite, and Dr. Rufus M. Jones has written with scholarly care on the *Quakers in the American Colonies*. Mr. Charles F. Holder, however, in his book,* *The Quakers in Great Britain and in America*, has written a more complete and comprehensive history than any previously in existence. He tells what they were and what they endured in the seventeenth and eighteenth centuries; and how they and their doctrines and ideals have permeated social life in England and America. It will be a surprise to many readers to learn how much of the leadership the Society of Friends has given to the world; and how many of the honored names of English and American history belong to Quakers, or to men and women of direct Quaker descent.

Mr. Holder justly claims for the Friends that they were the pioneers in granting equality to women, in opposing slavery and the slave trade, in the temperance movement and in the championship of peace. The Quakers have an honorable place in the roll of inventors, manufacturers, bankers, educators, statesmen and philanthropists. Among more recent Quakers who have

helped to make history, Mr. Holder enumerates, for England, John Bright and W. E. Forster; Lord Lister, the surgeon; Sir Samuel Cunard, the ship-owner; and Neal Dow, the temperance reformer. In America the list is long and substantial. In it Mr. Holder gives first place to Mrs. Russell Sage, who, like himself, is descended from Christopher Holder, one of the boldest and ablest Quaker leaders of the seventeenth century. There is much in the volume that will be useful to genealogists, for the Quakers kept careful records and their families were large and of a strong vitality. Mr. Holder seems to have missed the Quaker birthright of mysticism, and to have an inadequate comprehension of the meaning of the "Light Within" by which the Quakers guided their way, but he has a hearty appreciation of the lofty morality and the true religion that have always characterized the Society of Friends.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

TENTH WEEK.

Eighteenth Century Quakerism.

Second-day:—Jas. 4: 17. Whittier, p. 35: 2. Emmott, p. 163-165.

Describe the lull following persecution.

Third-day:—Phil. 1: 27. Whittier, p. 35: 3 and 4. Emmott, p. 106-168.

Is a weak ministry due alone to a lack in the ministers themselves?

Fourth-day:—1 Thess. 5: 5-6. Whittier, p. 38: 3-4. Emmott, p. 169-171.

What "outside things" among us now, claim more attention than love to God and our fellow-men?

Fifth-day:—Hos. 10: 12. Whittier, p. 39: 2. Emmott, p. 172-174.

Sum up the causes of decline in the society.

Sixth-day:—1 Tim. 4: 12. Whittier, p. 38: 9. Emmott, p. 175-178.

In what did the strength of the society lie in this period?

Seventh-day:—Gal. 6: 2. Whittier, p. 39: 4. Emmott, p. 178-181.

To what evils of the early nineteenth century did Friends turn their attention?

Other Readings:

Braithwaite's "Spiritual Guidance in Quaker Experience," p. 69-80; Wilbur, "Job Scott" (50 cents); Hancock's "Peculium."

**The Quakers in Great Britain and in America*. Los Angeles: The Newner Co., \$6. For sale by Walter H. Jenkins, 140 North Fifteenth Street, Philadelphia.

FRIENDS' INTELLIGENCER

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ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 28, 1914.

A NEW HOPE.

When the very humblest of the "heavenly bodies" appears in the firmament—even the suggestion of a comet so diminutive as not to be visible to the naked eye—its coming is heralded the world over. This should be so, for those who give their lives to the study of the "heavenly bodies" are said to be "thinking God's thoughts after him." Who can tell what message of light they may have for those whose eyes seldom reach the stars!

Now and then there rises upon the firmament of our human life a *hope*—one of "the mighty hopes that make us men." It is such a *hope* that I would publish.

Thomas Mott Osborne, former Mayor of Auburn, N. Y. (nephew of James and Lucretia Mott), was appointed Chairman of a Special Prison Commission to investigate the New York State prisons. He says: "Just as I should have taken a journey to France if I had been called upon to write a French history, so I decided to go and make the acquaintance of prisons and criminals." He spent a week as a common prisoner in the State Prison in Auburn. Those who wish the details of this first-hand study of prison life will find in the weekly issue of the Springfield (Mass.) *Republican* for January 29th portions of one of his addresses. His object was not to report upon the management of the Auburn Prison, but "to find the effect of the *system* upon the minds of the criminals." Before entering upon this voluntary imprisonment he was permitted to meet the prisoners in the chapel and tell them what he meant to do and why. "At first," he says, "they could hardly grasp the idea that anyone cared, that there was a public feeling outside the prison, in sympathy with them." They finally believed in his sincerity, and agreed among themselves to treat him as if he were really one of them. In outward appearance he was one of them. When he had been shaved and clothed in the regular gray

uniform of the convicts, and numbered 33,333X and set to work in the basket-shop, his identity was so far gone that even his friends seeking him passed him by unnoticed.

The story he tells of this week is not easily forgotten. He was searching for the "irreclaimable prisoners," and the daily routine had not discovered them to him. To find such he thought he must go to the punishment cell, and accordingly he refused to do the task assigned him, whose penalty was confinement in one of the small iron chambers where they lay on the floor, in the dark, with scant food and three gills of water to drink in twenty-four hours. He says: "And I thought, as I lay there that night, that this *system* is maintained by good, respectable men like myself." Even in this place of horrors he did not find "the irreclaimable men—the morally depraved and hopeless criminals."

In the "first fruits" of this experience of self-imprisonment we find the mighty Hope that should be a pillar of cloud by day and written across the sky by night in lines of fire to outshine the stars! The *Philadelphia Record* for January 18th has this "*special*":

AUBURN, N. Y., January 18.—A ceremony rare in the annals of the prisons of this State was observed amid impressive surroundings in the chapel of Auburn Prison to-day. Fifty convicts, elected by their fellow-inmates of the gray brotherhood as members of the board of delegates, the ruling group of the general convict society known as the Mutual Welfare League, stood with uplifted hands and took the following oath, administered by Warden Charles F. Rattigan:

"I solemnly promise that I will do all in my power to promote in every way the true welfare of the men confined in Auburn Prison; that I will cheerfully obey the rules and regulations of the duly constituted prison authorities, and that I will in every way endeavor to promote friendly feeling, good conduct and fair dealing among both officers and men, to the end that each man, after serving the briefest possible term of imprisonment, may go forth with renewed strength and courage to face the world again. All this I promise faithfully to endeavor, so help me God."

Mr. Osborne says further in his address:

Those men are the governing body of the Prisoners' Welfare League. This movement is coming up from below. It is the real democratic thing; it comes from the people most concerned. The convicts themselves are now making the effort to improve conditions and reform themselves so that they may go back into society. Let me tell you about the man, Jack Murphy, who first proposed the league and made me believe it possible. When I left the prison he came to me and asked, "What am I going to do now?" I said, "There will be work for us both, you inside and I outside. After a while you can count on my going to the Governor for your pardon." He replied, "Don't think about it for a minute. I am willing to stay here all my life if I can help you and others bring about this thing." What this meant to him you can see when I tell you that he was a life-terminer.

How Hope glows from these two records of

vicarious service—one cheerfully rendered by a man who remembered them in bonds as bound with them; the other by the man into whose soul the iron of remorse had entered, ready to count it all gain if thereby he might help to restore others!

One cannot read even modern reports of prison management without feeling that the seeming hopelessness of the situation is far less in the condition of the convicts themselves than in the ignorance and blindness and hardness of the prison officials whose dependence is upon "retributive punishment." What would we say of hospitals officered by men or women trained in the slaughter house. It would seem that many prison officers are as little fitted for the delicate and difficult task of restoring dwarfed and distorted souls of men. Here is a great field for service.

Will our young Friends take this "concern" also to their hearts! ELIZABETH POWELL BOND.

"WE ALL CRAVE THE DIVINE TOUCH."

"The Christian gospel is indeed bigger than the most broad-minded of men, and more modern than the newest of new departures. If it were not so, it would not be the Truth. So big is it that men, in their very insistence upon the sections which their fathers had forgotten have themselves forgotten what their fathers had remembered; and every age has been more or less partial and heretical. Only a few, saints and seers, have in each generation transcended the limits of custom and seen mighty visions of the Whole; they have drunk of the fountains of God, and through them the mind of Christendom has been enlarged, so that, in spite of the narrowness and negations of the necessary revivals and reactions, there has been a steady gain, and we are the inheritors of many things."

This quotation, recently found in a very interesting book ("Body and Soul," by Percy Dearmon, E. P. Dutton & Co.), places before us very clearly and tersely our present situation as a religious people. A cry is coming up to us from several quarters for spiritual help. May God give to us some new "saint or seer" to give the food in answer to this cry. If we, in our paper, trying to serve all the needs of our constituents, have given more in the direction whence the demand is greatest, let us quickly respond also to the fewer voices, let us not waste time in controversy as to which is the greater or more needed field of work.

Every thoughtful person who has reached the middle walk of life has experienced seasons when the need for sympathy, and for giving sympathy, has pressed upon them. *Sympathy* is used in this place as including a touch from the Divine

source. So precious and so personal are these experiences to us that the natural result is that they remain for the most part unknown to any but the individual participants.

This is natural and this is right, yet it is also true that each individual passing through such an experience of the Presence of the Divine Touch, comes out with the longing to pass on the wonderful experience. And we must learn that we must not dare to ignore this longing. We must learn that criticism, that antagonism, must not be allowed to live within us, or this longing will bear no fruits. We must learn to fold the arms of love even about thorny things, before the way to express this longing will be made clear to us. Being clear, we must give the expression at the first need of it. If we are eager along some line of Christian work—if we want men to go with us—we must not be impatient because they ask for something else first, we must try to give them the helping hand to the Touch of God, and it may be, that by putting aside our own desires, we may light the way for someone who will bring to the world Light far beyond our smaller dreams and powers, and yet we may still go on in our chosen field the stronger for the experience. That is the miracle of Love Divine.

The aim of the *Intelligencer* has always been to live as high as possible and I am sure its editors welcome and try to make the best use of all material sent in the spirit of healthful love, seeking to meet this craving for the Divine Touch which is in us all.

A. H. P.

"TO ALL FRIENDS OF THE INTELLIGENCER."

As an advocate of "Doing" the *Intelligencer* meets all requirements and I supposed that was the object of its existence. Any paper to be worth while must have a definite purpose. We all have our limitations however, and one is apt when criticising to lose one's sense of proportion.

Another human failing is to hug ourselves with the idea that we have found the whole circle of Truth because we have glimpsed one little arc. Another may have been inspired by an arc very much more desirable for him.

To those of a contemplative temperament, meditation seems all sufficient, while the other—the one who must needs do something, whose energy is kinetic rather than static, must express his temperament in activity. *One* grows by waiting and communing, while the *other* grows by more service to God as manifested in humanity.

The Friend from Indiana quotes Mary as having chosen the better part, but possibly if Mary

had helped Martha a little more it would have given them both time for the better part. Just a little shirking by Mary of the domestic duties added to Martha's worries.

An Eastern sage expresses it thus: "Seek out the Way. Seek it by retreating within. Seek it by advancing boldly without. But the Way is not found by devotion alone, by religious contemplation alone, by self-sacrificing labor alone, or by studious observation of life. All, all are necessary to make up the path by which we find the Way."

If the Friends of the active path have been monopolizing the columns of the *Intelligencer*, let us be impartial, give more space to those who are pursuing the path of religious contemplation. And, finally, let us not fail to remember that critics, both constructive and destructive, are neither our friends or our enemies: all alike are our teachers.

JENNIE R. HARRINGTON.

501 Spruce Street, Reading, Pa.

In the *Intelligencer* for the 21st Edith M. Winder protests against so many "Marthas cumbered with much serving," and pleads for more Marys to give attention to the better part; forgetful that the necessity for the excess of time and attention given to temporal affairs, is the direct result of our failure (the failure of both the Marthas and the Marys) to arrange our temporal affairs so as to eliminate the pitiful and pitiless, and withal avoidable, struggle for existence.

Jesus said, "I am the Way,"—not the way for any class to withdraw from the problems of life in secluded and sentimental communion within themselves; but the way for all,—especially the Marys, to prove the value and the fruitfulness of their communion, by showing the world The Way.

The great trouble is the mass of men and women are being done to death, and the Church passes by on the other side to-day, as it did in the days of Jesus.

There is still a fascination in withdrawing from the world and steeling oneself to resist the contamination of unwholesome environment, and feeling satisfied with that, without pressing on to remove the unwholesome environment, that all may profit thereby. In this connection I am impressed with that harsh old saying, that he that saveth his life shall lose it, whereas he that loseth (or useth) his life for the common good, may thereby establish within himself that Something which is worth while here, and which will withstand the shock of death and continue hereafter.

Let us have our quiet meetings, and other seasons of retirement by all means, but let us not hesitate to dignify them and make them valuable and fruitful, by taking to them for devout consid-

eration, these problems which lay so heavy upon our fellowmen. Let it not be said of us, as was said of some formerly, that they would not lift these burdens with one of their fingers.

JONATHAN C. PIERCE.

Brooklyn, N. Y.

WEEK-END CONFERENCE AT PENN HILL.

At Penn Hill, Lancaster County, Pa., on the 7th and 8th, a week-end conference was held by the Little Britain Monthly Meeting. The three conference sessions were most interesting, being rendered more lively by the presence of Dr. O. Edward Janney, Arthur Dewees and Leah Gause, of Baltimore, and Julia B. Thom, of Sandy Spring, Md.

Many participated in the discussion on Seventh-day morning upon "Equipping the Young People." A thorough knowledge of the Bible, prayer, a Friends' school education, regular attendance at meeting and attendance at the General Conferences, Summer Schools and Yearly Meetings were some of the numerous valuable equipments mentioned.

On Seventh-day afternoon "Social Service Opportunities and How They Shall Be Met" was thoroughly discussed. Several extensive fields of labor were touched upon, among them being the Prison Reform Movement and the Campaign for National Prohibition.

"Ministry and the Meeting for Worship" proved to be an interesting topic to those present on First-day afternoon.

On First-day morning the visiting Friends attended the three meetings for worship which compose this monthly meeting, and left with those assembled profitable and inspiring thoughts.

WITH FRIENDS OF WILMINGTON.

Dr. Albert Robin, of Wilmington, Del., says the *Morning News*, of that city, appeared before the men's class of Friends' First-day School at Fourth and West Streets, Wilmington, and gave an instructive talk on the training of defectives. He pointed out that the child is father of the criminal; a defective child makes a defective adult, and defective adults beget defective children. He said that all defectives may be divided into two classes, the congenital and the acquired. The acquired defective may be improved by surrounding him with improved social conditions, but for the congenital defect, handed down from father to son, the only hope is in guarding future generations.

He proposed three measures for the improvement of our present educational system—the

medical inspection of school children; remedial treatment of improvable defectives, and the isolation of congenital defectives under a different system of education, where they will have more manual and less intellectual work, according to the ability of the pupil, and be made as happy as possible. There should be special classes for backward children, where they will be in company with those of their own age and calibre. The defectives that remain always children should continue under wise supervision through life, where they will be trained to be self-sustaining in proportion to their ability, and segregated so that they may not produce more of their own kind.

THE NO-LICENSE CAMPAIGN. AT WEST GROVE.

[From the *West Chester Local News*.]

Three score of men and women representing the No-License sentiment in West Grove surrounded the tables at the annual dollar dinner given at the Hotel Roseboro, in that town [on the 27th]. Robt. Pyle presided and among those present were: Mr. and Mrs. Solomon J. Pusey, Mr. and Mrs. Milton C. Pyle, Mr. and Mrs. Samuel K. Chambers, Mr. and Mrs. John J. Chambers, George Moore, William T. Dantz, Mr. and Mrs. Joseph Volk, Dr. and Mrs. William B. Ewing, Mr. and Mrs. Harry McLimans, Thomas F. Kavanaugh and Miss Kavanaugh, Mr. and Mrs. James A. Wilson, Dr. and Mrs. Lieberman, George M. Roney.

Music was rendered by Miss Gawthrop and Mrs. Milton C. Pyle.

Incidentally there was some talk regarding a live contest which is expected to take place in the borough this year regarding license, as every season application is made, and it becomes necessary for practically the entire town to turn out and attend court, entering protest.

Speeches were made by Harvey M. Cook, of Avondale; Abram C. F. Ottey, of New London, and W. W. MacElree, Esq., of West Chester. Mr. MacElree spoke with especial vigor, saying that three-fourths of all the crimes in Chester county are caused by drink. He cited two recent murders and added that five-sixths of all the murders in the county are the direct result of drink.

"We are paying \$75,000 to \$100,000 to take care of the products of the saloons in this county alone. Their bottles should carry skull and crossbones to designate the kind of poison contained."

As an example of changed conditions in the county he cited two years ago as the year of Coatesville's degradation, and said this is the year of Coatesville's redemption. They formerly had the patrol wagon running nearly all the time and

filled with passengers. To-day they have sold their horses. Atglen, which has been dry a year, has a lockup for sale.

"No one in this audience before this year ever heard of a Judge who felt called upon to excuse his decisions. Such action in Delaware county now indicates the power of public opinion.

"There are only two ways we can get relief, and I believe the best way is through the Legislature. I am a Republican, but I will not vote for a man for the Legislature who will not declare on this question. We're going to have this settled in the next Legislature. There is another way it can be done, by elevating those to the bench whose stand on this question is known.

"I do not know how many years there are for me to live, but I will say to liquor dealers, you all look alike to me, and I am in this fight until every saloon is closed in Chester county and Pennsylvania."

A poem, "Call to Arms," was read by its author, Harvey M. Cook, of Avondale, Pa. This will appear in a later issue.

LEWIS LINCOLN EAVENSON

was born in Philadelphia, Sixth month 24th, 1868, and died at his home at Masonville, N. J., near Moorestown, First month 28th, 1914.

In his boyhood he attended the public schools of his native city, and closed his school career at the Friends' Central. Soon after this event, at the age of eighteen, he entered the soap works of his father, the late Alben T. Eavenson, and passed through all the grades of promotion in that establishment, until he became the superintendent of the plant, which position he held at the time of his death.

The Society of Friends commanded his interest, and engaged his active allegiance. Its meetings for worship and business always found him in his place. He actively and sympathetically supported all of the concerns and movements which the Society adopted for human betterment.

As a member of the Philanthropic Committee of the Philadelphia Yearly Meeting, his special interest was centered in the department of temperance. To the overthrow of the liquor traffic he consecrated himself to the extent that it became a controlling purpose, next to the devotion which he had to his home and family. At the time of his death he had just been liberated by the Philanthropic Committee to a service of his own selection, and that to carry the temperance movement and message to the colored churches in his community and county.

The employees of the large manufacturing concern of which he was superintendent, had in Lewis Eavenson a firm and interested friend, and they returned his interest in them with a constant loyalty and devotion.

In addition to his meeting and philanthropic interests he was a member of the Grandm Institution, and of the Camden Board of Trade, on whose executive committee he served for some time.

Strong and forceful in his personality, he was direct and convincing in speech, and in every way was an exceptionally useful man, whose place it will be very hard to fill.

SAMUEL BOWNE HAINES.

In the death of Samuel Bowne Haines, New York Monthly Meeting has lost one of its most faithful and devoted members.

He was the son of Franklin Haines and Abigail Bowne; the latter a descendant of John Bowne, of Flushing. His grandmother, Edith Woolman, was a lineal descendant of John Woolman; so that his early life was greatly influenced by the accounts of these two faithful Friends.

He was born in New York City, Fourth month 23d, 1837, and attended Friends' school until he entered the hardware business, in his sixteenth year, and later the Bowery Savings Bank, where he served in different capacities forty-seven faithful years, resigning in his seventieth year. Tenth month 25th, 1859, he married Rebecca Mifflin Rowland, of Philadelphia, who also inherited memories of a noble Friendly lineage in Warner Mifflin, and together for thirty-five years they labored faithfully in the Master's vineyard.

Samuel B. Haines, all through his life was a faithful and punctual attender of Friends' meeting. In his thirty-fifth year, Twelfth month, 1869, his ministry was acknowledged by New York Monthly Meeting. His memory was remarkable, and the beautiful and appropriate selections he often repeated gave evidence that in his early life he loved and was familiar with the best.

To the young, and to those who came as visitors or strangers to the meeting, he always extended words of cordial welcome.

He died, after a short illness, Tenth month 10th, 1913. His funeral, held in the meeting house, Fifteenth Street and Rutherford Place, was largely attended. The thirteenth chapter of Corinthians was read and testimonies were given, all referring to the fact that Love was the keynote to his character—love of his home, his friends, his meeting and his country. In closing this tribute to his memory his oft-repeated verses from his loved Whittier may well be used:

E. E. H.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care,

"And thou, Oh Lord! by whom are seen
Thy creatures as they be.
Forgive me, if too close I lean
My human heart on thee."

A large proportion of social and economic ills cannot be remedied by laws. The process of making men and women better may be tedious, but it is the only cure for many evils.

—*Philadelphia Record*.

GEORGE SCHOOL.

The annual Senior Recital was held Seventh-day evening, the 21st. The play was "Twelfth Night." The caste was: Orsino, Duke of Illyria, W. Herbert Lukens; Sebastian, brother to Viola, Evan W. Stover; Antonio, a sea captain, John G. Bowman; a sea captain, Carroll M. Tomlinson; Valentine, Harold H. Kirk; Curio, Walter T. Conrow; Sir Toby Belch, J. Harry Taylor; Sir Andrew Aguecheek, Frederick Stabler; Malvolio, Cornelius V. Ely; Fabian, Charles Powell; Feste, Hanna Williams; Olivia, Mary A. Craig; Viola, Katherine Nutt; Maria, Eleanor P. Stabler; a page, Winifred Webb; sailors and attendants on Duke.

The assembly room was tastefully decorated in green and gold, the class colors. The scenery for the garden scene was painted by Dorothy G. Pownall.

Nearly every seat in the house was filled, mostly by former students and parents.

At a meeting of the Science Club on the 20th, Joel Swisher talked on "Corn Canning"; Harold Zavitz spoke on "Seed Corn." Current Events were presented by Helen Washburn and Joseph Brosius.

The first basketball team lost to Central High, 28-24. The home second team won from Central High's second.

The debate between the Thencanic Society of Trenton Model School and the Lincoln Debating Club team, of George School, on the question, *Resolved*: That the United States Government should disarm the navy, will be held at school on the evening of the 28th.

FRIENDS' ASSOCIATION NOTES.

At Moorestown, N. J., on the 13th, a most interesting program was presented. Byron Roberts briefly told of the achievements of Thomas A. Edison. The biography of Count Leo Tolstoi and his influence upon society were two ably prepared papers by Elizabeth Lamb and Alexona Rohr. Current Events, a musical number and a declamation brought to a close an instructive evening.

ANNA B. ANDREWS.

At Ercildoun, Pa., the Fallowfield Association met on Second month 15th at the home of William and Elizabeth D. Webster. There was music by Mary W. and Charlotte E. Moore. Some readings were given by Isabel F. Reynolds, all pertaining to organized play for children and containing Friends in the Society and their respective neighborhoods, which was much enjoyed and brought

much material for thought. Edwin B. Maule read from Howard M. Jenkins' "Principles of Quakerism." "To what extent does one's religious belief influence conduct?" was discussed by Warren L. Webster, Edwin B. Maule and J. Howard Humpton. Jessie Humpton gave some very interesting current events, followed by music. Next meeting Third month 15th at the home of J. Howard and Jessie Humpton.

MARY A. MAULE.

At Newtown, Pa., on the 11th, the president, Edward S. Hutchinson, read the Scripture. On motion of Robert Kenderdine, \$10 was appropriated to the Bucks County No-License Campaign. Helen Wilson recited a poem written by George Newark. Franklin Packer read a paper on the present situation in the Philippines. Christine Frederick, of New York, National Secretary of the Associated Clubs of Domestic Science, gave a talk on The Relation of the Ballot to Good Housekeeping. Six new names were proposed for membership. Next meeting Third month 11th. New officers were elected as follows: President, Robert C. Wilson; Vice-Presidents, Ella B. Janney, Mary Cooper; Secretary, Anna M. Wood; Treasurer, Mary E. Eyre; Executive Committee, Sara F. Cary, Mary T. Hillborn, Evan T. Worthington, Lettie W. Eyre, Willis G. Worstall; Members of Executive Committee of General Conference of Friends' Associations, Edward S. Hutchinson, Mary G. Wilson.

A. E. W.

At Quakertown, Pa., the committee from the General Conference of Young Friends' Associations addressed us on the opportunities of Young

out much discussion. Quotations were given from Whittier. Next meeting at the home of Eleanor Foulke, the third Fifth-day in Third month.

HENRIETTA B. SHINN.

At Mickleton, N. J., on the 1st, Current Events and extracts from *Friends' Intelligencer* were read. A paper on the Birthdays of the Month included those of Dickens, Lincoln, St. Valentine, Lowell and Washington. Short extracts from their writings or anecdotes were given in connection with each character. The paper was full of interest and information.

M. O.

TWO PLAYS FOR BENEFIT OF PHILADELPHIA YOUNG FRIENDS' ASSOCIATION WORK.

THE SECTIONAL COMMITTEE of the Philadelphia Young Friends' Association needs money to pay the traveling expenses of its members when they visit other meetings by way of encouragement. THE FRIENDS' NEIGHBORHOOD GUILD needs money to pay the salaries of its workers and other running expenses. The Sectional Committee is not selfish. It will give an entertainment in the Philadelphia Young Friends' Association Auditorium, 15th and Cherry Streets, Philadelphia, Seventh-day evening, Second month 28th, at eight o'clock. Admission, 50 cents. The program consists of Lady Gregory's Irish play, "Spreading the News," followed by the old favorite, "Mr. Bob."

BIRTHS.

AMBLER.—In Langhorne, Pa., First month 20th, to George Roberts and Grace Marple Ambler, a son, who is named F. Marple Ambler.

KIRK.—To Benjamin Kenderdine and A. Louise Tyson Kirk, of Philadelphia, First month 24th, a daughter, named Ella Louise.

RUSHMORE.—At Roslyn, Long Island, Second month 15th, to Leon A. and Mary Seaman Rushmore, a son, who is named Robert Stephen Rushmore.

DEATH.

ATKINSON.—First month 27th, at the home of her son-in-law, George Watson, Doylestown, Pa., Eliza D. Atkinson, widow of Joseph S. Atkinson, in her 83d year. She was a member of Buckingham Friends' Meeting.

BROWN.—Albert S. Brown, only son of Nehemiah and Sarah M. Brown, of Huntington, Ind., was born Second month 13th, 1858, and entered

into the higher life Second month 7th, 1914. He was a member of Maple Grove Monthly Meeting. In 1881 he was united in marriage with Anna M. Sprinkle, to which union were born two children, Herbert, now of New York, and Mary, a daughter of sixteen years who is at home. Albert was a beautifully rounded character in all his relations of life, as husband, father, son, brother and friend. The conjugal relation was most ideal, and the death angel does not inflict a more severe blow. During an illness of five years all the loved ones, strove to stay the hands of the destroyer, and the dear patient, ever cheerful and resigned, joined hands with every effort because of his desire to comfort his family and friends, and "the fervent prayers uttered from his bed of affliction showed the beautiful relation sustained between him and his Maker."

"The stream will cease to flow,
The wind will cease to blow,

The clouds will cease to fleet,
The heart will cease to beat
For all things must die."

Yet,

"Love will dream and faith will trust
That somehow, somewhere, meet we must."

CONARD.—Second month 9, at the home of her son-in-law, A. Crozer Reeves, Lawrenceville, N. J., in her 70th year, Maria Howell, widow of David Ambler Conard, a member of Trenton Preparative Meeting, a loving, faithful mother and friend.

"God calls our loved ones, but we lose not wholly

What he hath given;
They live on earth, in thought and deed, as truly
As in his Heaven."

—Whittier.

GOURLEY.—At her home in West Grove, Chester County, Pa., Second month 6th, Jessie M. Kent Gourley, in her 70th year. She was a daughter of the late Joseph and Maria Jane

(Cook) Kent. In 1871 she married Howard Gourley, of Philadelphia, whom she survived nearly thirty-three years. She is survived by an only daughter, Alice Kent Gourley, who mourns the loss of a loving mother, having always lived in close companionship. Jessie maintained a birth-right in the Society of Friends and for a number of years was a successful teacher in the public schools of her native county. After the loss of her husband she filled the position of matron at Abington Friends' School for several years, in which service she was conscientious in exercising a loving, motherly care over the children, and was loved by all with whom she came in touch. The latter part of her life was spent in retirement, which afforded her opportunity to enjoy the beauties and development of nature. She was fond of flowers and enjoyed cultivating them, as well as fruits and vegetables, which it was always her pleasure to share with others. Her genial, self-sacrificing spirit won for her many friends, who feel in her passage from us a vacancy in our lives not easy to overcome. A tender, loving service was held at her late home on the 10th, and the mortal remains laid by those of her husband at Penn's Grove. S. H. B.

GREENE.—Mary Jane Gurney, widow of Jonathan Greene, died at her home in Coxsackie, N. Y., Second month 14th. She was born at Stan-fordville, Dutchess County, N. Y., Eighth month 14th, 1827. She was a daughter of Joseph and Sarah (Under-hill) Gurney. In early childhood she removed with her parents to Stanton Hill, N. Y. She was married to Jonathan Greene, of Batavia, N. Y., in 1881 and their very happy married life was spent at that place. Both being members of the Religious Society of Friends, they ever retained a deep and abiding interest in the activities of that religious organization. She was a woman of more than ordinary ability, exemplary and faithful in her life as a Christian, and beloved by all who knew her. Infirm health for many years limited her Christian activities largely to the home and the family circle, where she had scope for a most loving and rewarding service. A great host of friends, young and old, have felt the impress of her life, and thank God for the gracious memories that remain, though the familiar face is seen no more. They "sorrow not as those who have no hope." She is survived by nephews and nieces, among whom are Emily H. Possons with whom she lived; Arthur E. Powell, of

Coxsackie, N. Y.; Mrs. Chauncey B. Dayton, Edward U. Gurney, Joseph J. Gurney, Fannie G. Carr, and Lydia Hoag, of the town of New Baltimore. The two great nieces whom she so tenderly cared for after the death of their mother in 1874, are Mrs. Corwin Bronson of Windham, N. Y., and Mrs. Kitte Lietner, of Bonita Springs, Fla.

RUSHMORE.—At the home of his parents, Plainfield, N. J., on the 21st of First month, Edward Bayard, son of Dr. Edward and Clara S. Rushmore, in his 27th year; a grandson of the late Dr. William Riley, of Baltimore, Md.

JENKS.—At the home of his son-in-law, Henry H. Soleliac, Allentown, Pa., Second month 12th, Samuel Canby Jenks, son of Thomas and Elizabeth Canby Jenks (both deceased), of Yardley, Pa., in his 66th year. A member of Green Street Monthly Meeting, Philadelphia.

RICHARDS.—At his home in Norristown, First month 19th, 1914, Isaac Richards, in his 65th year. He was an Elder of Gwynedd Monthly Meeting and Norristown Particular Meeting. For some time past he sat at head of the meeting, taking a great interest in the business meetings, as well as all subjects pertaining to the Society of Friends. He possessed a kind and genial disposition, and was always frank and loyal to his friends, never fearing to speak what he felt was his conviction of truth. He took a great interest in the Friends' Home at Nor-

ristown and was a frequent visitor. Many of the aged persons there always felt cheered by his kind face and pleasant manners, with a kind word for everyone. All who knew him, the young, the middle-aged and the old alike must say "I have lost a friend." He is survived by a widow and one daughter. Interment in the Valley Friends' Burying Ground. M.

SKELTON.—At her home near Doe Run, Pa., Second month 10th, Sarah T. Skelton, widow of Isaac Skelton, in her 70th year. She was born in Bucks County, Pa., the daughter of Joseph and Elizabeth Comly. She was kind and gentle; her sunny disposition made her home a place where her children and their friends love to go. She is survived by three grown children, all of whom are married and live in the surrounding neighborhood. She was a member of Fallowfield Monthly Meeting and Londonderry Preparative Meeting.

STABLER.—At her home, 135 Wil-low Street, Brooklyn, N. Y., Second month 12th, Louisa M. Stabler, in her 88th year.

WARE.—In Salem, New Jersey, First month 27th, Anna B. Ware, in her 73d year, a member of Salem Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

A Friend who recently visited West Philadelphia Meeting made the following notes: The meeting seems to be full of spiritual life. A few

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years ago the meeting's committee adopted the plan of inviting ministers from other meetings at least twice a month; now they invite a minister but once a month. So far from this having had the effect of discouraging expression by their own members, there are now at least seven of the regular attenders who have spoken in the meetings for worship, some of them quite frequently.

The First-day school is larger than it has been for years. This year it has been graded in conformity with the plan outlined in "Friends' Graded Course." The regular adult class is taught by Thomas P. Bacon, as it has been for some years. Joseph J. Bailey has a large Young People's class studying Friends' lessons on the Old Testament. It was found that a number of persons came in time for First-day school who did not go into either of these classes, because they "did not have their glasses" or did not want to be called upon to read or express opinions. William MacWatters invited these to attend a series of talks given by him on the growth and origin of the Bible, drawing his material largely from Sunderland's "What is the Bible"? This class was started in Tenth month and the average attendance has been over twenty.

Our monthly meeting of the Quaker Round Table took place Second month 20th, at the home of Dr. J. O. Reed, of Crafton, Pa. six miles from Pittsburgh on the Panhandle Railroad; twenty-one were present. After a quiet period, the minutes of last meeting were read. Then we were favored with piano and violin music by two sons of Dr. and Mrs. Reed. The regular programme provided by committee followed. All those present seemed well pleased with the meeting. The date of Round Table meetings is hereafter to be the Sixth-day evening following the first First-day in each month. S. P. S. E.

There will be a pilgrimage to Matinecock Meeting, Locust Valley, Long Island, under the care of the New York Joint Fellowship Committee, on First-day, Third month 8th. Visiting Friends are invited to attend the morning meeting at 11 a. m., and to remain for the afternoon conference at 2.30 p. m. The conference topic will be: "As to Friends." Trains leave Pennsylvania Station, New York and Flatbush Ave., Brooklyn, at 9 a. m.

The Woman Suffrage Sub-Committee of Philadelphia Quarterly Meeting, will hold a meeting at Race Street Meeting House on Third month 6th at 8 p. m.; a debate by Miss Mary Windsor, President of the Pennsylvania Limited Suffrage Association, and Mrs. Frank J. Goodwin, Field Secretary of the National Association opposed to Woman's Suffrage.

Young Friends' Association at Rising Sun, Md., will meet Third month 1st, 2.30 p. m. Program: Paper by Ellen Pyle, of London Grove Association, on "Study of Bible." Dr. O. E. Janney, of Baltimore, will attend and address the meeting on Vital Religion. Meeting at West Nottingham same day, at 11 a. m.

A conference under the care of the Philanthropic Committee of Philadelphia Quarterly Meeting will be held in Friends' Meeting House, Sixth Street above Washington Street, Reading, Pa., on First-day, Third month 8th, at 2.30 p. m.

Henry W. Wilbur will address the meeting on the subject of Temperance.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

SECOND MO. 27TH (6TH-DAY.)

—West Philadelphia, Social Evening, 8 p. m. Francis H. Green, of West Chester, Pa. Subject, "The Nature and Worth of Wit and Humor."

SECOND MO. 28TH (7TH-DAY.)

—Blue River Quarterly Meeting, in Chicago, Ill.

—Nottingham Quarterly Meeting, Oxford, Pa.

—For the benefit of the Sectional Committee Y. F. A. and the Neighborhood Guild, Lady Gregory's "Spreading the News." Auditorium, 140 N. 15th St., Phila. See page 141.

THIRD MO. 1ST (1ST-DAY.)

—Circular Meeting care of Concord Quarterly Meeting at Chester, Pa., at 3 p. m.

—At Frankford (Unity and Wain Street), Philadelphia, Visiting Committee Quarterly Meeting, 10.30 a. m.

—At Fairhill, Philadelphia (Germantown Avenue and Cambria St.),

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Friends' Literature

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Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.

The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted.

From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward R. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit

The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles. HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

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Visiting Committee Quarterly Meeting, 2.30 p. m.

—At Race Street, Philadelphia, Henry W. Wilbur, at meeting 10.30 a. m.; at after-meeting conference, 11.40.

—At Rising Sun, Md., Ellen Pyle and Dr. O. Edward Janney, at Association, 2.30 p. m.; and at West Nottingham, 11 a. m. See Notes and Announcements.

—Friends' Home for Children, 4011 Aspen Street, West Philadelphia, religious meeting, 3 p. m.

—At West Philadelphia, 35th and Lancaster Avenue, 10 a. m., J. Russell Smith, "The Trees of the Bible." Meeting at 11.

—At Girard Avenue, Philadelphia, Evening Meeting, Rachel Knight on The Atonement.

—In Cambridge, Mass., meeting at 3 p. m., Y. W. C. A. building, Austin and Temple Street, near Central Square.

—In White Plains, N. Y., meeting of Friends, 11 a. m., at home of Elizabeth Capron, 2 Bank Street.

THIRD MO. 5TH (5TH-DAY).

—Salem Quarterly Meeting, at Woodstown, N. J.

THIRD MO. 6TH (6TH-DAY).

—Woman's Suffrage Debate, Race Street, Philadelphia, 8 p. m. See Notes and Announcements.

—In Pittsburgh, Quaker Round Table, evening, homes of members.

THIRD MO. 7TH (7TH-DAY).

—Rural Progress Club, of Byberry, Philadelphia, Burgderfer, Impersonations.

—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

—Whitewater Quarterly Meeting, Greensboro, Ind.

THIRD MO. 8TH (1ST-DAY).

—At Race Street, Philadelphia, Professor Paul M. Pearson, meeting, 10.30 a. m.; conference class, 11.40.

—In Reading, Pa., Henry W. Wilbur, on Temperance, 2.30 p. m., in the meeting house, Sixth above Washington Street.

—Pilgrimage to Matinecock, Long Island. See Notes and Announcements.

—Young People's Meeting, West Philadelphia, 35th and Lancaster Ave., 8 p. m.

THIRD MO. 9TH (2ND-DAY).

—Baltimore Quarterly Meeting, Baltimore. Minister and Elders, Seventh-day before.

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THIRD MO. 12TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J.

BOOK NOTES.

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Martha J. Warner

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 7, 1914.

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The house Party of last June was so eminently successful that the Board of Directors have decided to open the Hall again this year with a ten-day House Party beginning on Seventh Day, June 20th. The details of the arrangements will be practically the same as last year; Frances Haines will be chaperon-in-chief, and all communications should be addressed to her at 5042 Hazel Avenue, West Philadelphia. A fuller announcement of plans will be made later.

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Advance remittances for Parcel Post orders received since the fire will be returned promptly.

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WINTER AT BUCK HILL

As this is written there is snow in all directions. The very warm and balmy weather of the past few days has melted it some on the south side but only solidified it on the north. There would seem to be enough to last for weeks. But no matter how it goes we know we will not have the slimy slush of the city streets, and we couldn't breed microbes if we tried.

Just think of starting at Swarthmore Shelter and taking an express toboggan through to Cresco Road. That was the record reached last week. 'Tis not only a non-stop trip but at express speed as well.

"Bear tracks" reported in the heart of the Settlement, but not proven.

Candidates for cottages for season 1914 should enter the list early. This is the month most of the cottages are rented.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Purpose (verse)	145
A Reasonable Faith	145
Edmund Braddock	152
The Garrett Settlement and the Flag in Wilmington	152
Minute of Jesse H. and Rebecca W. Holmes	153
The John Woolman Bridge	153
Books for a School Library	153
Daily Readings in the History and Message of Quakerism	153
Editorial	
“To All Friends of the Intelligencer”	154
At Whitewater Quarterly Meeting	156
Miami Quarterly Meeting	156
Swarthmore and Haverford and Football	156
Friends' Central School	157
Fellowship Club	157
Friends' Association Notes	157
Births	158
Marriages	158
Deaths	158
Notes and Announcements	159
Calendar	160

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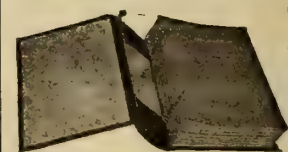
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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, THIRD MONTH 7, 1914.

{ Volume LXXI.
Number 10.

PURPOSE.

Far overhead, in untried air,
A lonely eagle sails,
And soaring effortless like prayer
Which only thus avails
He is borne up on quiet wings.
On winds unfelt by earth-bound things.

So calm and strong, near unseen goals,
The great heart lonely swings
Watched wonderingly by little souls,
Who only know life's little things,
And cannot understand what force
Lifts him unerring on his course.

SAMUEL MCCOY.

In Ainslie's.

A REASONABLE FAITH.

BY O. EDWARD JANNEY.

[A lecture delivered at Friends' Meeting House, Park Avenue, Baltimore, Second month 15th, 1914, at the request of the Baltimore Committee on Advancement.]

In what I am about to present to you this evening, it should be understood that I am not offering an official statement, but simply giving the views of one who has read, studied and given some thought to the subject of religion.

The Religious Society of Friends has no written creed, and therefore no member is authorized to state its beliefs in a sense that makes the Society responsible. The only statement to be found in the Book of Discipline of Baltimore Yearly Meeting of Friends that directly refers to belief is as follows: "It is the belief of the Religious Society of Friends that God manifested himself in Jesus Christ, and that the Spirit which was in Jesus is revealed in the human soul and constitutes the Rock on which the Church is founded."

Yet it would be a serious mistake to say that because Friends recite no creed they have no common belief, for by general consent all believe in certain fundamental religious principles, and in all religious matters of belief a large individual liberty is allowed.

Doubtless there are some present who will not find themselves in sympathy with the views herein set forth. They are, indeed, expressed with much hesitation, as they may suggest the unreliability of the opinions that many have held dear and even vital to their religious life.

If such there be, let it be said that the views that are now to be stated seem to me to be clearly in accordance with the truth, and that I feel it to be a duty to express them. If they do not so impress you, all that need be said in this connection is that you would do well to "prove all things, and hold fast to that which is good." At any rate do not arrive at any decision hastily, but let each one work out a solution under divine instruction, for, "if any of you lack wisdom, let him ask of God,—and it shall be given him."

THE NEED.—That there is a need to-day for a re-statement of Christian faith few open-minded people will deny. The "I believe" of the early days of Christ, or even of twenty years ago, does not express the religious thought of the present moment.

Men and women whose minds are liberal enough to admit new truths, or more enlightened aspects of opinions long held, are not only irritated by the exercise of an authority which denies progress, but are quickly repelled thereby and driven away. Such as these hold with Lowell that—

New occasions teach new duties, time makes ancient good uncouth,

They must upward still and onward who would keep abreast of truth.

There must be multitudes of men and women who would welcome a religion that would satisfy their reason, and at the same time be reverent towards that which is divine, meeting the religious needs which all human beings, consciously or unconsciously, experience.

Everyone must have noticed that a small number of men attend religious service. Why is this? Not because men have less need of religion than women; they have quite as much, perhaps more. While there are other reasons, the most active one, in all probability, is that the manner in which the subject is presented does not interest them. The man of business, and the professional man, accustomed to modern methods, and to the reception of new ideas, does not take kindly to antiquated presentations and medieval dogmas.

The scientific spirit that enters into every modern movement and searches for the truth in all things; the spirit that discovered the vast mass of Neptune sailing through space; and which concerns itself equally in picking out the minute particles of radium from its rare ore, nor is satis-

fied until it ascertains the curative powers of these particles; concerns itself also with the religion of mankind and probes into its most intimate secrets. Thus William James writes on "The Varieties of Religious Experience," and Edwin D. Starbuck investigates the phenomena of conversion; while the higher critics make a study of the Bible as they would any writings not called "Holy Scriptures."

Charles Darwin and his co-workers have, through the same scientific methods, proven to the satisfaction of most thoughtful people that the "day" of the first chapters of Genesis must be lengthened to thousands, if not millions of years.

Now the insistence upon the part of the rigid adherents of the old order, that all must conform to the religious ideas and ceremonies that have come down to us from former days, bearing not only the odor of sanctity but also the strong influence that holds the human mind firm to tradition, has resulted in the making of many unbelievers. Men and women do not believe what they would like to believe, but what they come to think is the truth. Even environment and education do not always serve to hold one true to the faith of the fathers. Thus a Newman breaks away from Protestantism and becomes a Romanist. A Luther revolts and organizes Protestants. A Saul changes to Paul. A George Fox, not satisfied with the dead formality of the church of his day, contends that religion is a matter between the soul and its Creator, and so founds the Society of Friends. A Robert Ingersoll rebels against a blind faith that insists upon the accuracy of every word in the Bible, and becomes an open enemy of the church.

Trials for heresy have been many, and honest but narrow-minded men have tried other honest but open-minded men before august assemblies of both kinds of men; and, as a result, the very ones whose clear vision and steady courage the church most needs in her times of testing have been driven from the fold.

Multitudes of other men and women not in positions of sufficient importance to attract the attention of church officials, have quietly withdrawn and sought opportunities for religious liberty. There is still another class who have not been attracted towards the religious life as presented to them in the church; and there are many others who, while remaining members of the church, find themselves out of sympathy with the views expounded therein, and yet remain because nothing better appears.

Now a true religion must be a universal one—it must be capable of convincing all reasonable

minds—those not closed by bigotry. If the religion that is presented to those who earnestly long for the truth, is of such a character as to repel them, and does not appeal to their sense of what is right, there must be something wrong with it. Put this to the supreme test; the religion as taught by Jesus, does it not appeal to all unprejudiced men and women?

Why should not our belief be in accordance with our reason? Why be called upon to take so much on faith? As the reason is the highest of our mental faculties, should we not apply it to matters of the spirit, the most interesting as well as the most important phase of life?

Now listen thoughtfully to what the church of to-day teaches and what it professes to believe, as recited in what is called The Creed, and which its members profess to believe literally and without reservation, if they be truly honest:

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day He rose again from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." (The Apostles' Creed.)

If it be possible to find a faith that will appeal to the intelligent, and be in accord with the teachings of Jesus and the Prophets, such a faith would be of the greatest value to the world and should receive a ready acceptance by thoughtful men and women whenever adequately presented to them.

Let us now consider some of the important principles on which the Christian religion is founded and ascertain whether it is possible to interpret them so as to make them acceptable to thinking men and women.

THE SUPREME BEING.—There are probably many people who think of God as in form similar to Michael Angelo's heroic statue of Moses, venerable in appearance, and seated upon a throne, which they locate in "Heaven"; and when they die they expect to see him thus. But thoughtful people have lost that conception, and think of him as described by Jesus, "God is a Spirit; and they that worship him must worship him in spirit and in truth."

It is difficult, if not impossible, for the human mind to have any adequate conception of a spirit, yet we come to know God through his manifesta-

tions, and through that part of us which is spirit and of divine origin and nature; for in him we live and move and have our being." "It being impossible," says Samuel M. Janney, "for a finite creature, chiefly conversant with the objects of sense, to comprehend fully the being and attributes of an infinite Spirit, he is presented to us in the Scriptures under various figures or symbols borrowed from terrestrial forms. To show his power to save, he is represented as a tower of strength, a fortress of safety, a rock of salvation; his tenderness and love are portrayed under the figure of a shepherd who leads his flock in green pastures."

The scientist recognizes the existence of "an energy from which all things are derived," and acknowledges that a transcending Intelligence created the universe. He recognizes no personality in deity. To him God "appears as incessant workman, as universal servant, as tireless, omniscient energizer." (C. W. ELIOT.)

But Jesus said "God is love." From whence came love and joy and peace and tenderness and sympathy and kindness and sacrifice and the desire to serve, if not from God? But these qualities must have been derived from a divine source and are therefore qualities of God. They are personal qualities, and therefore God is personal. He is not only the Creator, not only "the First Great Cause," not only "the power not ourselves that makes for righteousness," He is OUR FATHER.

Is it within the bounds of possibility to reconcile and harmonize the scientific and the personal views of God? Alfred Tennyson, walking along a roadway, sees a little flower growing in a crevice of a wall, takes it in his hand and soliloquizes—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

No flower ever grew in just such a place before, the situation was unusual, yet God or Nature, brought special influences to bear to make it grow there. The birds of the air are fed, but they could not live unless the means of life were provided, and we are told that not a sparrow falls without the knowledge of our Father. If then God so provides for the little flower and the puny sparrow, will he not all the more provide for the development of the soul of Man, his highest creation?

But some one may ask if God is love and cares

for his creatures, why does he allow so much sin and suffering?

Ah, if we had the mind of God and could comprehend all his great plan, we could then answer this question. We know that we are in the midst of a great conflict and can see but a little way through the smoke. God's law is perfect but all do not observe it and so suffering follows. The righteous suffer because of the sinning of the unrighteous; if all did right sin and its consequences would vanish.

Perhaps, too, God needs our help to conquer wrong; and as we do not give the help, or give it but freely, the evil remains.

At any rate there is nothing for us to do but to rely upon the goodness and wisdom of God.

Some influence there undoubtedly is that works on us, that makes it possible for the best forms of character to develop, that throws about us a protecting power, that lifts us out of the mire and sets us on the Mount of Transfiguration. For, "as many as are led by the Spirit of God, they are the sons of God.

"It is God who rolls the stars in the heavens, who lifts the sun up in the morning, and guides the moon at night; who causes the wheat and corn, the trees and flowers to grow; who brings the birds back from the South in the spring; who makes the little lambs frolic and the kittens play; who makes children happy and grown people kind and patient. Wherever you find LIFE and GOODNESS and GREATNESS you may know that God is there." (FRANK CRANE.)

And so, while we bow in humility before the grandeur of the Creator, still we feel that there is something within us that is divine in its essence; that "in him we live and move and have our being," and that he exerts a power over the individual soul that brings us into such close communion with him that we can call him OUR FATHER.

But some one may say, If I am a part of God, how is my individuality preserved? Am I not, at death, absorbed in God? To this we may reply, Is not Chesapeake Bay a part of the great ocean from which the tides flow in? And has it not an individuality of its own? So flows the tide of God's great love into the individual soul. The Spirit within us is divine, and yet I cannot think that we shall ever lose our personality.

In the illustration of the vine and its branches the Great Teacher explained that each branch lived its own life and bore its own appropriate fruit, but yet was a part of the vine whose sap was the life of the branch. God is the vine, we

are the branches; and it is only by abiding in him that we may fulfil our highest destiny.

This idea of the Supreme Being, faint and weak reflection of his glory as it is, would seem to accord with reason, and may perhaps serve to satisfy the scientific mind and also the loving heart.

THE DIVINITY OF CHRIST.—No religious subject, probably, has caused more discussion, or given rise to so much dissension as the divinity of Christ. It is not probable that the view of the nature of Jesus that may be offered here will meet with the approval of all, but there is hope of its gaining the acceptance of those who approach the subject with an unprejudiced mind and a desire to learn the truth.

In regard to the birth of Jesus, the simple statements in Mark and John concerning this are much more comprehensible than the accounts in Matthew and Luke. There are in the two former Gospels no statements as to anything miraculous about the birth; and it is accepted by most Biblical scholars, I believe, that Matthew and Luke obtained their knowledge of the life of the Master chiefly from the writings of Mark, they containing the oldest and most authentic account, being derived chiefly from the recollections of Peter. Judging from the Gospels of Mark and John, then, Jesus was born as other boys, his parents being Joseph and Mary. Like other boys he "was subject to his parents," was instructed in the learning of the Jews, and chose later to support himself and his probably widowed mother by working as a carpenter. He differed from other boys, however, in possessing a genius for religion and a greater capacity for the Spirit of God which gradually developed within him the ability to become the Messiah, or Messenger, and to perform his mighty mission.

It is probable that the influence of the Greeks, which was potent in Palestine at the time of the Christian Era, was sufficient to infuse into the common thought that phase of Grecian mythology which contemplated occasional brief visits of the gods to the children of men. It is surprising indeed that the unethical doctrine of the virgin birth should ever have been accepted by the church and held by it so long. Appealing once to an inmate of a house of vice to enter upon a better life, she referred to this idea as an excuse for her sinful ways.

And yet there is involved in this idea a great and beautiful truth. Every healthy infant is born of God, for there is implanted in its nature from its very first moment of life, from its conception,

in fact, a divine element. The older writers called this "the Seed of God," which, developing with the growth of the child, enables it to come to know good and evil, and to respond to divine impressions. This is a direct inheritance from God, for as Paul says, "He is our Father." Every mother may therefore claim with Mary that the power of the Highest has overshadowed her, and therefore that which is born of her is a holy thing. "We are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." So we all come into kinship with our Elder Brother.

Jesus dwelt in spirit so close to our Father that he seems at times to identify himself with God, as in the words, "I am the way, the truth and the life"; "Come unto me all ye that labor"; but he evidently here refers to the Spirit of God that dwelt in him.

Let us follow, so far as it is possible to do so, the development of the idea of his great mission in the mind of Jesus. After his birth in Bethlehem he returned to Nazareth with his parents, and took up there the course of life common to all Hebrew boys. We are justified in the belief that he was much more precocious than others because his after-life shows a mental and spiritual power that was unique. Evidences of these powers were clearly shown when, at twelve years of age, he went with his parents to Jerusalem and there had his interesting interview with the learned men in the temple.

There is little doubt that already he had experienced a fore-shadowing of his life-work, and a questioning in his mind as to whether he was to be the Messiah. At any rate his hour was not yet come, and again he returned to Nazareth where "he grew in favor with God and man." During this period of development and waiting, the thought that God was calling him to the performance of some great work must have taken firm root in his mind.

Then one day he went out to be baptized by John, and John called public notice to him as "the Lamb of God, that taketh away the sin of the world"; and Jesus, feeling that the hour of final decision had come, was led by the Spirit of God into the wilderness, far from the haunts of men, to be tested and to decide his future course.

The first question or temptation that came to him was the very natural one as to how he should support himself and those depending on him. He would have to abandon his occupation and might suffer from hunger. But he soon realized that the One who was calling him to the work would give him food and clothing, in the spirit of the

words he uttered later, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"; and so he settled the question by quoting "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Then came the thought of the glory and renown, dear to the human heart, that would come to him through the exercise of the divine power that would be his; but this temptation he put aside also.

And then came the temptation by which so many religious reformers have fallen—the short road to success by means of force and arms. He saw that he could call to his aid hosts of followers who might overthrow and expel the hated Roman power and subdue the Jewish rulers; but he had a vision of the spiritual kingdom which was to be set up by means of peace, sacrifice and love, and he put aside forever all thought of human glory.

Then angels came and ministered unto him. In other words, having stood the test and accepted his mission, he was in a condition of mind and soul to listen still further to the voice of God, and he was ordained and qualified to enter upon his mission. The mind delights to dwell upon those days when Jesus communed with God, his mind becoming filled with wisdom and his heart with love and pity for the children of men whom God was sending him to help, that "they might not perish but have everlasting life."

He returned from the wilderness full of the spirit and power of God and began to preach the Fatherhood of God and the Brotherhood of Man; to teach that love is the fulfilling of the law; to prove that it is possible for a man to live without sinning through obedience to the indwelling power of God; and to bear witness to the truth even unto death.

Listen to the statement of his mission as given by himself in the synagogue at Nazareth:

The Spirit of the Lord is upon me,
Because he hath anointed me to preach the Gospel to the
poor,
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised;
To preach the acceptable year of the Lord.

Probably the most valuable lesson that we derive from a study of the life of Jesus is that it is possible for a man to live a blameless life when obedient to God. Henceforth no one could truly say "It is impossible for a man to be virtuous," because such a life has been lived. And the same Spirit that enabled Jesus to resist temptation is the possession of every human being,

for there is a Light that lighteth every man that cometh into the world. If the divinity that was in Jesus be too much exalted and he become in thought more God than man, he at once ceases to be an example to common men, and the most helpful lesson of his life is thus lost to the world which is suffering for this very thing.

If, on the other hand, we regard him with Whittier as "the highest possible manifestation of God in man," we can then look upon him as our Brother, with far greater capacity for God than ourselves, but still our Brother and our great Example.

That Jesus depended wholly upon the indwelling God is shown by his words and actions. "His powerful preaching, his calling upon God in prayer, his wonderful miracles, his patient endurance of insult and suffering, are to be attributed to the Spirit of the Lord which dwelt in him, for he said "The Father that dwelleth in me, he doeth the works." "I can of myself do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father, which hath sent me." Could anything be more convincing than this evidence from the lips of the Master? Could any other view of his character and mission be more reasonable?

On one occasion, when a similar thought had been expressed, a man rose in the gathering and cried in the words of Mary Magdalene, "They have taken away my Lord, and I know not where they have laid him." There may be some present who feel the same way and I have great sympathy for them. If they feel that the views they hold are in accordance with experience and reason and are more helpful and inspiring than those here expressed, by all means let them be retained, and let them show their religion by their deeds.

Recall, however, the way in which Jesus received the words of Mary on the occasion above referred to. When he said to her "Mary!" she then recognizing him and falling at his feet, replied "Master." And then he gave her two lessons: First, he gave her something to do. She was to carry a message to the disciples. The second lesson was conveyed in the use of the word *brethren*. "Go tell my brethren." He was still the Elder Brother, not any other person, and so remains to-day. He has not been "taken away." Mary found him near at hand; and he remains and always will remain for us a source of inspiration and the object of our love and gratitude.

THE ONE TRUE GOD.—It is quite possible that the idea of the Trinity was an inheritance from those who believed in the existence of many gods, and that the belief in monotheism could not be

fully comprehended by the minds of many primitive Christians who therefore sought to reconcile the two ideas in the doctrine of three gods in one. Since this is a conception impossible to the reason, men came to accept the thought of God the Father, Jesus as the Son, and the Holy Spirit as a vague divine Person. Many religious persons have thus come to worship two Gods and some of them three. To meet the polytheistic demands of a crude form of faith, the Roman Catholic Church has added the Virgin Mary to the list of those to be worshipped and also her mother, St. Ann, and have not stopped there but added a vast number of saints that daily receive the homage of untold multitudes.

At the present day there is a movement in the Roman Catholic Church, increasing in strength, apparently, which urges the worship of Mary. The movement is quite logical. If there be two Gods, or three, why not many? Why not deify each attribute of God, and thus come into sympathy with Hindoo theology?

From these polytheistic theories it is a relief to turn to the idea of the One True God that runs through the Bible from Genesis to Revelation. Let us stand firm in the faith of Jesus Christ, as stated by himself, "Thou shalt worship THE LORD THY GOD and him only shalt thou serve." Thou shalt worship the Lord thy God, *not any other*. We are on sure ground here, for to worship the One True God is religion, the other is theology. It is reasonable to take a stand here; we "can no other." What the world has lost through the failure of the early theologians, and their successors in modern times, to grasp the beauty and truth and power of a belief in one God can never be estimated. Certainly is it true that more and more this thought is reaching the minds of men and women, who show their love to God by obedience to the impressions made by him upon the soul.

THE CHURCH.—The Church of God is not made up of the members of any sect, but is composed of the righteous wherever found. "In every nation he that feareth him, and worketh righteousness, is accepted with him." There are doubtless men and women in benighted countries who are living in accordance with the light they possess. This may be dim indeed, and the best missionary service is to make this light brighter by carrying to them a knowledge of the Light of Christ, the indwelling power of God. There are also many near at hand that need this Light quite as much as those more distant, and it is part of the duty of the church to meet this need.

The church is not and never has been a collec-

tion of saints. It is made up of faulty men and women who are trying to help each other to do right through sympathy, fellowship and material assistance when required.

One important duty of the church is to assist divine inspiration, to produce the conditions under which the voice of God may be most easily and clearly heard in the soul, and it would seem that the quiet gathering of a religious assembly in reverent, prayerful silence, would be a means to that end. "The Lord is in his holy temple; let all the earth keep silence before him."

If in this atmosphere there is impressed upon the mind of anyone present a message that would be helpful to others, or an expression of praise or thanksgiving, accompanied by a distinct feeling that it should be delivered, then such a message, be it prayer or sermon, would form an appropriate part of worship. The ideal religious service would seem to be not that in which one man speaks for all and dominates the gathering, but where each soul seeks access to the Father, assisted, it may be, and uplifted by the expression of the inspired thoughts of others. Furthermore, the church has an urgent duty in upholding a high standard of morals in social, political and business life, and to inspire its members to build noble principles into character.

THE SAVING POWER.—The constant and immediate need of every soul is salvation. It needs to be saved from the commission of sin, and from the consequences of wrong-doing. Happily we were not placed in this world without such a provision. Every person is endowed with an indwelling divinity, the "Christ within, the hope of glory."

The influence that saves us from committing sin is the power of God possessed by every healthy-minded person, and was clearly shown in the person of Jesus. This same power draws the sinner back to God, forgives him and restores him to communion with the Father. That Jesus believed this is clearly demonstrated in his parable of the Prodigal Son, familiar to all.

But some may say, Is the matter of the salvation of the soul as simple as this? What about the Fall of Man, the necessity for the shedding of blood upon the cross to satisfy the justice of God; what about the Plan of Salvation? There is no foundation in the teachings of the Master for the idea that because Adam sinned all of the human race must suffer therefrom. The intrinsic injustice of the thought would have been repudiated by Jesus. Those who must be held responsible for the idea are St. Paul, and John Milton, in *Paradise Lost*.

Instead of saying

In Adam's fall we sinned all.

We would better say—

In Adam's sin we all join in.

The Master said that God is love, and surely the way to salvation is through obedience. In the sense that Jesus came to show the world the way of salvation, he may be called the Savior; but the Savior that he acknowledged, and called to the attention of the people is the indwelling power of God.

THE BIBLE.—The Bible was written by inspired men, and was intended "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It was not intended to teach geology or geography, and its history is illuminated by imagination.

The real purpose of the Bible is to teach righteousness, not dogma, and it does this, for the most part, through the fascinating method of biography. The Bible depicts, by a few broad strokes, the lives of many noble characters, their words and actions, going into fuller detail in the portrayal of the life and teachings of the Master.

The Bible is often called the Word of God, but this term would certainly seem to mean something very different, for "in the beginning was the Word, and the Word was with God, and the Word was God." It would be more correct to speak of the Bible as the words of God and inspired by him, but as has been said, "The inspiration has come through a human pipe and necessarily must taste of the pipe." To speak of the Bible, as some do, as "the only, infallible rule of faith and practice," is far beside the mark, for it attributes to the Bible the power to serve as a spiritual guide on each and every occasion in life, which power belongs alone to the indwelling Spirit of God. On this point Charles Stelzle says that modern ideas of religion "do not demand an absolute acceptance of the inspiration of the Bible, in the narrow sense that some men insist upon. It asks principally that the man who wishes to become a Christian shall bring his life into conformity with the life and purpose of Christ." As a river cannot rise higher than its source, so the Bible, which was written through inspiration, cannot be superior to the power that created it. The same power resides to-day in each human soul, and inspires many minds to write many beautiful and helpful thoughts.

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.

While swings the sea, while mists the mountains shroud,

While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit."

(J. R. Lowell.)

RELIGION AND THE HOME.—The value of home life in forming and establishing a living faith cannot be too highly estimated. When the father and the mother are believers and carry out their principles in their daily lives, the Spirit of God which inspires and animates them will, without much doubt, come to inspire their children. This is more certain to occur if a close sympathy and intimacy be maintained between parents and their children, an intimacy so close that the deepest feelings and inmost thoughts of the child will be communicated to the parent. In such a congenial atmosphere as this, the fairest fruits of the spirit will be produced; and if the reasoning powers of the child can be satisfied, and they are not repelled by observing inconsistencies of conduct close at hand, their religious life will, in most instances, take firm root. From such homes there need be little fear of young people going to swell the ranks of the depraved and fallen, for the strongest protective influence is that home training which changes ignorance into knowledge and innocence into virtue.

From such homes come the young people who, instructed sufficiently as to the evils and dangers all about them have within themselves that protecting power which enables them to resist temptation.

Those who have followed the thread of thought running through this address will realize that the usually accepted ordinances such as baptism, do not necessarily enter into the real life of one who is led by the Spirit of God. He possesses the things of which they are but symbols. He who is baptized and purified by the Spirit as by fire needs not the sprinkling of drops of water.

So let us go through life with our Great Companion, comforted in times of sorrow, uplifted from despair, guided in each act of daily life, blest with the consciousness of being a child of our Father, and filled with peace in the thought that we possess the Pearl of Great Price,—the Spirit of the living God.

"To be ever conscious of my unity with God, to listen to his voice and to heed no other call;

"To keep my mental home a sacred place, golden with gratitude, white with purity, cleansed from the flesh;

"To send no thought into the world that will not bless or cheer or purify or heal;

"To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love"; that is religion.

What humanity needs more than anything else,—what it indeed is suffering and dying for is a religion based on a *Faith* in God that cannot be moved; a *Reasonableness* which will appeal to the intelligent mind; a *Justice* that will reach to every man, woman and child; and a *Kindness* that would lift the weight from every burdened heart.

Let me close with the prayer of former President Patton, of Princeton University, which breathes the true spirit of a reasonable faith:

"Almighty and Eternal God, we come into thy presence in acknowledgment of our dependence upon Thee, and bring to Thee the grateful homage of our hearts for all Thy goodness * * * When we think of the true, the beautiful and the good, we think of Thee, and when we lose Thee as the superlative of our reason, we are left in doubt respecting the reality of knowledge and the worth of goodness. We pray Thee to keep alive in our hearts the thought of the living God by the indwelling presence of thy holy Spirit * * * When we search in vain for truth in the heights, when we fail to find it in the depths, let us know that it is nigh us, even in our hearts. For there, in the secret places of the soul, Thou hast set the thought of the perfect being, than which a greater cannot be conceived * * * Show us, O Lord, that at bottom our reason is religious; touch our thoughts with emotion, and turn our intellectual activities into channels of feeling. So shall we learn that we live and move and have our being in Thee, and that Thou art not far from any one of us."

EDMUND BRADDOCK.

Edmund Braddock, of Medford, N. J., whose death is noted elsewhere, had been in poor health for several months, but the end came as a great shock to his family. He entered into rest on the afternoon of Second month 10th, 1914, at his home in Medford, N. J., aged 65 years.

Just a few hours before his death he made a beautiful prayer, with his wife, Hannah L. Braddock, his three children, Howard and Job and daughter Mary Braddock Collins and her husband, and his sister, Anna R. B. Engle, around his bedside. He bade them a loving farewell and asked them to meet him in Heaven.

He was brave, patient and cheerful. Through all the months of his illness he had carefully and faithfully striven for restoration to health; finally yielding to the inevitable, with a beautiful resignation, he fell asleep. He was an Overseer of Medford Monthly Meeting and a faithful attender of First-day School, an Honorary Member of the W. C. T. U., a Past Master of the State Grange

of New Jersey, president of the Farmers' Reliance Insurance Company, and for several years president of the local Board of Education. He always made the best of opportunities to keep in touch with matters of general interest.

As a loving and faithful husband, father and friend, he will be missed. In his departure the world loses the inspiring example of an upright life. A friend said of him that he was one you could be proud of. His funeral was held in the Meeting House on the 13th, Clayton Conrow, of Moorestown, N. J., and Keziah Wilkins, of Medford, spoke words of comfort and full of the spirit, and in the Friends' yard the beloved form was committed to mother earth. These lines are appropriate to his life.

"Earth, let thy softest mantle rest
On this worn child, to thee returning,
Whose youth was nurtured at thy breast,
Who loved thee with such tender yearning.
He loved thy fields and woodland ways,
And deemed thy humblest son a brother;
Asleep, beyond our blame or praise,
We yield him back, O tender Mother."

H. L. B.

THE GARRETT SETTLEMENT AND THE FLAG IN WILMINGTON.

[From the Wilmington, Del., *Morning News*.]

The Philanthropic Association of Friends Wednesday night presented the Thomas Garrett Settlement, Seventh and Walnut Streets, with an American flag. The meeting was presided over by Miss Helen Garrett, and the speech of presentation was made by Horace Greeley Eastburn.

An interesting history attaches to the flag. The flag was first started by Francis Ferris, formerly a resident of Wilmington, while he was an invalid in Florida. He died before he was able to complete the flag, and the unfinished flag became the possession of his sister, Miss Matilda Ferris. She presented it to the Association of Friends. The flag was finished by Mrs. Martin.

The meeting Wednesday night was opened by Mrs. J. B. Stubbs, president of the Settlement House, who introduced Miss Garrett, who presided over the meeting.

Mrs. Martin and Miss Matilda Ferris told of the history of the flag. The speech of presentation was made by Horace G. Eastburn. Dr. J. D. Stubbs accepted the flag on behalf of the settlement. Dr. William Sinclair of the National Association for the Advancement of Colored People, made an interesting address on the work of Lincoln and Stephen Douglas. He told many interesting anecdotes of the lives of these two men.

Miss Emma Worrall also spoke on the history of

the flag. During the evening the Haven choir sang patriotic songs. Elizabeth Stubbs recited "Barbara Frietchie" and Louisa Coursey recited Lincoln's "Gettysburg Address."

MINUTE OF JESSE H. AND REBECCA W. HOLMES.

To Meetings of the Religious Society of Friends in England and Ireland:

Dear Friends:

Jesse H. Holmes and his wife, Rebecca Webb Holmes, valued members of Swarthmore Monthly Meeting, expect to spend some time in England during the coming-summer and desire to attend meetings of the Religious Society of Friends whenever possible.

We sympathize with them in their prospect and hope that their visit will be satisfactory to them and to English Friends, and that it will strengthen the bands of fellowship between us.

On behalf of the Meeting,

ELLEN H. E. PRICE,
Clerk.

Authorized, First month 20th, 1914.

Endorsed by Concord Quarterly Meeting, First month 27th, 1914.

MORGAN BUNTING,
Clerk.

THE JOHN WOOLMAN BRIDGE.

The bill to provide a commission to secure plans and designs for a bridge in memory of John Woolman, connecting Burlington, N. J., with Bristol, Pa., has passed the legislature of New Jersey. When the Pennsylvania Legislature is next in session efforts should be made by those interested in this project to secure action on its part. A monument of any kind would not be at all acceptable to the Friend who did so much to put an end to slavery, but a bridge that would be used by thousands of people would be a fitting memorial to one who lived to serve his fellow men.

BOOKS FOR A SCHOOL LIBRARY.

A handbook* of great value to all educators and students has been issued by the United States Bureau of Education. It contains lists of books that may be used for reference, for supplementary

*Hinckley, T. B. (and others). "A List of Books Suited to a High School Library." United States Bureau of Education. Bulletin No. 35, 1913.

reading, or for comparative or supplementary work in the high school or college. Many of the titles are briefly annotated and the name of the author, the name of the publisher, date of publication and price of book given. The listing is especially for work in English. "The History of Literature," "Folk-lore and Legend," "Poetry," "Fiction" are some of the headings given as divisions of this subject; very full lists are given under each heading. The book was based on the curriculum of the University of Chicago High School, and is, therefore, up to date in every way.

DOROTHY N. POWELL.

Swarthmore College, Pa.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

ELEVENTH WEEK.

John Woolman.

(Emmott, Chap. XVI.)

Second Day:—Matt. 13:23. Whittier, p. 14:1 and 2. Emmott, p. 182-183.

What two instances show Woolman's obedience to the Voice in childhood?

Third Day:—John 15:2. Whittier, p. 54:3. Emmott, p. 184-185.

What does his first experience in the ministry show as to "Divine qualification" in ministry?

Fourth Day:—1 Cor. 9: 18-19. Whittier, p. 26:6. Emmott, p. 186-187.

Do you see any difference in the nature of his call to the ministry and his call to other kinds of service?

Fifth Day:—Gal. 6:9. Whittier, p. 25:1. Emmott, p. 188-190.

What were the beginnings of the anti-slavery movement among Friends?

Sixth Day:—1 Cor. 15:58. Whittier, p. 22:1. Emmott, p. 191-192.

Why was John Woolman not discouraged at the extent of slavery among Friends?

Seventh Day:—Matt. 11:29. Whittier, p. 14:7-8. Emmott, p. 193-195.

How did he manifest true humility?

Other Readings.

Woolman's Journal, with Whittier Introduction (75 cents and \$1.25); Lesson Leaf, p. 20; Friends' Intelligencer, Twelfth month 4th, 1909. (Report of General Conference of Friends' Association at Moorestown.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 7, 1914.

"TO ALL FRIENDS OF THE INTELLIGENCER."

It is to be hoped that the Editors of the *Intelligencer* may find comfort and encouragement in the reflection that, "In a multitude of counsellors there is safety." Will I be adding one more to the multitude by advancing the proposition that it is not a function of a denominational paper to furnish any considerable portion of the spiritual pabulum that may be needed by its readers.

Has it not done its part when it has told them where they can find this very essential nourishment, in sermons, in books, and in the ever living source, within themselves? Modern conceptions of the manifold duties of a Christian do not admit of the spending of much time in pious meditation and introspection.

There is too much work to be done, work to which every one may contribute his or her mite.

If the *Intelligencer* can keep the members of our Society in touch with the various organizations that are carrying on these efforts for the betterment of mankind, besides being a bureau of information regarding the things of particular interest to Friends, will it not be fulfilling its mission?

JESSE WRIGHT.

Springboro, O.

From the very beginning of the Christian church, the principle of the diversity of gifts—or, in less beautiful phrase, the variety of edifying religious experience,—has been recognized. It cannot be stated to-day any more strongly than it is in John XV, 1-8; Romans, XII, 3-16; 1 Corinthians, XII, XIII, XIV. Those who would turn our meetings and our weekly publication into instruments for socialistic propaganda alone, and those who would limit the expressions in them to news of births, deaths, marriages, and pious consolations of aged persons, are both involved in

the same error, which is a denial of this fundamental Christian principle of the diversity of gifts. They are the eye, saying to the hand, "I have no need of thee." Piety is good, and the expression thereof; likewise zeal for the betterment of social conditions; but why should the advocates of either demand the whole field to themselves, and limit the edification of all the rest of us to their own single form of religious experience? Some of us find a mixed diet best in religion as in material food. It is hard to repress the suggestion that our socialistic members may be the very ones to benefit most by the expressions of piety, and our pious ones by the socialistic. The man with a gift for prophecy may well look for his healing to the man with a gift for that.

It might be possible to classify roughly the religious interests of our members under these heads: (1) worship; (2) personal morality; (3) religious philosophy; (4) social uplift. I suppose that as a matter of fact every Friend shares all these interests, but in varying degrees and proportions. Those who are particularly zealous—and let us be thankful for their zeal, run more risk than the rest of us of seeming shut up to only one of these interests. Be that as it may, why should not all these interests find their due expression in our meetings and our publications? While it is true that man shall not live by bread alone, it is equally true that the very hairs of our head are all numbered.

It would be utterly antagonistic to our principles as a Society if those in charge of our meetings or publications should dictate to the members or censor their intelligent earnest expression. Their prime duty would appear to be the keeping open of the channels for all such expressions that the Society can put forth. Then deep sincere piety will be given free course, and so too will the equally spiritual testimony against the perpetuation of iniquitous governmental and social institutions and conventions. Not only what directly helps a soul to rise, but also that which destroys the hindrances to its rising, must be given right of way. The question is not at all, What form of religious life shall be permitted to express itself? but, How may every form of religious life be quickened?

It is a very grave mistake to assume that by excluding all the sincere expressions of this or that type of religious experience, the interests of still another type will be advanced. It would not increase the number of writers if we stopped musicians from composing; and the same holds true of our socialists and our pietists. Neither

stands in the other's way, and those of us who are less gifted, need to be edified by them both.

As one of the less gifted, then, I would earnestly beseech them to cease trying to deprive each other of the means of expression, and to turn their undivided attention, rather, to providing for the rest of us the very best that each of them can set forth, according to his kind and degree of illumination!

ARTHUR C. NUTT.

934 Main Street, Worcester, Mass.

Referring to the leading article in the *Intelligencer* of the 21st, it may not be too broad a statement to say that the criticism is over emphasized. To an attentive observer the trend of religious impulse, during the last decade, would seem to be toward the faith of the Apostle James, rather than that of Paul. If we ("Friends") have the fundamental idea that underlies Quakerism, *i. e.*, that God is an Immanent Presence illuminating the consciences of all mankind, or, that of Jesus, that "God is spirit" whose "Kingdom is within"—we cannot ignore the circumstance that in all the churches, and religious meetings,—as well as amongst all enlightened citizens of the civilized world, the inner leading (shall we say it is not Divine) has decreased the attendance of the churches, and of Friends' meetings as well, and has developed immensely the ethical Spirit of following the example of Jesus—in going about doing good."

When I came to New York some 60 years ago, the churches were crowded as were Friends' meetings also. The devotional spirit was much in evidence in these as it was also in the homes, where the reading of the Bible and the morning prayer was a daily observance. But the consciences of the people were practically dead to the ethical impulses that are so potent to-day.—Even in Friends' meetings it was unpopular to be known as an abolitionist,—and the churches generally denounced any movement for ameliorating the condition of the slaves. There were no societies for preventing cruelty to children, no homes for shelter, for those bereft of parental care, there was no Health Board to inspect the condition of the tenements, and cholera and smallpox were annual visitors entering the households of the rich and poor, the former escaping only by fleeing to the country. The only drinking water was to be had from the town pumps, frequently germ laden, that made typhoid fever always imminent. Every family had the sad record of a lost son or daughter, the victim of "consumption". Near where I boarded there was a cow-stable (they did not call them dairies then), in which the cows

were fed upon the dregs of the breweries. This food increased the amount of milk, but caused a bone disease in the cows that made it necessary to suspend them within the stalls. This milk, subsequently called "swill milk" was fed to babies—who died by the thousands. There was no "Society for the Prevention of Cruelty to Animals," horses were beaten unmercifully, calves with their four feet tied together were thrown into carts, piled one upon another, the heads of those on top tossed about by the rapidly revolving wheels as they were dashed toward the slaughter houses.

Immigrants arriving in the city found no protection from the evil designs of those who thronged the piers to lure them into social vice. There were no homes for the blind, none for the deaf and dumb. But enough of this sad story.

Is it not a proof of the need of a religious observance of the second great commandment "which is like unto the first" and does it not justify the feeling that has led so many eminent Friends during the short period of the existence of their religious work to believe that it is the Voice of God that calls them to a service for the welfare of humanity. Can one doubt that it was thus living with God, "reading the thoughts of God," or, as Professor Lake said in a lecture at the Union Theological Seminary, is the true definition of Religion; "holding conversation with God, the effect of which is morality."

No one can too highly estimate, nor extol the value of an intimate, secret conversation with God, which the writer in the *Intelligencer* sees in "the deeper spiritual life which we notice in English Friends." It is indeed of the highest importance that we earnestly seek to "draw nigh to God" but it would probably be more effective if in this experience we follow the example of Jesus and alone, as did he, in the silence, apart from the multitude, pray. In our religious meetings, as well as in our religious journals, would it not be well to copy the "Sermon on the Mount," in inspiring its members and readers to seek first Divine strength, then, though "very busy people"—take time to visit the elderly Friends who cannot attend meeting. Is it not true that the purpose of human life in this world is to be co-workers with God, inspired by his spirit, to enter into the harvest field, relieving the oppressed, comforting the sorrowful, strengthening the weak, helping the needy, making the blind to see and the deaf to hear, in fact doing God's service in every available way for the promotion of the physical, intellectual, moral and spiritual character of all mankind.

WILLIAM M. JACKSON.

50 Beekman Street, New York.

AT WHITEWATER QUARTERLY MEETING.

At Whitewater Quarterly Meeting to be held at Fall Creek meeting house, near Pendleton, Ind., on the 7th, Morton Pearson, of Indianapolis, is expected to be present on Seventh and First-days. He will deliver an address on the afternoon of First-day. On Seventh-day afternoon a First-day School session will be held at which "Plans for the Better Organization of the First-day School work in our Quarterly and Subordinate Meetings," "The Teacher's Preparation for the Recitation" and other topics will be discussed.

E. M. W.

MIAMI QUARTERLY MEETING.

Miami Quarterly Meeting held at Waynesville, Ohio, Second month 14th, was well attended in spite of the severe cold. The representatives from the subordinate meetings, some of whom had driven from a distance, were all present. During the devotional hour preceding the business session, two or three Friends spoke briefly and earnestly. One called the attention of those present to the thought "The laborer is worthy of his hire," urging them to dwell upon its full meaning. We should ask ourselves if we are doing all in our power to secure for the laboring classes of this country their rights and privileges as citizens.

Another Friend spoke from the text: "Thou hast been faithful in a few things. I will make thee ruler over many things." She illustrated this by the following story: A short time before, she had met a Friend who remarked that for five years he had not been absent from First-day School or meeting. Later when they were discussing the First-day School lesson, she was impressed with the clearness and spirituality of his understanding. His was the true heavenly vision. He had been "faithful in a few things" and he had been made "ruler over many things."

At the business session, two valuable papers were presented in lieu of answers to the queries: one on the value of the Queries and their significance in our organization; whether we read and answer them as has been done in the past, we should be sure that we retain their spirit. The other paper presented the Temperance and Moral features of the Sixth Query in a striking light. The drinking, gambling and demoralizing side-shows allowed at some of our Fairs, demand our earnest consideration. The report of the Civic Committee on Capital and Labor and Temperance reform showed that they realized the importance of their appointment.

The First-day School observed Temperance Day

by recitations from the little people; a selection showing Lincoln's view and prophecy on this vital question; and an excellent sketch of Frances Willard, her character, life-work and the beautiful legacy she has left to the world. These with other short selections and remarks made a fitting observance of the hour.

I. W. K. & M. J. W.

SWARTHMORE AND HAVERFORD AND FOOTBALL.

At the Annual Dinner of the Swarthmore Alumni, held Second month 28th, Isaac H. Clothier, the President of the Board of Managers, was among the speakers, and referred in his address to the recently arranged resumption of football relations between Swarthmore and Haverford Colleges, and spoke in part as follows:

* * * * *

Putting aside for the moment the results of the contests, there is one aspect of the case I sincerely wish could be fostered, and that is the maintenance of the best feeling between the rival teams, and their adherents. It is of course not only natural but proper for each team to use every effort to win, but while striving with all their might and main for the victory, there is no reason why the utmost courtesy and the most cordial relations should not be maintained with the opposing team, and the loser should be the first to sincerely congratulate the winner. I have often seen at the National Tennis Tournament the two rivals for the championship, after most earnestly contesting for the much coveted honor before a large and excited company, go off the courts with their arms about each other, speaking on the one side words of congratulation, on the other of sympathy and consolation. And so it should be in all athletic contests, and I have a real concern that we should all do all that is in our power to encourage such a spirit. "Like begets like," and such an attitude on our side would inevitably tend to encourage a reciprocal feeling on the other.

We older men naturally have not the influence with the undergraduate that you of the Alumni have, but let us all do what we can to help elevate the standards and to cultivate the Christian spirit throughout.

My thoughts no doubt have been led in this direction by the knowledge that football relations have happily been recently arranged for between Haverford College and Swarthmore, after ten years of alienation. We all believe the relation should never have been severed, but under the conditions that existed, perhaps it could not be

avoided. I am happy over the resumption now in prospect and trust that most amicable relations will mark the future.

* * * * *

But I caution all interested not to be too sanguine, for fear of disappointment. What I ask of you and all friends of Swarthmore above all else, above all possible victories, is to earnestly join in fostering the kindly feeling I have referred to. It is not likely that the two branches of the Society of Friends can ever be denominationally reunited, but the broader spirit in theology and in practice that has during the past fifty years gradually and increasingly permeated the orthodox churches of the world, has happily lessened the uncharitableness which prevailed previous to and following the sad division in the Society which occurred "four score and seven years ago," to use accurately in conclusion, Lincoln's famous phrase, and which division has so greatly shorn its strength and weakened its influence in the world.

I close by earnestly appealing to all who hear me to aid in fostering the relations above spoken of with all competitors on the football field, but especially with our sister college, Haverford.

FRIENDS' CENTRAL SCHOOL.

At a recent meeting of the Faculty a letter was read from Eleanor French, who won the Annie Shoemaker Scholarship in 1913. Her letter is an appreciation of the old school and the new college. All who heard it were confirmed in the belief that the scholarship was wisely awarded.

Two former pupils of the school have spoken in mid-week meeting recently, Dr. Edwin Heyl Delk of the Lutheran Church, told of the days when, as one of the most restless of small boys, he looked up at Lucretia Mott, sitting in the gallery and gained quietness from her peace.

Hannah Clothier Hull urged the pupils to struggle not only to conquer the difficulties of the school-room but to overcome faults of temper—to control wandering thoughts.

At a meeting of the Literary Society of Class A, the question for debate was: "*Resolved, That moving picture shows do more harm than good to the pupil.*"

Affirmative, Dorothy Spring, Helen Neeken; negative, Irene Kennedy, Flora Young. The judges, Miss Eisenhower, Mr. Freese, and Mr. Schaurroth, decided in favor of the affirmative.

The newly-appointed staff to take care of the school magazine, *The Blue and Gray*, is Olive Gemmi, editor; Kenneth Johnson, assistant

editor; Steven Calhoun, business manager; John Fant, assistant business manager; Bernard Jeffries, boys' athletics; Frances Williams, girls' athletics; Mary Long, exchanges.

In the latest bulletin issued by Swarthmore College, we find the names of twenty-nine graduates of the school. Of these five are majoring in mathematics, four in French, four in biology, four in mechanical engineering.

FELLOWSHIP CLUB.

The Fellowship Club held its regular meeting on Second month 11th, 1914, at the home of Joseph and Gertrude Serrill, Newtown Square, Pa. Marian Moore, of Manoa, gave a recitation, and Alexander Esrey recited "The Bridge" by Longfellow. The club was especially fortunate in being able to secure T. Augustine Dwyer to speak to us on "With the Master in Palestine." For almost two hours he held the close attention of all as he led us through a land the Master had known and loved, and showed us as only a truly inspired student of the Bible can, the truth and beauty of that Book.

Action has been taken by some of the club members to have Mr. Dwyer deliver another lecture in Newtown Square Meeting-house. A. S. B.

FRIENDS' ASSOCIATION NOTES.

At Norristown, Pa., on the 21st, the meeting was at the Friends' Home, a cordial invitation being extended to meet there some of our Friends who were unable to be with us at the Meeting House. The Scripture was read by Emma B. Conrow. Sara G. Conrow, Chairman of the Executive Committee, reported they hoped to have the meeting in Fourth month, a Suffrage meeting.

The report of the Prison Committee was given by Alfred W. Wright, stating they now had five classes, about thirty people in all. The committee all felt the organization of a school in the jail had been a great benefit to the character of the prisoners, in many instances a great help after leaving the prison. Current topics were given by Anna Pownall, in which she spoke of the past year, 1913, being notable in religious history, a spirit of religious revival. A paper written by Susan J. Sheppard, on "The Origin of Friends' Associations," was most interesting. Ellwood Roberts, gave an account of the life of Abraham Lincoln, which all enjoyed.

SARA J. HILLES.

BIRTHS.

WILSON.—At Alturas, Cal., First month 2nd, to G. Walter and Beulah A. Tyler Wilson, a daughter, named Lenore Anita.

BASLEY.—At Gunpowder, Baltimore Co., Md., First month 26th, to D. Webster and Anna Matthews Basley, a son, named Charles Price Basley.

DIXON.—To James and Elizabeth T. W. Dixon, of Easton Md., on Second month 12th, a son, who is named Robert Bartlett Dixon.

NELSON.—At Lansdowne, Pa., Second month 23rd, to William G. and Eugenia Barnard Nelson, a daughter, whose name is Margaret Eugenia Nelson.

CLEVENGER.—At Media, Pa., Second month 13th, to Llewelyn M. and Edith Harrison Clevenger, a daughter, named Margaret Ellis Clevenger.

MARRIAGES.

CADWALLADER-LEEDOM.—At the residence of the bride's parents, in Bristol, Pa., on Seventh-day, Second month 14, 1914, by Friends' ceremony, Algernon S. Cadwallader, of Yardley, and Medora Wilson, daughter of Walter F. and Charlotte M. Leedom.

DEATHS.

BASLEY.—Second month 17th, at the home of his grandparents, D. Webster and Winford Basley, Charles Price Basley, of congestion of the lungs, son of D. Webster and Anna Matthews Basley. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

BRADDOCK.—At his home in Medford, N. J., Second month 10th, Edmund Braddock entered into rest, aged 65 years. (See page 152.)

CARR.—In Wauchula, Florida, First month 22d, Deborah Kirk, wife of Marshall H. Carr, and daughter of the late Jeremiah and Eliza Kirk, of Philadelphia.

CARROLL.—First month 25th, Charles D. Carroll, in the 70th year of his age. He was the son of Susan Carroll, who was for many years both Elder and Overseer of Philadelphia Monthly Meeting, held at Fifteenth and Race Streets.

FORSYTHE.—In West Chester, Pa., Second month 16th, Sarah Price, wife of William T. Forsythe, in the 70th year of her age. She was the daughter of Paxson and Jane Jackson Price and is survived by her husband and two children—Bertha M. and

Howard C. She was an earnest worker in the temperance cause and was president of the Christian Temperance League of West Chester at the time of her death.

HAINES.—In the obituary notice of Samuel B. Haines, page 140 of last week's issue, the year of his birth was given as 1837, when it should have been 1834.

HATTON.—In Wilmington, Delaware, First month 1st, William Hatton, in his 90th year. Interment at Penn Hill, Lancaster County, Pa.

HIBBERD.—In West Chester, Pa., the 9th of Second month, Josiah G. Hibberd, in his 75th year; a member of Willistown Friends' Meeting. For many years he had been an invalid, yet kept an interest in his surroundings and community, and in all these years was most grateful for the kind attention given him. He expressed a hope that at the close of this life he would be permitted to sleep away. The wish was granted and in this quiet, peaceful manner the spirit

passed from the material to the higher world.

HIBBERD.—At his home, 66th Street and St. James Terrace, West Philadelphia, Second month 15th, John Hibberd in the 73rd year of his age. A member of Chester Monthly Meeting.

LOVEGROVE.—At her home, Roland Park, Baltimore, Md., Second month 20th, Parthenia D. Lovegrove, daughter of James and Lydia Pope Lovegrove, in her 87th year.

MATLACK.—At the home of her daughter Elizabeth Smedley, Germantown, Pa., Second month 24th, Margaret B. Matlack, widow of Franklin Matlack, in her 83rd year. A member of Green Street Monthly Meeting, Philadelphia. Interment at Fair Hill Cemetery.

THOMPSON.—At Salem, N. J., Second month 14th, Elizabeth Wistar Thompson, wife of Richard Thompson, in her 63rd year. She was the mother-in-law of George Griscom, of George School.

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WILEY.—First month 27th, at DuBois, Pa., George Nelson Wiley, son of Horace L. and Florence H. Wiley, aged 12 weeks. Services were held at DuBois, Pa., on the 30th. The funeral was held at the home of the grandfather, Samuel H. Moore, Woodstown, N. J., on the 31st.

NOTES AND ANNOUNCEMENTS.

The regular religious service on First-day, Third month 1st, was held at the Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p. m. The children in their exercises showed the evidence of careful training by their teachers. They were addressed by Ellis Bacon, Vernon Way and W. J. MacWatters. Mrs. Darling, an interested friend of the Home, assisted at the piano. Many visitors and helpers were present among whom were Arabella Carter, Marjorie Suplee and others. Friends could bear in mind this worthy charity of ours with much profit to themselves; at least, go and see and hear the children. The first First-day of the month is a good time.

The Anti-Saloon League of New York has outlined such an aggressive program that it has been compelled to engage quarters twice as large as formerly, at Suite 1219 Presbyterian Building, corner of Fifth Avenue and 20th Street. William H. Anderson, the new Superintendent, says: "The Optional Local Prohibition bill has met with favor such as has never been shown any similar measure in New York, and that it will be a vital issue in the next campaign seems an assured certainty."

The usual session of Baltimore Quarterly Meeting will be held in Park Avenue Meeting House the week-end of the 7th-9th. The Meeting of Ministry and Counsel will meet at 3 p. m. on Seventh-day, the 7th, in the Lecture Room. At 8 o'clock in the evening a conference on "Ministry" will be held. Dr. Rufus M. Jones, of Haverford College, author of "A Dynamic Faith," "Studies in Mystical Religion," "The Quakers in the American Colonies," etc., and one of the most able and inspiring men in the Church in America, will give an address and there will be discussion by Joseph T. Hoopes, Allan Farquhar and others. The Park Avenue First-day School will meet as usual, at 9.50 a. m. Meetings for worship will be held at Park Avenue at 11 o'clock and at Aisquith Street at 11.30 on First-day morning. Dr. Jones will attend the Park Avenue Meeting. An

illustrated lecture will be given by Prof. Caswell Grave, of Johns Hopkins University, at 3 o'clock First-day afternoon in the Lecture Room, under the auspices of the First-day School Committee of Baltimore Monthly Meeting. "The Contribution of the Society of Friends to Social Progress" will be the topic of an address to be given by Dr. Jones on First-day evening at 8 o'clock in the main room of Park Avenue Meeting House. The topic will be treated in the light of present-day social conditions and problems. Dr. Jones is a member of the Social Service Committee of the Philadelphia Federal Council of Churches. The business session of the Quarterly Meeting will be held on Second-day morning, the 9th, at 10 o'clock.

The Sectional Committee of the Philadelphia Young Friends' Association desires to thank all its friends for their loyal support of the entertainment on Second month 28th. It was impossible to acknowledge personally all the checks and money received; but we wish to take this opportunity to express our gratitude to those who gave their financial support, as well as to all those, both inside and outside the Association, who helped in so many other ways, to make the evening a success. We hope to be able to give, a little later, the amount cleared for the committee work, and for the Guild, and should be very glad to have all tickets and money turned in as promptly as possible, so as to be able to close up our accounts.

MARTHA W. MOORE, *Chairman.*

Both sides of the woman suffrage question will be heard at Race Street Meeting House, Philadelphia, Third month 6th. The affirmative will be presented by Miss Mary Windsor, President of the Pennsylvania Limited Suffrage Association, and the negative by Mrs. J. Frank Goodwin, Field Secretary of the National Association, opposed to Woman's Suffrage.

At the regular meeting of the Philadelphia Young Friends' Association, Third month 9th, L. Hollingsworth Wood, our member from New York, is expected to give a talk on "A View of World-wide Quakerism"; there will be an opportunity for a social time afterward, and a cordial invitation is extended to all Friends and Friendly people to attend. This meeting is in charge of the Sectional Committee.

LOSS AND GAIN

We are sure our readers will join with us in extending sympathy to the Clement E. Allen Company in the total destruction of their valuable plant by fire; many of them will be glad that while they can get no more "Allen's Scrapple" this season there is a prospect that that toothsome "pork product" will be furnished them again next year. While we shall thus lose an advertisement (for the present) from our first page, we introduce you to a new one on the last page. The name of Swarthmore is already associated in our minds with an excellent college, a live and growing meeting, a prosperous village; it is natural that connected with these three there should be a national bank, which we trust will increase its deposits because it uses the columns of the Intelligencer.

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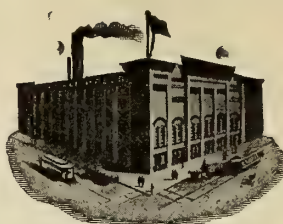
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At our meeting in Pittsburgh yesterday, ten were present. We had a quiet meeting—no speakers—and a business meeting following. William H. Roberts was appointed clerk of the meeting and Edith Balderston, assistant clerk. These appointments refer to the meeting only. Robert B. Magill is still secretary of the Pittsburgh Quaker Round Table.

S. P. S. E.

SOCIAL EVENING, West Philadelphia Meeting, on Sixth-day evening, Second month 27th (under the care of the Membership Committee). Francis H. Green, of West Chester, Pa., gave a lecture, his subject being "The Nature and Worth of Wit and Humor." A crowded meeting house greeted him, and it was "to smile" during the lecture period, leaving everyone in a good humor to enjoy the social period, during which refreshments were served by the ladies of the Committee, Helen McIlvain Bunting, chairman, assisted by Maria K. Newcomer, Anna K. Swope, Hanna L. MacWatters and others of the meeting. The final adjournment was after 10 o'clock.

FIRST-DAY SCHOOL, 10 a. m., Third month 1st, J. Russell Smith, of the University of Pennsylvania, gave an address to the larger classes and others present, in the meeting house, upon "The Trees of the Bible." Dr. Smith has but recently returned from Arabia, and in addition to interesting and valuable information, he had a number of views of places and trees that added interest to his talk. The meeting for worship, which followed, was well attended and of much spiritual value.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WANTED—A WOMAN FRIEND WITH EXPERIENCE in a steam laundry, to take charge of the laundry work and to do laundry teaching at the New York Colored Orphan Asylum. Carolina M. Wood, Riverdale-on-Hudson, New York City.

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WANTED—A STRONG YOUNG WOMAN to attend invalid lady. Mrs. Lula Long, 119 South 3rd Street, Reading, Pa.

WANTED—COPIES OF SCATTERED SEEDS for First month 1914. As the supply is nearly exhausted if schools or individuals have extra copies on hand we will gladly pay postage. Address, SCATTERED SEEDS, 140 N. 15th Street, Philadelphia.

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WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

THIRD MO. 6TH (6TH-DAY).

—Woman's Suffrage Debate, Race Street, Philadelphia, 8 p. m. See Notes and Announcements.

—In Pittsburgh, Quaker Round Table, evening, homes of members.

THIRD MO. 7TH (7TH-DAY).

—Rural Progress Club, of Byberry,

Philadelphia; Burgderfer, Impersonations.

—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

—Whitewater Quarterly Meeting, Greensboro, Ind., see page 156.

—Baltimore Quarterly Meeting of Ministry and Counsel, 3 p. m.

—In Baltimore, Dr. Rufus M. Jones, on Ministry, 8 p. m. See Notes and Announcements.

THIRD MO. 8TH (1ST-DAY).

—At Race Street, Philadelphia, Professor Paul M. Pearson, at the conference class, 11.40, on Poetry as a Factor in Religion.

—In Reading, Pa., Henry W. Wilbur, on Temperance, 2.30 p. m., in the meeting house, Sixth above Washington Street.

—Pilgrimage to Matinecock, Long Island. See Notes and Announcements.

—Young People's Meeting, West Philadelphia, 35th and Lancaster Ave., 8 p. m.

—In Baltimore, Quarterly Meeting First-day, Rufus M. Jones present, 11 a. m.

—In Baltimore, "Contribution Society of Friends to Social Progress," address, Prof. Caswell Grave, of Johns Hopkins University, 3 p. m., Park Avenue Meeting House.

—At West Philadelphia (35th and Lancaster Avenue), Bible Lecture Course. The Characters of the Bible—Jesus Christ this world's greatest character—five views—by W. J. MacWatters.

THIRD MO. 9TH (2ND-DAY).

—Baltimore Quarterly Meeting, Baltimore. Ministry and Counsel, Seventh-day before. Rufus M. Jones present. See Notes and Announcements.

—Young Friends' Association, Philadelphia, L. Hollingsworth Wood, on A View of World-wide Quakerism. See Notes and Announcements.

THIRD MO. 11TH (4TH-DAY).

—At Newtown, Pa., Friends' Association.

THIRD MO. 12TH (5TH-DAY).

—Haddonfield Quarterly Meeting, at Moorestown, N. J.

THIRD MO. 15TH (1ST-DAY).

—At Race Street, Philadelphia, Elizabeth Powell Bond, at the after-meeting Conference, 11.40 a. m., Some Memories of an Epoch-making Period.



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—Conference under care Concord Quarterly Meeting, in the Meeting House, at West Chester, Pa., at 2.30 p. m. Subject: Modern Charities, to be addressed by R. M. Little, General Secretary of the Society for Organizing Charities of Philadelphia.

—At Valley Meeting, Pa., Visiting Committee Philadelphia Quarterly Meeting, 10 a. m.

—At White Plains, N. Y., meeting of Friends, at home of Elizabeth Komori, 3 Bank Street, 11 a. m.

—Fallowfield Friends' Association, at home of J. Howard and Jesse Humpton.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation.....	ii
Attorneys-at-Law.....	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

To the Song Sparrow (verse) . . .	161
The Awakening of the Soul . . .	161
Not a Socialized Christianity but a Christianized Socialism . . .	163
The Taxation and Ownership of Land . . .	164
English Friends in the Balkans . . .	166
Headmasters and Alumni of Bootham . . .	167
Daily Readings in the History and Message of Quakerism . . .	167
Editorial	
Religious Solidarity . . .	168
Go-to-Meeting Day in Baltimore . .	169
The Women Suffrage Debate . . .	169
About the Conference Town . . .	169
“To All Friends of the Intelligencer” . . .	170
Nottingham Quarterly Meeting . .	171
Friends Boarding House Association, Philadelphia, and the Y. F. A. . .	171
The King's Daughters . . .	171
Friends' Association Notes . . .	172
George School Notes . . .	173
Notes and Announcements . . .	173
Philadelphia Y. F. A. Social . . .	174
Junior Friends' Tennis Club Play .	174
Births . . .	175
Deaths . . .	175
Calendar . . .	175

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TO THE SONG SPARROW.

Like the tinkle of a brook,
Cheerily thy notes do fall
On the ear that hath forsook
Other music at thy call.

There are birds of brighter hue,—
Cardinal and oriole,
Thistle finch and bunting blue,
Fashioned each to play his rôle.

There are voices sweeter far,
Richer, fuller and more gay.
Silver-tongued the thrushes are,
Many-toned the catbird's lay.

None of these do we love more,
Little, comely, feathered friend,
And of all the songs that soar
Which in courage thine transcend?

Dark December's snow and cold
Oft have heard thy melody.
Titmice then were scarce so bold
As to carol forth with thee.

With the springtime drawing nigh
Cometh all her winged host.
Mid the concert, mounting high,
Hear we still thy strain the most.

Summer sun and summer rain
Cannot quench thy hymn of joy,
And the four winds blow in vain
Thy brave spirit to destroy.

Hopeful, happy, winsome sprite,—
Wearied not nor quiet long,
Even in the dead of night
Thou dost wake and sing thy song.

Always to thyself be true,
Let thy prophet voice ascend
Faithfully the whole year through,
Whatsoever breeze attend.

Life is full of sad discords,
Mingled mirth and tragedy,
But among its sweet rewards
Is thy simple minstrelsy.

Bristol, Pa.

ELMA C. WILDMAN.

THE AWAKENING OF THE SOUL.

[By J. Mason Wells, who is teaching the course in the History of Philosophy at Swarthmore College, during the absence of Jesse H. Holmes in Europe. He is a graduate of Amherst College and of Yale Divinity School. He is pastor of the Baptist Church in Kennett Square, Pa., and has been a leader in the recent anti-saloon crusade in Chester County.]

Religion is regarded by certain people as something outside of themselves, something that can be gotten hold of, a foreign matter that can be made their own.

This leads to the heresy that religion can be kept in one compartment of life while ordinary business is transacted in another. "Business is business," such men say and then feel that this philosophy excuses them from the attempt to do business by the "Golden Rule." "Do not attempt to mix politics and religion"; says the political boss. This sophistry seems to relieve his conscience so that he continues to corrupt his fellow citizens with a saintly smile. "I do not want to force religion on my child," says a parent and then with a feeling of superiority proceeds to neglect all spiritual culture.

This conception of religion has no fellowship with the teaching of Jesus. It is derived from the false prophets denounced by Amos, Moses and Micah. They taught that if a person offered the right kind of sacrifice to God he would be excused for cheating his neighbor, for grinding down the poor, and for being untrue to his own family.

Jesus, on the contrary, teaches that religion is the true life of the soul and that the soul—even of one who has wandered far from God—needs only to be awakened to a sense of this fact to appreciate its truth. If a person once comprehends his relation to God he will never be satisfied without realizing this relation in his everyday life. If he compels himself to live a lesser life, he does it under torment and with a never ceasing hunger and restlessness.

A son whose heart is ruled by selfishness and lust leaves his father's house and among strangers gives himself up to immorality and drunkenness. When at last he becomes friendless, penniless, ragged, hungry and humiliated he comes to himself. He becomes conscious of a self and a relation which makes his present life and condition intolerable. He arises and goes to his father and he soon finds that his soul has not been false to

The big standing armies and big navies produce the most amazing waste of both energy and money known among men since the beginning of things, and should be stopped. Every year there is money enough wasted in this way to feed, clothe, and educate every poor child on the globe.

—Speaker Champ Clark,

him but his relation to his father is better than he himself had imagined.

A tax-collector who has enriched himself by impoverishing others, whose heart is hardened to the sufferings of the poor and who has accustomed himself to the envy and hatred of his fellow citizens is given a kindly recognition by Jesus. At once his soul is awakened to a sense of its worth. Sympathy, kindness, justice, and love are suddenly born out of the depths of his life.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart,
Wakened by kindness,
Cords that were broken will vibrate once more."

There is a beauty in every soul which needs only to be uncovered for its glory to become manifest; there are great forces for good dammed up in every character, which need only to be released; there is in every life a self with unlimited possibilities which needs only to be developed.

Those who have gotten into a rut from which the beauty of life and the glory of God are excluded need to be aroused to a sense of untrodden paths and a larger life. Those who are so ruled by the spirit of materialism that the whole aim and ambition of their lives is to accumulate things and still to accumulate things need awakening to a larger sense of worth. People whose finer instincts are so benumbed and whose hearts are so corrupt that they can ridicule purity, truth, and honor and delight in that which degrades and defiles, need to be awakened to righteousness and God. Those hedged in by sinful desires and habits must come to realize that "there is a power not ourselves that makes for righteousness" before they will rest upon God.

By what means this or that soul can be awakened it is impossible to say. Rules are out of place in the spiritual realm. Only in its degenerate stage is religion reduced to rules and forms.

In the *Hibert Journal* for October, 1911, there is a spiritual biography of great suggestiveness. George Marsh has his manuscript on "The Phenomena of Conversion" ready for publication and with despair he says to himself "I never can be converted, I know too much about it." All his life he has honestly sought for his religious experience, but it has been in vain. In his youthful years he followed the directions given by his pastor, but he failed to gain the expected experience. Later he read *Pilgrim's Progress* and other books of the same character and then imitated with great care the early steps of these saints and again he was disappointed in the results.

After a period of doubt and agnosticism he sought for the mystical experience described by

Wordsworth as a "Vision." He prepared himself in every way for it and again was disappointed. He has now made a thorough study of the Laws of Conversion and has come to the conclusion that he can never know the experience in his own life.

After this he becomes acquainted with a farmer who never tries to explain religion to him but whose life in all its details expresses a spiritual fellowship with God. George Marsh is fascinated with this man—he is the first whose character has spoken to him of God. They frequently meet and talk on many subjects. They walk together through God's beautiful fields and finally without knowing how George Marsh realizes that he is a Christian.

With humility and simplicity he lives the beautiful life of the spirit. He finds the essence of religion, he says, in after years in "The Parable of the Great Surprises"—the parable in which Jesus describes the surprise of those upon his right hand that they had ministered to him in his need. His spirit finds expression in the words inscribed on his tablet "Marvelous are thy works, and that my soul knoweth right well."

The soul does not come to its own by following the path of another; it does not find its God by conforming to ecclesiastical rules; it must walk in the path dictated by the still small voice and it must find God in its own way.

Margaret Deland sets forth this truth in, "The Awakening of Helena Richie." Mrs. Richie knows the sorrows that come from sin, she experiences the tragedy of unholy desire and she seeks in vain for the flower of happiness in the path of selfishness. At length there comes to her home an orphan boy and she is obliged to face the question of unselfish service.

"Can you teach him to tell the truth," asks Dr. Lavendar, "you, who have lived a lie? Can you make him brave, you, who could not endure? Can you make him honorable, you, who have deceived us all? Can you make him unselfish, you, who have thought only of self? Can you teach him purity, you who—" "Stop!" she cries in torment, "I can not bear it."

"Tell me the truth": he repeats, "can you do him any good?"

Thus is her soul awakened to its sin, shame, and wickedness. This opens at length the gate to a better future, a future that need not be ruined by the past, a future in which, with love and courage, her soul can build for itself more stately mansions.

In spite of sin and shame there opens to her the gate of heaven. She begins to live now when she dies to self. These are not the experiences

of religious conformists and this is not the triumph of a duty religion. Those who live on an inherited spirituality, or walk only in the paths marked out by others or merely imitate the religious customs of their fathers do not know the soul's music or the heart's outburst of joy or the spontaneous shout of victory.

To see the kingdom of God one must be born of the spirit, but great is the mystery of this birth. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

NOT A SOCIALIZED CHRISTIANITY BUT A CHRISTIANIZED SOCIALISM.

As the criticisms of the Society of Friends, and of our branch in particular, are passing before us from time to time and from various directions would it not be well for us to give these more than a passing notice? Because if we love the Truth we will be willing to weigh and examine them even though we may not think that they apply to us.

The first of these did not appear in the columns of our *Intelligencer* and was a review of the different branches of Friends in this country by the Editor of the recent *British Friend*. The portion of his review that applied to our branch of Friends and that especially attracted my attention was this: That we carried our liberality to such an extent as to allow any kind of teaching in our meetings. This seemed very serious, if true, for that would make us a church without definite convictions, a spineless church, which in fact is no church at all. It would mean a church without chart or compass anchored nowhere, drifting to sea! A church is a body of people committed to some definite principle or conviction of Truth. To allow any kind of teaching in such a church would indeed be liberty, but a liberty that sooner or later would lead into bondage.

We had thought that we were committed to and were teaching the Gospel of Jesus Christ, obedience to the Spirit of God in the heart of man, and that this attitude to the God of our being would be the solvent for all the problems of life and living, would in fact, if applied individually, be the means of establishing God's kingdom here upon earth.

This was that great "discovery" that fired the heart and minds of our early Friends and if we are allowing teaching in our midst that is subversive of this truth to which we, as they were committed, then, our liberality will become illiberal

and our position displaced! We fervently pray that this is not the case with us, but that we are with the passing years, and a wider outlook and a deeper experience, planting our feet still more firmly on the unchangeable rock of the immediate presence and power of God in the soul, for the uplifting of ourselves and humanity. What we truly need is that we should more devotedly and consecratedly come into the "practice" as Horace Lippincott has reminded us, of this power and presence of God in our hearts, and then we shall not be a "mere hitching post for fads" but we shall be *alive* and shall have something very definite and very powerful to demonstrate and to teach among ourselves and to the world at large. A principle that if applied to each individual human experience would be far more effective than any laws that we can make or social service that we can engage in. As Paul has said "the law made nothing perfect but the bringing in of a "better hope" did. It is this "better hope" this realization of the Christ power as the Lord of our *whole* being that we need even more than "burnt offerings and sacrifices" figuratively speaking. Another critic outside of our fold in a review of the Society of Friends; particularly of the other branch as represented at Five Years' Meeting, fears that these are losing their hold on this vital truth, that the whirl of the world is carrying far afield a people who early had their root and ground in a close communion of the soul with God and who are substituting social service in its place as the panacea for the ills that afflict humanity. This too is, I believe, the feeling of our friend Horace Lippincott among our friends, that *our* Society should mean more to us than these laudable efforts to make material conditions comfortable for humanity, for if we believe that the truest *charity* consists in helping people to help themselves so we must believe, if we are true Quakers, that the Christianity that we profess is to enable people to lift themselves by its power out from the mud and scum of untoward conditions and from every discouraging thing that fetters and disturbs the human spirit and life. Then this last loving and concerned appeal from our friend Edith Winder, (which can hardly be called a criticism in regard to the character of articles in the *Intelligencer*) that more room be given for the inward and spiritual experiences of our lives in its columns for the encouragement, and it may be the enlightenment of those who are also travelling the road forward. Are we so much engaged with outside efforts for good that we are failing to meet this need also, and is our time so occupied with these that we have none for that introversion and prayerful attitude of Soul that is so important

and helpful to ourselves and our work and out from which alone we shall be qualified to help another materially or spiritually. Are we so smug and safe and satisfied as to need no longer the deep heartfelt experiences of those who have passed through the shadows of time? Surely in this practice of the presence and power of God in the various vicissitudes of our lives there must come to us the accountability and the opportunity and the privilege of testimony to the same, for in our human frailty there do come times to us all when the shadows are so deep and dark that we cannot see the light, then it is that the experience of some soul who has passed through the shadow and has seen the light of God's countenance therein can assure us and strengthen us in the way. I pray that these may be faithful along this line and that our *Intelligencer* may provide one avenue whereby these can have communication with the flock.

So whether if be from within or without our fold that these criticisms are thus passing before the view of our minds, is it not for us to come so closely to the light that we may see how we stand therein. Sometimes those who are apart from us can see more clearly than ourselves wherein we may be deviating from our high calling, and these desirous, I believe, for our preservation are made willing to tell us the truth in love. I as one of the readers of the *Intelligencer* desire to take them to heart and profit by them. The charges are all serious enough if they be true to lead us all into close examination of heart and mind. The challenge to us then is not to displace but to make good, and give room to this divine principle in the heart, "that is closer to us than breathing and nearer than hands and feet."

Mere theories about Christ and Christianity are valueless unless we shall be able to make them practical in our lives, this is the test of their value, it is this above all other concerns that I believe we are called upon to demonstrate in the future, as we have endeavored to do in the past and the greatest service that we can render our brother is not merely to make his material condition more comfortable but to manifest to him through an experience of our own how he can best keep himself both spiritually and materially. This is Christianized Socialism—there is a vast difference it seems to me between this and what we might term Socialized Christianity, one is the product of a true and the other of a false view of Christ's gospel and the establishment of his kingdom in the earth, in the one case the whole and in the other only a part of the human need is met, for as the old Scotchman has said, "'tis the heart aye's the part that make us right or wrong."

In a socialized Christianity material conditions

may be made every thing that could be desired and yet the heart out from which alone spring the issues of life and of death may remain unchanged and barren and unfruitful in the things of the Spirit which are the very cornerstones of the Kingdom of God and of a rightly developed Christian character.

As we are then thus made sensible that all true and lasting reform whether in Church or State must come from within rather than from without which is really what we might call the "slogan" of our Church, may it be the concern of our hearts and minds to be so exercised there in that we may more nearly come up to the consciousness of our high calling that these our friends would have us attain.

SIDNEY S. YARNALL.

THE TAXATION AND OWNERSHIP OF LAND.

BY AMOS J. PEASLEE.

[The following article has been prepared at the request of the Editors to supplement the statement in the issue of First month 24th. The writer is not certain that it is in place in the *Intelligencer*, but it is submitted in the spirit of inquiry after facts and in confidence that such inquiry can be conducted among Friends without undue precipitation of "spiritual nervousness."]

Among modern economists the theory that taxes should be levied exclusively upon land, dates probably from a celebrated tract issued by John Locke in 1677, entitled "Reasons for a Limited Exportation of Wool." He there suggests that all taxes are ultimately shifted to the land. Several 17th and 18th century writers accepting this premise, advocated the taxation of land exclusively, their purpose being to achieve directly what they considered to be the indirect result of any tax. This is of course, not the basis of Henry George's theory.

The famous writers on Political Economy of the latter part of the 18th and early part of the 19th centuries, particularly Ricardo, developed satisfactorily for the first time the principles governing "economic rent," which they considered to be the return which land yields due to social demands and uses and measured by the difference between the most and the least available, productive and desirable land used.

These principles, though modified and developed in details, have ever since been recognized among Economists. They have led to much speculation of thought and have caused some writers to favor the collective ownership of land. Viewing the history of Western Civilization, however, the evolution from a situation where land was held in many instances in common, and from the Feudal system on the Continent and in Great Britain, and con-

sidering conditions which have originally existed in new countries and the practical necessities in such instances of realizing the best use of land and of furnishing the most effective incentive to human effort, a large majority of economists and statesmen have approved and commended the system of private ownership and freehold tenure.

Furthermore, there is an increasing tendency toward the view that there is little if any difference between the elements of value in land and the elements of value in personal property and personal services. As Professor Marshall says, the "distinction between land and other forms of wealth has very little bearing upon the detailed transactions of everyday life." Even its monopoly element is minimized by the possibilities of intensive use both in urban and rural communities.

List, Carey, Bastait and others contended that the total expense of bringing land from its virgin to its present state including clearing, cultivation, the cost of highways, streets, sewer-grading and other improvements (most of which in cities are paid by the land owner by special assessments) more than equals its present value, and that therefore its present value is due entirely to man's labor. Their reasoning is not entirely satisfactory. It does not account for all instances and it makes no allowance for interest on the outlay, nor for the extra yield of land due to improvements, but it contains much truth.

A further element in the value of some land, due entirely to the "demands of society for its use" undoubtedly exists. The important fact, however, is that this same incalculable element exists in the value of everything else. The growth in population of a town is as profitable for the corner grocer, for the milk dealer and the physician as it is for the land owner, and frequently quite as much out of proportion to their increase in labor. The shifting of population in a city wrecks one merchant's business and produces a fortune for another. Every change in fashion has a similar result.

A boy is walking along a country road with two watermelons which he has not stolen. They are worth 10 cents apiece at the country store. He meets a half dozen motor parties picnicing in a wood, who bid his melons up to 50 cents apiece. Should the government take his 80 cents of "unearned increment?"

In April the farmer's wife sells eggs at 20 cents per dozen. In November she sells them for 50 cents. Although eggs are scarcer she works even proportionately no harder in November. Should the government take her 30 cents of "unearned increment?"

From 1880 to 1895 the price of arable land in Belgium decreased 33 per cent. Land in certain sections in New York City has decreased steadily in value for twenty-five years. Those who purchased farm land in the United States shortly after the Civil War, or who have invested in Western prospective "city lots" are not unanimously convinced that land always yields an "unearned increment." If the government is to tax the increase, should it not in justice compensate for the decrease? As Francis Walker tersely puts it, "Heads I win, tails you lose," is not a game which the State can in decency and fairness play with its citizens."

Dr. Smith's suggestions illustrate the complexity of the situation. The value of the wire fencing which destroyed his friend's rail market, the value of the railroad which killed the stage companies, the value of the automobile which threw the London cabs on the scrap-heap, all depend on the "demands of society for their use." Should the government seek to fix and take from their manufacturers an "unearned" element in their value and compensate the owners of the chestnut trees, the stagecoaches and the cabs for the loss? Certainly the fact that these hardships exist from natural economic causes leads not to the conclusion that the Government should voluntarily undertake to add to such hardships. Progress sometimes is change, but change is frequently mistaken for progress. The mob wrecking beautiful paintings and sculpture is making more changes than it is progress.

Many writers both before and since Henry George have believed that the increase and decrease in land values should fall upon the Government and not individuals. Schemes for agrarian socialism existed in Antiquity and plans for land nationalization are fostered by many organizations and writers on the Continent, in Great Britain and in America. The basis of the popular progress of many of these is the belief that the Government by purchasing the land would insure to itself all future increases in value. With regard to this it is to be noted that future increases in the value of land are elements in its present price and are represented in that price, discounted at the current rate of interest. The Government in acquiring land by purchase or eminent domain would be compelled to borrow at that same current rate of interest and the prospective bonanza of increase would never appear.

If land nationalization could eliminate the speculative elements of rise and fall in values, the result would doubtless be desirable, but the necessity of leasing the use of the land has been found in actual practice where tried, to introduce fre-

quently an even more uncertain speculative element.

Henry George is emphatic in declaring that the entire burden of recovering to the Government the value of land through his plan should be borne by the present owners. This is perhaps his one original contribution to economic thought. In other respects his theory is not dissimilar to that previously developed by John Stuart Mill. This feature of his theory has been almost universally condemned, even by those who believe in nationalizing land. Assuming that it were possible or desirable for the Government to go back and gather up all of the very elusive element of economic rent from the beginning of time, it is obvious that probably not five per cent. of this element would be found in the possession of the present land owners.

In defense of this part of his program Henry George seems quite satisfied with the use of the alleged analogy of the abolition of slavery and this "analogy" is used almost invariably by those who follow him to this extent. Without conceding that there is the slightest resemblance in the situations, it may be observed that the perspective of time is showing us that quite as, if not more consistent with principles of justice, the United States might have purchased the freedom of the slaves and thereby saved innumerable lives and untold suffering, a conflict which nearly wrecked its existence and the legacy of a still embittered South.

With regard to the other analogies proposed by *Intelligencer* correspondents, it is suggested that probably not even the most ardent single taxer would advocate the legislating of land itself out of existence.

Nowhere has Henry George's plan of taking completely the present value of land from present owners by taxation been adopted. In some Continental cities future increases in value are taxed. To be equitable, such laws should provide for appropriate compensation for decreases.

The common belief that land in New Zealand is owned entirely by the State is without foundation in fact. More of the land there in actual use is held by freehold tenure than in any other way. The government has acquired some land from private owners by eminent domain and with this and other lands publicly owned has experimented with various schemes of leasing which have not been considered satisfactory.

In New Zealand and in Vancouver and some other Canadian cities the policy of taxing vacant land at higher rates than improved land has been adopted. There is a difference of opinion as to the effect of this policy. In New Zealand such a

plan had been adopted in sixty-nine local taxing districts in 1906. Questions addressed in that year to the clerks of local taxing districts produced among other information the following:

Q. Do you attribute to the system any alteration in the prosperity in your county, district or borough?

Ans. Yes, 4; no, 22; indefinite, 9.

Q. Has it had any effect in cheapening land?

Ans. Yes, 5; no, 28.

In a hearing before the Board of Estimate in the City of New York a few days ago on a similar proposal, Professor J. R. Seligman stated that he doubted very much that the plan would have any effect in lowering rents and that he believed it would "naturally tend to increase the congestion per acre." In referring to the popular Vancouver argument he also demonstrated that building operations there for 1913 had fallen much below those of 1910 when the lower buildings tax went into effect in that city.

The situation is complicated by the question of the ultimate incidence of a land tax. It has been quite generally stated by writers that a tax upon "pure land" cannot be shifted. It may be questioned even as to this, however, whether the tax is not shifted to and reflected in the selling price. Certainly there is no doubt of the shifting and diffusion of the tax upon improved real property. Practically the entire local revenue of New York City comes from real estate but no rent payer escapes his portion.

Problems in taxation and tenure of land undoubtedly exist. Their importance is not to be underestimated. Every honest effort at their solution is valuable. Every contribution to thought concerning them is to be welcomed. All credit is due to Henry George for his vigorous and fearless thought and his lucid exposition. But it is submitted that the theory of "Single Tax" leaves important determining factors unconsidered and that in its distinctive features it falls before the light of History and Justice.

AMOS J. PEASLEE.

New York City.

ENGLISH FRIENDS IN THE BALKANS.

The Queen of Bulgaria has sent the following letter of thanks to Henry M. Wallis for the relief work done by Friends during the past year or more.

"Although I am aware that it is against the tenets of the Society of Friends to desire or accept words of recognition for their many good and charitable works, yet I feel that I must express to you, my dear Mr. Wallis, how deeply grateful I

am for all that you and the Friends have done to relieve so great a number of our unfortunate sufferers from the war, more of whom, but for your helpful charity, would even now be without food and warm clothing so 'direly needed. May God bless and reward you and all the generous givers, the memory of whose true and Christian sympathy and ready helpfulness will for ever remain living in our grateful heart.

“ELEONORA.”

To this letter Isaac Sharp sent an acknowledgment on behalf of the Society of Friends.

Stephen Hobhouse [says *The Friend*, London], received a letter dated First month 9th, from the Bulgarian Pastor J. Setchanon, of Samakov. He writes that “our best daily papers in Sofia speak very appreciatively concerning the relief work of the Society of Friends through your agent Mr. Peter Mattheeff. The rigorous winter has already set in, and in spite of the benevolent work on the part of the government, the well-to-do citizens, and the relief coming mainly from the Friends and the *Christian Herald*, of New York, there are thousands of men, women and children without shelter, insufficient food and clothing (*sic*). The death rate in one place is forty per day.”

In a letter of First month 10th, P. M. Mattheeff, says: “The distress is greater than ever. Severe winter is on the country and necessities are required in greater measure. It will be two months before these unhappy beings can breathe freely with the warmer weather, and then they will have other anxieties—land, agricultural implements, and oxen. Houses are almost the last thing they are thinking of. A few sticks, thatch and mud will satisfy them at first, and these they will find everywhere. It is a question of money, and the government has not much of it.”

HEADMASTERS AND ALUMNI OF
BOOTHAM.

The *Yorkshire Herald* (England) of Second month 9th contains an interesting account of Bootham School, which states that in the 85 years since the Society of Friends in Yorkshire, as a body, took over the school, there have been but four headmasters: John Ford, from 1829 to 1865; Fielden Thorp, from 1865 to 1875; John Firth Fryer, from 1875 to 1899, and Arthur Rowntree, from 1899 to the present. When the school was a private undertaking its master was William Simpson, and one of the most notable pupils of his time was John Bright. In the school's list are the names of many who afterward became famous in literature, science, art and commerce, as well as many well known specialists.

Amonk these we note Sir Joseph Pease, Joseph Rowntree, of York and his brother, J. S. Rowntree, Professor S. P. Thompson, B. Seebohm Rowntree, author of “Poverty,” T. E. Harvey, M. P. and Dr. H. T. Hodgkin.

A FINAL EDITION OF JOHN WOOLMAN.

The Friends' Historical Society proposes to publish a final edition of the Journal of John Woolman, which will be faithful to the original, accompanied by biographical notes of each person named in the text. Letters and manuscripts of Woolman are very rare, and any one who owns or knows of the existence of such will perform a real service to the Society in its effort to set forth the work with accuracy, by communicating with Amelia M. Gummere, Haverford, Pa.—*Bulletin of Friends' Historical Society of Philadelphia*.

DAILY READINGS IN THE HISTORY AND
MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

TWELFTH WEEK.

ELIZABETH FRY.

(Emmott, Chap. XVII.)

Second-day:—Ps. 119:2. Whittier, p. 31: last 6 lines of first poem. Emmott, p. 196-198.

What do you think led Elizabeth to a desire for true religion?

Third-day:—John 16:13. Whittier, p. 54:1. Emmott, p. 198-201.

What influences in your neighborhood help young people to find God a reality in their lives?

Fourth-day:—2 Peter 1:5-6. Whittier, p. 19:2. Emmott, p. 201-203.

State in your own words what was Elizabeth's chief aim in life up to the time of her prison experiences.

Fifth-day:—Ps. 51:10. Whittier, p. 38:7. Emmott, p. 203-206.

How would you describe the effect of Elizabeth Fry's personal touch upon the prisoners?

Sixth-day:—Prov. 22:22. Whittier, p. 24:1. Emmott, p. 206-209.

What would you say was the basic principle of her work with prisoners?

Seventh-day:—Matt. 25:39-40. Whittier, p. 30:2. Emmott, p. 209-211.

What is being done for the uplift of prisoners in the jails and prisons nearest you?

Other Readings.

Hare, “The Gurneys of Earlham”; Lewis, “Life of Elizabeth Fry” (\$1.20); Biography, No. 3; Lesson Leaf, p. 23.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 14, 1914.

RELIGIOUS SOLIDARITY.

We talk much about the spiritual life. Sometimes we try to define what we mean by the term, or to identify it with some special manifestations of the Ego, which makes each of us a distinct individual. We say for convenience that we are souls resident in bodies and the spiritual life is the life of the soul. All of our attempts are more or less unsatisfactory. Until the time comes when we are disembodied spirits, we have practically to deal with bodies animated by souls, and we are forced ultimately to the position which Browning states in his "Rabbi Ben Ezra"—Flesh helps soul no less than soul helps flesh.

Efforts are still made to limit religion to a perfectly real and helpful psychic experience, by which the human soul feels directly its kinship with God. But this makes religion an occasionally felt and fractional part of our lives, instead of acknowledging it as a permeating, dominant, inclusive, and directing force in this world of time and change; for religion to be man's real guide must express itself not only in the transcendent moment when the soul seems to be transfigured, but in the common, every-day affairs of this world.

On its ethical side, religion stands for fair play, for human justice, adequate wages, a clean ballot and an honest count.

On its intellectual side, it brings mind to bear not only upon the problems of human affairs, but upon what we call the operation of spiritual laws, and stimulates us to solve difficulties by thinking about them, instead of forgetting about them. Thought is God-given and hence religious.

On its aesthetic side, it fills us with a sense of awe and wonder at the golden glory of the sunset, the play of lightning, or the rolling of the waves of the sea. It reveals God in the grass that grows and the wind that blows, and responds to beauty, whose appeal comes through the senses.

Religion has also a side which leads toward hero worship and the heroic in history and man. We

are profoundly influenced by the greatness of people with whom we come in contact, if it be our fortune to touch the lives of great leaders. So marked is this tendency to be guided by personality that most religious cults center around some great central figure, such as Mohammed, Zoroaster, Buddha, and Jesus, and their followers try to inspire others to be like these leaders by constantly recreating vivid pictures of their personality.

The things that inspire toward God, the men whose example leads to the contemplation of divine things, and the efforts that change the environment of men, are inextricably interwoven into the religious life in which the soul of man expresses itself most completely. Our older theories of religion limited its operation to affording comfort and rest by an isolation from worldly cares, and to striving for contact with unseen forces. Jesus rebuked this tendency when he asked: How man should love God whom he had not seen, if he loved not his brother whom he had seen, and all Christendom has learned that the divine touch may come through the human touch, through the cups of cold water given in a spirit of kindness, and the helping hand outstretched to those in need. In this later time, we may be liable to fall into the error of overemphasizing the side of religion which has to do with changing *things*. The thought is much in evidence in the world that the religious business of the intelligent and concerned people is to so change the environment of life that the whole world will be fit for the ignorant and careless and wayward to live and improve in. We need to go further. Better living conditions are not the goal of religious effort, but only a means toward better living. The most carefully constructed model tenements do not remain models, unless the people who live in them want to keep them such. The spread of disease cannot be effectually checked until people really do not want to be diseased. Poverty will not cease until people are sufficiently determined not to be poor, to make the struggle and sacrifice to escape from this thralldom. The ultimate purpose of religion is the reconstruction of people, not places, nor laws, nor environment; but we cannot do the one and leave the other undone, while people live under conditions in which good, and useful, and comfortable lives are impossible. Religious enthusiasm is spending effort in vain, if it aims at the life and ignores the conditions which produce that type of life.

No doubt we have a large amount of superficial philanthropy. No doubt we often forget that the largest social service consists in inspiring the people who live in the submerged regions of our

great cities with the desire to be lifted up, but the most effective means of creating in them a working hope is to change conditions so that they have a working chance.

Religion is concerned about men, not about laws, but laws may be the means by which men are helped. It is sometimes said that there is a golden mean between the two extremes. The writer is inclined to feel that the extremes of practical social effort and of spiritual guidance meet in every life sincerely dedicated to service, during the period that it resides in this world clothed in the garments of flesh. Between the advocates of a more spiritual religion and a more practical one there is no real variance of purpose, but each is imperfect without the supplement of the other's strength.

GO-TO-MEETING DAY IN BALTIMORE.

In its earnest desire and effort to be of real service to our meetings the Advancement Committee has appointed First-day, the 15th, as a day on which it is hoped that every Friend in Baltimore and vicinity will make a special effort to attend meeting for worship, either at Park Avenue or Aisquith Street. The responsibility for working up interest in this undertaking has been placed especially upon a group of the young people but it is desired that every member of the meeting shall take a share in the effort, giving notice over the phone, in writing and in conversation. Special notices will be sent to all members but it is urged that the word be passed at every opportunity. The same group of young people referred to above has been appointed by the Advancement Committee to undertake the service of visiting the members of the Monthly Meeting. This appointment was made as a result of some of the young people expressing a desire to be of greater use in the activities of the Meeting.

THE WOMAN SUFFRAGE DEBATE.

The Woman Suffrage debate in Race Street Meeting House, Philadelphia, on the evening of the 6th, was a success. In spite of the very disagreeable weather there was a good attendance. Dr. Eleanor Jones presided. Lucretia M. Blankenburg and other well-known Friends had seats facing the meeting. Miss Mary Windsor, President of the Pennsylvania Limited Suffrage Association, and Mrs. Frank J. Goodwin, Field Secretary of the National Association Opposed to Woman's Suffrage, were the speakers. After each had had two fifteen-minute periods, the audience were invited to ask questions, which

came promptly from every direction. Speakers and audience were in perfect good humor from beginning to end, and the ready wit displayed by both speakers was fully appreciated. Of course, the suffragists thought that Miss Windsor had the best of the argument, and equally, of course, the anti-suffragists thought Mrs. Goodwin's points were unanswerable. What the effect of the meeting was upon those who were undecided in regard to the matter the writer has no means of knowing, but they certainly went away with food for thought.

ABOUT THE CONFERENCE TOWN

The sub-committees having in charge the various interests of the General Conference are working in their respective fields, and will very soon have definite announcements regarding the program and other matters connected with the gathering at Saratoga in Ninth month. The Program Committee has held two meetings, and will meet again on the 19th of this month. On the 21st the Business Committee and the Hall and House Com-



CONVENTION HALL, SARATOGA

mittees will meet, after which more definite announcements will be made.

As a preliminary we are printing a picture of the Convention Hall in Saratoga. This building is on Broadway, the main street of the village. It is built on the edge of Congress Park, a most attractive spot, well shaded and beautifully laid out. The hall is easy of access, a trolley line passing the door. Hotels and boarding houses are so conveniently located that practically the entire conference can be housed within a few minutes' walk from that place of meeting.

Broadway in Saratoga is a beautiful tree-embowered avenue, lined with attractive hotels and business blocks and handsome private residences.

Although Saratoga is classed as a village in the local government system of New York, yet it is really a small city, having a permanent population of about 13,000. Later on we shall say more about the Conference town.

Convention Hall seats 5000. It is arranged in amphitheatre form, much like the auditorium at Ocean Grove, although it seats only about half as many people. There is not the same difficulty in being heard that characterizes the Ocean Grove auditorium. We experimented touching the hearing quality of the building, Friends in the back of the hall hearing a person speaking on the platform, although the speaker only used an ordinarily loud conversational tone of voice.

All of the conditions at Saratoga are good, and practically ideal for having a successful and enjoyable Conference.

TO ALL FRIENDS OF THE INTELLIGENCER.

Edith Winder struck a very responsive chord in my heart in her recent letter in the *Intelligencer*. For I, too, in my experiences of "hungering and thirsting after righteousness," as is natural, have picked up this publication of our Religious Society in search of a "key note" with which to attune my inmost soul. For we do want these silent but powerful helps from sources outside of anything we had known, at times,—and like our Richmond friend—I have had to lay this organ of our Society aside without getting the one spiritual crumb to feed this "pearl of great price" which would have sent me on my way rejoicing.

Not for a moment, however, do I wish to criticize what is found in the *Intelligencer*, for I am too much interested in its pages to have it in my heart to do that. But it is a question with me whether we are not missing the short but vital selections which furnished so signally this crumb, which our esteemed friend Louisa Roberts used to clip for its pages, which were so helpful and satisfying to the seeker after that close touch, that coming "face to face" with the Infinite which we in our hurried lives so need at times and naturally which we expect to find in our paper.

So while it is highly important to give space to the vital questions of the day—without which the organ of our Society would be a sadly back number, yet, with Edith Winder, I pray that these electrical sparks of spirituality may be contributed and given room to sparkle and glow in the pages of our well-beloved paper to inspire and encourage the young workers who are following the gleam out into the larger life of Christliness. For if anybody in all the world feels the need of the sympathetic touch of the parent Society in their

work,—it is the young workers who are unmistakably called of the Father—to enter the vineyard. And if we cannot go quietly and quickly find a reflection of this touch in our parent publication, pray then—aside from the Bible and the kingdom of heaven within us—where should we go to seek it?

EMILY R. KIRBY.

Woodstown, N. J.

I concur heartily with the sentiments of Edith M. Winder as published in the *Intelligencer* of Second month 21st.

That articles of a religious nature should occasionally be excluded from the columns of the *Intelligencer* for want of space, is easy of comprehension, but that any such articles should be habitually and systematically excluded merely because they are religious, is hardly conceivable, and yet such appear to have been the case.

If it be true that such articles, when written in the proper spirit, are not acceptable to the readers of the *Intelligencer* "generally," then it is time that the Society ceased to claim the appellation of "The Religious Society of Friends," and adopted one more descriptive of its true character. That there should be some diversity of opinion in relation to the relative importance and value of a truly spiritual religion, as compared with one of active benevolence, is perhaps to be expected, but this is nothing new, and is not confined to the Society of Friends.

Writing on this subject, President DuBose of the University of Virginia says: "All the new things, all the modern *isms*, of Christianity that have life in them, as many of them have, are but broken fragments of the Truth that is One and ever the Same. While our sects and our parties live by the truth that is in them and that is vital in them, they are but too apt to live also in a deadly competition with other truths as true as they, and so in fatal detriment to the whole and the wholeness of truth. The course of truth and of life, with beings such as we are, never can move centrally and evenly, wholly altogether. It is always one side or some part of it which is in motion or in action, and that is too often in a way to incur the misunderstanding and resistance of the other parts. There is always fault on both sides; the new, renewed or revived side of the truth that is in action is so apt to narrow its outlook and vision to the restricted field of its own immediate interest and attention, and then to become exclusive, intolerant and arrogant toward all other views or conceptions. The side or sides that are not in action, or in the movement, are not as appreciative of, or as hospitable to, the revived truth and life in the new movement as they ought

to be, and then they proceed to lower their own life by becoming to the "party" in progress an equally mere party in opposition. * * * "The times are changing, and the call, the appeal comes to us from every source and direction—comes to us Christians, to show the way, the better way among ourselves in our own relations with one another, of love and mutual understanding and peaceful and fruitful co-operation."

H. B. HALLOCK.

Brooklyn, N. Y.

NOTTINGHAM QUARTERLY MEETING.

Nottingham Quarterly Meeting met at Oxford, Pa., Second month 28th. Dr. O. Edward Janney, of Baltimore, Edwin R. Buffington and Mary Heald Way, of Nottingham Monthly Meeting, were all gifted in the messages they left with us in the religious session.

In the business session, Deer Creek Monthly Meeting was not represented. Two queries were read for individual consideration, while the third relating to temperance and kindred movements drew forth an animated discussion before a summary was adopted. The Quarterly Meeting as a body indorsed Richmond P. Hobson's Prohibitory amendment to the Constitution of the United States now before Congress, and directed the clerk to notify the proper authorities of our action. The majority of our members are actively engaged in No-License work of their counties.

After enjoying a social hour and partaking of a bounteous lunch, we reassembled in a conference conducted by the Advancement Committee. Harry Thomas presided and opened the meeting by reading a portion of Scriptures; Mercy Smedley read a paper "What Are Our Religious Opportunities and How Shall We Meet Them." This was followed by an address on the same subject by Dr. O. E. Janney. Arthur Dewees, our General Secretary of Baltimore Yearly Meeting, and Benjamin Miller, of Sandy Spring, with local Friends joined in a spirited discussion.

HARTT G. COATES.

FRIENDS' BOARDING HOUSE ASSOCIATION, PHILADELPHIA AND THE Y. F. A.

On Sixth-day last, Judge Bregy of the Court of Common Pleas, County of Philadelphia, considered the petitions of the Friends' Boarding House Association, and the Philadelphia Young Friends' Association, asking that the former corporation be dissolved, and that the property, securities and funds belonging thereto be transferred to the latter corporation. William C. Rowland was present to represent the Boarding House

Association, with J. Eugene Baker, President of the Philadelphia Young Friends' Association. The latter, being called, testified to the aims and purposes of the Association he represents, explaining to the court the facilities provided by the new building at 140 North 15th Street. The Court being satisfied that the Philadelphia Young Friends' Association is well prepared to carry forward the purposes for which the Boarding House Association was chartered in 1877, and being informed that the Directors of each corporation desired the transfer made, promptly executed the Decree forever dissolving the Friends' Boarding House Association, and transferring all its property, real as well as personal, to the Philadelphia Young Friends' Association, incorporated in Seventh month, 1912.

As soon, therefore, as the necessary conveying can be effected and transfers made, the P. Y. F. A. will come into possession of title to the property No. 1708 Race Street, audited at \$15,000, and securities, cash, etc., amounting to about \$11,000 additional.

The action of the Quarterly Meeting's Committee on Friends' Boarding Home, who also constituted the dissolved corporation, and who first suggested the action now about consummated, is greatly appreciated by the Board of Directors and friends of the Philadelphia Young Friends' Association, who will hereafter be responsible for the proper administration of the funds and interests of the dissolved corporation.

THE KING'S DAUGHTERS.

[Annual Report of the Diligent Circle of King's Daughters, Philadelphia.]

The meetings of the Circle have been regularly held under the leadership of Mary R. Walton, with an average attendance of fifteen members. During the year we have welcomed two new active members, one coming from the list of associate members, and have also added two associate members. We have accepted with regret one resignation, and three active members have asked to have their names transferred to the list of associates. At the present time there are thirty-five active and thirty-six associate members enrolled.

During the year we have lost by death four active members—Alice V. Ross, Winnifred F. Middleton, Anna J. Bean and Elizabeth H. Woodnutt. These members gave freely of their time and strength, and have left an imperishable record of good work accomplished for the Circle. Elizabeth Woodnutt was an efficient officer, having served as Corresponding Secretary for a number of years, responding unconsciously to this heart-felt service. Their memory is endeared to us all, and

their example remains as an inspiration for more devoted service on our part. For each of them we would say with Whittier:

“Fold her, Oh Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.”

The Guild Committee has rendered valuable and helpful service, as in former years. The amount expended by this Committee is \$107.50. Garments have been sent to several worthy causes: The Friends' Neighborhood Guild, one hundred to Mrs. Pancoast for the Juvenile Court work, fifty to Anna K. Way for her probation work, and three hundred and forty-four to the Needlework Guild of America. Our votes for the distribution of garments by this Guild is as follows:

Friends' Neighborhood Guild	3	votes
Home for Aged Couples	1	“
Phipps Institute	1	“
Children's Aid Society	2	“
Friends' Home for Children	2	“
Home for Destitute Colored Children	2	“
Sheltering Arms	1	“
Nazarene Home	1	“
Needlework Guild	2	“

15 votes

The Coal Committee has sold forty-six tons at half price and given away thirty tons.

The Shoe Committee has given out twenty-four pairs of shoes.

We have expended, besides dues to the International, State and County Unions, \$5.00 toward the salary of the Preventive and Temperance Agent, \$5.00 to the Vineland Training School for printing and circulating information regarding feeble-mindedness, \$20.00 to two necessitous cases, \$35.00 to Emily Wilbur for the summer work, \$3.00 to the Needlework Guild, \$10.00 for Christmas cheer for sewing-women, \$5.00 to Mrs. Pancoast for Christmas work.

Six of our members took charge of tables at the Annual Oyster Supper for the benefit of the Friends' Home for Children, which was held at Scottish Rites Hall, First month 28th, 1913.

The Entertainment Committee arranged for our Annual Play and Dance, at the New Century Drawings Room, on Second month 1st, 1913. It proved to be enjoyable as well as financially successful, netting \$133.35.

Through the efforts of one of our members, two sewing-machines were presented by the Singer Sewing-Machine Company for use of the Bettis Academy, Trenton, S. C., the Circle paying the freight, \$3.87.

A Social and Sale was held Tenth month 17th, 1913, at the home of the Secretary, which was very enjoyable, and netted \$27.98.

In reviewing the work of the Circle for the year,

it is with feelings of deep thankfulness for the services we have been enabled to render, and the desire arises in our hearts that we may still be favored to perform even greater service in the coming year. We seem to get the best results from our methods in recognizing human brotherhood, and by making faithful industry possible to many worthy classes of the community. We are thankful to the many kind friends who have assisted us financially and otherwise during the year.

We are forcibly reminded “That we must work while it is day, for the night cometh wherein no man can work.”

FRIENDS' ASSOCIATION NOTES.

Of the Philadelphia Association the membership of the Board and the two committees of management elected at the recent annual meeting are:

Board of Directors: President, J. Eugene Baker; Vice-President, Charles J. Suplee, Jr.; Secretary, Rebecca E. Harrop; Treasurer, Joseph C. Emley; Robert L. Coates, Morgan Bunting, Anna A. Emley, Esther W. Fell, Frederick P. Suplee, Elizabeth W. Jackson, Adelaide Emley, A. Davis Jackson, Herbert S. Conrad, Natalie Lippincott, Lewis H. Kirk.

Executive Committee: Chairman, Joseph Harold Watson; Corresponding Secretary, Edith V. Power; Assistant Secretary, Estella J. Brinton; Assistant Treasurer, Clarence W. Smith; Charles J. Suplee, Jr., Miller H. Harrop, Walker E. Linvill, Gertrude S. Roberts, Elizabeth W. Jackson, Anna M. Roberts, Benjamin K. Kirk.

Sectional Committee: Chairman, Martha W. Moore; Secretary, Edna G. Conrad; Ella R. Bicknell, Lewis H. Kirk, Joseph Harold Watson, Lillian Rae Chandlee, Samuel J. Bunting, Jr., Virginia D. Keeney, Sylvia D. Linvill, Walter S. Pedrick.

The entertainment given by the Sectional Committee of the Philadelphia Young Friends' Association, Second month 28th, was very enjoyable. The auditorium was filled to overflowing. When the curtain rose for the first performance the scene was just outside the Fair Grounds in an Irish village. Those who took part in “Spreading the News” were Joseph Harold Watson, Estella J. Brinton, L. Wiltbank Keene, J. Warren Paxson, Russell C. Thompson, Jay Henszey, Edith V. Power, Isabel Fogg, Alfred C. Darnell and John B. Paxton. The moral of the play was that a chance remark, carelessly repeated, may grow into a scandalous story.

The second performance, “Mr. Bob,” was an amusing comedy without any moral except that it is a mistake to take too much for granted. Those who furnished the fun were Rudolph J. Suplee, Walter S. Pedrick, Lewis H. Kirk, Edith A. Chandlee, Emma D. Marshall, Gertrude M. Powell and Sadie Jones. Before and between the acts Rudolph Suplee played the violoncello and Wiltbank Keene sang Irish songs.

At Horsham, Pa., on the 1st, part was taken by Charlotte S. Twining, Margaret Henry, Anna Butcher, Anna Penrose. The President is J. Howard Penrose; the Secretary, Florence J. Williams.

GEORGE SCHOOL.

The second annual debate between the Thencanic Society of Trenton Model School and the team representing the Lincoln Debating Society of George School was held in the assembly room, Seventh-day evening, the 28th. The affirmative of the question, "*Resolved*, That the United States Government should abolish the navy," was upheld by the George School team, consisting of Stanley A. Watson, Howard G. Mitchell and Walter W. Maule, with Walter T. Conrow alternate; the negative speakers were Frederick S. Donnelly, Louis L. Fischer and Fletcher G. Illman, with James H. Fitzcharles alternate. The judges, L. Hollingsworth Wood, of New York; John J. Cleary, of Trenton, and Samuel C. Eastburn, of Langhorne, decided two to one in favor of the negative. Immediately following the decision the members of the Lincoln Society and their guests received the visitors and several of the faculty in the gymnasium.

The basketball season closed on Seventh-day afternoon, the 28th, with a double victory over Williamson. The first team, consisting of Norman Penrose, Robert Carr, James Pine, Israel Hough and Harry Middleton, with Herbert Lukens and Walter Carr substitutes, won by a 40-25 score. The second team won by a 12-9 score.

L. Hollingsworth Wood made a brief address in assembly on First-day morning.

The Seniors went sleighing on First-day evening, the 24th, in two large sleds to the home of Carroll M. Tomlinson, a member of the class.

The continued cold weather has permitted the students to use the toboggan almost daily for two weeks. The government station registered 7 degrees below zero on the evening of the 25th.

The school was isolated from communication with the outside world from the time the 9.10 p. m. southbound train stuck in a drift between George School and St. Leonard on First-day evening until the arrival of the 2.30 p. m. train northbound on Fifth-day, the 5th. The trolley service was held up until Sixth-day and telephone communication with many of the nearby towns is still cut off.

At a meeting of the Science Club on the 6th, Fenton Cloud gave an interesting talk on "Wireless Telegraphy"; Edith Thompson presented a review of the current events.

Mr. Frank B. Baugher, of the Widener Free Library, substituting for Virginia Brooks, whose engagement was cancelled because of illness, gave an illustrated lecture on the Panama Canal, Seventh-day evening, the 7th. Many interesting views were shown, which demonstrated to the audience the great effort required to bring toward completion such a vast project. The lecturer paid a glowing tribute to Colonels Goethals and Gorgas.

The dual debate with Peddie Institute will be held at George School and Hightstown on the 14th.

NOTES AND ANNOUNCEMENTS.

A conference under the care of the Sub-committee on Temperance of the Philanthropic Committee of Philadelphia Quarterly Meeting will be held in Friends' Meeting House, Unity and Waln Streets, Frankford, Philadelphia, First-day, Third month 22d, at 3.30 p. m. Sarah Phillips Thomas will speak on Temperance.

The following series of conferences, pointing the way to enlightened and practical work, are to be held at Abington Friends' Meeting House, Jenkintown, Pa. These are open to members of the meeting and to outside friends:

Third month 15th, 3.30 p. m.—"The Church and Social

Service." William B. Patterson, Executive Secretary of Commission on Social Service of Interchurch Federation of Philadelphia.

Third month 29th, 3.30 p. m.—"Modern Ideas on Social Service." Edward T. Devine, Director of New York School of Philanthropy, Associate Editor of *The Survey*.

Fourth month 5th, 3.30 p. m.—"Community Building and the People." Carol Aronovici, General Secretary of Suburban Planning Association.

Fourth month 19th, 3.30 p. m.—"The Relation of the Child to the Community." Bernard J. Newman, Executive Secretary of Philadelphia Housing Commission.

Horatio W. Dresser, Ph.D., of Brookline, Mass., gave a lecture before a group of Friends at the Penington, 215 East Fifteenth Street, New York, on Seventh-day evening, the 7th. His subject was "The Religion of the Spirit." He spoke very fully of the practical meaning and significance of the spiritual life. At the close of his address a consideration of the leading article in the *Intelligencer* of Second month 28th on "The Separation of 1828" was introduced. The question was raised as to the distinction between the doctrine of the "Inner Light" as held by the so-called Hicksite Friends and that of the "Christ Within" as interpreted by the Orthodox Friends. Dr. Dresser expressed the view that the spiritual significance of each term necessarily transcended the limitations as expressed by that term, and that the important thing was for each one holding distinctly to one view to endeavor to grasp the fundamental ideas back of the view as expressed by the other. In other words, to endeavor to see through the other's realm of vision. The meeting was well attended.

Fanny B. Smedley, one of our faithful club senders, writes from Forest Hill, Md., that her (Little Falls) Monthly Meeting took in five new members at its last session and that all of these take the *Intelligencer*.

On the evening of Monthly Meeting in New York, the 14th, at 8 p. m., Dr. F. C. Iglehart, superintendent of the New York City District of the New York Anti-Saloon League, will speak on the work of the league. Dr. Iglehart has been in this work for nearly seven years and was nearly forty years in the active pastorate of the Methodist Episcopal Church. Notices of this meeting have been distributed among the churches and public libraries of the neighborhood of the New York Meeting House.

Charles S. Brown, pastor of three Baptist churches (colored) in Jamaica, whose combined congregations number several thousands, is in this country with a view to collect money to rebuild these churches, which were badly damaged by a hurricane in 1903, by an earthquake in 1907 (which resulted in almost double the loss of life of the San Francisco disaster), and again by a hurricane in 1912. The poor people who are members of these churches have already raised \$5,000 of the \$20,000 they need, and are at work rebuilding.

This pastor is endorsed as a worthy man who has done much to uplift his people by Dr. Morehouse and Dr. White, of the Baptist Home Mission Society. Any one wishing to aid him may send contributions to Dr. Mornay Williams, 27 Cedar Street, New York City, who has consented to act as treasurer.

Emilie P. Jackson writes in a personal letter: A little bunch of members of Friends here in Detroit are about to try the experiment of inaugurating what the Friends are now calling "group" meetings. There are few Friends

here, but I find there are quite a number who are Friendly and very anxious to know more about us, the tenets of our belief, our philanthropic and other work. I hope we may succeed in our holy endeavor. Some day before very long I hope our interested friend, Henry W. Wilbur, will come and talk to us in his earnest, helpful way, and show us how to go hand in hand with himself and others in furthering the good work of "advancing Friends' principles." There is a friend of mine here who has been having what she calls a Friends' meeting (or meeting of Friends). She is not a member herself, or those who assemble with her, but she has been getting Friends' books and pamphlets and reading from them.

Esther Sutton, a niece of Robert Haviland, has been engaged in missionary work at the College of Constantinople. She has been obliged to leave for a time, much to her regret, because of her health. Her work while at the college was largely secretarial, and while she is in this country regaining her strength she would be glad to have a position as secretary. She may be addressed care of Carolena Wood, Mt. Kisco, N. Y.

Having inserted a tentative notice in *Friends' Intelligencer* in reference to a wish that some friend or acquaintance might accompany me on a proposed journey to the Isthmus of Panama, I will say that, although I placed a similar notice in our local paper, there was no response, so, with what some thought, from my years, imprudence, I went the journey alone, starting First month 31st and returning 26th of the following month.

When I say alone, I mean practically so, for when a person used to meeting or church attendance travels with a hundred passengers where Sabbath observance is neither practiced nor its absence commented on, he is traveling alone. On steamers flying the British flag the captain of the vessels conduct services every First-day on Church of England rules, which, if the faith does not suit every belief and disbelief of those on board, it is showing a proper regard to the conventions of Christian civilization. I will add that card-playing and the serving of liquor went on every day, the former in a manner "to make it interesting."

During the journey I visited Santiago, Kingston, Colon, Panama, and the intervening Isthmus, Port Limon, San Jose, the capital of Costa Rica, and Pearl Lagoon in Nicaragua, and throughout hanging on to the skirts of no "personally conducted" group, going my way alone, and taking in everything that was in sight, or reach, in the limits of the cruise. If any other of the subscribers of the *Intelligencer* feel equal to this I would like to hear from them, that is if they are in their seventy-eighth year, as I am.

Between whiles on board I wrote and copied my observations as well as the motion of the vessel and the surrounding conversation, social and card-playing, and the clang of the steamer piano would permit. These I now have running through two newspapers, preparatory to their publication in an edition of a dozen copies or so for family and friends.

I publicly give this mention, without any egotism, but for the benefit of my personal friends, many of whom are on the subscription list of the *Friends' Intelligencer*.

THADDEUS S. KENDERDINE.

Sarah J. Taylor wrote from Schofield School, Third month 2d, to Anna M. Jackson: "Thee has seen by the papers that we are snowbound, and now, such cold winds! Our stoves in the dormitories are so cracked and worn

out that yesterday's wind gave me a great scare. The rooms were filled with smoke and the flames came through the stoves (three of them). I watched them these four days and last night I had water poured on the fires, putting them all out, and after Christian Endeavor I asked the girls to go to bed to keep warm. Fortunately our dear friend, Mrs. Sutton, had just sent us a lot of comforts. This morning the girls tell me they had a good warm night. If we can get through this cold spell I do not think we shall need fires much longer. Wood is getting very low. If I live to go North I want to look after seven new stoves."

Pelham Half-Year Meeting convened at Coldstream the 21st of Second month, Lobo Monthly Meeting being held the previous day. The meetings were especially favored with excellent weather conditions. We were very much inspired by the thoughts expressed by Richard W. Brown, who exhorted us to study *ourselves* rather than others, for the glasses we look through are very imperfect; to let the Divine Light permeate our being so thoroughly that it will show in all our works as it did with Jesus; and to be willing to open the doors of our hearts and let the light in. Man alone can do nothing. It is God working through him that sheds the radiance. The reading of the Advices brought forth much comment. S. P. Zavitz said he never tired of hearing them. They always held such an appeal to the higher life.

On Seventh-day evening the Young People held a very interesting meeting.

We felt the Divine Presence had rested upon our meetings and we went to our several homes thankful for the privilege of attending them. S. V. Z.

A Young People's Suffrage Meeting, to which elderly people and middle-aged people are cordially invited, will be held in Lansdowne Meeting House, Owen and Stratford Avenues, Second-day evening, the 16th, at 8 o'clock. Charles J. Suplee will preside. The speakers will be Ruth Verlenden, of Darby, and Raymond T. Bye, a member of the senior class of Swarthmore College. Other features of the evening will be a reading, a recitation and a question box.

PHILADELPHIA Y. F. A. SOCIAL.

The Executive Committee of the Philadelphia Young Friends' Association has arranged another social evening for Fifth-day evening, Third month 19th, in their auditorium, at 8.15 p. m.

The program will consist of "stunts" by various members, a good social time and refreshments, and an enjoyable evening is anticipated.

Everybody is invited; paid up Y. F. A. members free; others 25 cents each. EXECUTIVE COMMITTEE.

JUNIOR FRIENDS' TENNIS CLUB PLAY.

The annual play and dance of the Junior Friends' Tennis Club will be given on the evening of Third month 27th. As the play is not quite so long as last year's, it is hoped that the club's friends who enjoy the dance will have a more pleasant evening than on some other occasions.

The affair will be up to the former high standard set by the Tennis Club. The play is being staged and coached by J. Shepherd Cleaver, who, with most of the cast, are members of this Association.

Play: "My Friend from India." Place: Scottish Rite Hall, 148 North Broad Street. Time: Third month 27th, 8 p. m. Dancing at 10. Cards of admission, of any member, or at the P. Y. F. A. office, 50 cents.

BIRTHS.

WALTON.—At George School, Pa., Third month 6th, to George A. and Emily Ingram Walton, a daughter, named Jean.

WILLITS.—At Glen Cove, Long Island, N. Y., Second month 26th, to James and Florence Jackson Willits, a son, who is named Frederick Everett Willits.

DEATHS.

BROWN.—Ann H. G. Brown died at her home in Emerson, Jefferson County, Ohio, February 26, 1914, was born in Trenton, now Emerson, Jefferson County, Ohio, May 13, 1827. She was the youngest child of Rebecca Allen and Archibald Job, who came to Ohio from Cecil County, Maryland, in 1816. She was married to Amon Given October 25, 1860, who died March 30, 1861. She married a second husband, John A. Brown, April 27, 1868, who died July 22, 1882. To this union two sons were born, Amon G., who died in infancy, and Edgar Allen, who died October, 1889, in the 19th year of his age.

FURMAN.—After a lingering illness, at her home, 3729 North Sixteenth Street, Philadelphia, Third month 3d, Deborah Richardson, widow of the late Samuel Furman, in the 79th year of her age. A member of Monthly Meeting held at Race Street.

MILLS.—Second month 20th, at his home, near McNabb, Ill., after a prolonged and painful illness, Milton Mills, eldest son of Abel Mills, aged nearly sixty years.

PALMER.—At her home in Olean, N. Y., Second month 27th, Rebecca Comfort Palmer, widow of the late Joshua K. Palmer.

WAY.—In Curwensville, Pa., Second month 9th, Hannah Way, aged nearly 73 years; a member of West Branch Monthly Meeting. There being no Friends' minister in the neighborhood the minister of the Lutheran Church spoke acceptably at her funeral. She was a member of the Grange and some of her fellow members sang several hymns.

Many of the forest fires attributed to railroads are caused not by sparks from locomotives, but by cigar and cigarette butts thrown from smoking-car windows.

—Government Forest Notes.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30

a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New

York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

THIRD MO. 14TH (1ST-DAY).

—Monthly Meeting, New York (Fifteenth Street and Rutherford Place), 2.30 p. m. At 8 p. m. Anti-Saloon League. Superintendent of New York City will speak. See Notes and Announcements.

—Burlington Quarterly First-day School Union, Trenton, N. J., 10.30 a. m.

THIRD MO. 15TH (1ST-DAY).

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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

Meeting, 10.30 a. m., Isaac Wilson; Bird T. Baldwin, Professor of Education, Swarthmore College, at the after-meeting Conference, 11.40 a. m., Individual Religious Development; How it may be strengthened.

—Conference under care Concord Quarterly Meeting, in the Meeting House, at West Chester, Pa., at 2.30 p. m. Subject: Modern Charities, to be addressed by R. M. Little, General Secretary of the Society for Organizing Charities of Philadelphia.

—At Valley Meeting, Pa., Visiting Committee Philadelphia Quarterly Meeting, 10 a. m.

—At White Plains, N. Y., meeting of Friends, at home of Elizabeth Kormi, 3 Bank Street, 11 a. m.

—Fallowfield Friends' Association, at home of J. Howard and Jesse Humpton.

—Young Friends of Philadelphia visit Young People's Meeting in Wilmington, Del. (Fourth and West Streets), 7.30 p. m.

—In New York (Fifteenth and Rutherford Place), Dr. Horatio W. Dresser, of Brookline, Mass., meeting 11 a. m.

—Abington Meeting House, near Jenkintown, Pa., 3.30 p. m. "The Church and Social Service," William B. Patterson. See Notes and Announcements.

THIRD MO. 16TH (2D-DAY).

—A Suffrage Meeting in the Meeting House, Owen and Stratford Avenues, Lansdowne, Pa. See Notes and Announcements.

THIRD MO. 18TH (4TH-DAY).

—Monthly Meeting, Race Street, Philadelphia, 7.30 p. m.

THIRD MO. 19TH (5TH-DAY).

—Y. F. A. Social, Philadelphia, in the Auditorium, 8.15 p. m.

—Green St. Monthly Meeting, Phila.

THIRD MO. 20TH (5TH-DAY).

—At Quakertown, Pa., Friends' Association, at home of Eleanor Foulke.

—West Philadelphia First-day School Entertainment, 7.30 p. m.

THIRD MO. 22D (1ST-DAY).

—Visit to Reading, Pa., by Young Friends of Phila., meeting 11 a. m., Conference following.

—Young People's Meeting, Philadelphia, Y. F. A. Auditorium, Fifteenth and Cherry Streets, 8 p. m.

—In Frankford (Unity and Waln Streets), Philadelphia, Conference on Temperance. See Notes and Announcements.

—In Philadelphia, Race Street, at after-meeting Conference, Elizabeth

DR. JANNEY'S ADDRESS.

A subscriber writes: "The 'Intelligencer' reached me this afternoon, and now, having literally read every word in it, I want to thank the editors for the 'feast of good things.' The lecture by Dr. Janney alone is well worth the whole year's subscription, and I hope and suppose it will be published separately. It really seems as though it should have a much greater distribution than only among the fortunate (comparatively) few readers of the 'Intelligencer.' I know there must be many outside of the Friendly circle who are hungering and thirsting for just this clear, strong, restoring faith."

Another reader assures us that Dr. Janney's address and William Jackson's article in this one issue are fully worth the price of a year's subscription.

TRAINING FOR MEETING WORK.

Many Friends are discovering that social workers and teachers in our First-day schools are made more efficient by proper training, and it is the hope of the Advancement Committee that there will soon be opportunity for such training within the Society of Friends. In the meantime there may be some among our readers who will gladly avail themselves of the course offered on the second page of our cover by the Meadville Theological Seminary, in order that they might be better prepared thereby for any religious or social service that might afterwards be required of them.

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Powell Bond, Some Memories of an Epoch-making Period.

—At Merion, Pa., Quarterly Meeting Committee, 10.30 a. m.

At West Philadelphia Meeting, Caroline J. Worth, 11 a. m.

THIRD MO. 27TH (6TH-DAY).

Annual Supper and Fair under care of Crosswicks, N. J., Preparative Meeting's Philanthropic Committee, in the lunch room on the meeting house grounds, proceeds to go to Burlington County Children's Home at Mt. Holly, Florence Crittenton Home at Trenton. Supper, 40 cents, at 5 p. m.

BOOK NOTES.

—Gilbert Cannan, in "Old Mole," shows a picture from English life of to-day, painted in grey, with more sadness than sunshine; good art employed on an uncheerful theme. (New York: Appletons.)

—"A Dream of Blue Roses," by Mrs. Hubert Barclay, is a gentle, charming narrative; the scenes are laid in France and England, and the unfolding of a young woman's fine character is the subject. (New York: Geo. H. Doran Co.)

—S. R. Crockett's "Sandy" is such a tale of love and high spirits as will delight readers of Scott. The old spirit of the Waverley Novels finds a certain revival in this present-day Scotch writer. (New York: Macmillan Co.)

"The Flight and Other Poems," by George Edward Woodberry, our foremost American poet, is a collection of his verses dealing with his recent sojourn in Africa and along the Mediterranean shores; together with various lyrics, and his stately ode in memory of Charles Eliot Norton. From this last poem we extract these lines to the students of Harvard,—

"Now he is gone, O how the heart grows still!

How deep a silence lies on Shady Hill!—

Joy be to you, ye listening youth, rejoice,

From whom another age awaits its voice!

In you is He who comes; but we depart;

In you beats high the rising century's heart.

O faring forth from this soul-nurturing air,

So may you live, so be your memory fair."

(New York: Macmillan.)

—Shailer Mathews' "Bible for Home and School" has reached the commentary on Amos, Hosea and Micah, now issued in a large plant where some of the finest work has been done. J. M. P. Smith. The scholarship of recent years is condensed in the introduction and notes. (New York, Macmillan.)

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Friends' Literature

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Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.

The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted.

From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur.

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Jannet.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit

The Liquor Question, No. 2—The Public Traffic.

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Excavating for the stone-arch bridge over Cresco Road is under way. This is an important event as it marks the beginning of a new epoch for Buck Hill—the permanent era we will call it. The money for the construction of the bridge is not all subscribed, but it is time work was begun and we have faith.

Sleighting on the main roads is getting thin in spots and soon we'll be using carriages to the station unless we should have another snowfall. Lots of snow on the back road yet. We haven't seen wheels since Christmas, with the exception of a wee few days. The toboggan chute is still working and undoubtedly will be for weeks, there's lots of snow there and it's on the north side.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

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CONTENTS OF THIS ISSUE

He Needs Me Every Hour (verse) .	177
Whitman and Immortality	177
"Mary and Martha"	178
In Amoy, China	180
Moorestown Dry	181
First-day School Conference in Germantown	182
Changes at Swarthmore	182
A Letter to the Y. W. C. A.	183
Daily Readings in the History and Message of Quakerism	183
Editorial, Note and Comment . . .	184
A Call for Help in the Foreign Field	185
"To All Friends of the Intelligencer"	185
With Matinecock Friends	186
Baltimore Quarterly Meeting . . .	186
Tong Sing Kow with Harrisburg Friends	187
Albert W. Smith	188
Friends' Association Notes	189
Notes and Announcements	189
The Boys (verse)	190
Births	190
Deaths	191
Calendar	191

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We will obey all the laws of our country faithfully, so far as they are consistent with what we believe to be the Law of God; and when they are not so, or seem in any wise to need change, we will oppose them, not with violence, but deliberately and loyally.

Adapted from John Ruskin's Pledge of the Guild of St. George.

HE NEEDS ME EVERY HOUR.

(Adapted from A. S. Hawks.)

"I fain would be to the Eternal God, what a man's hands are to a man."
—Theologia Germanica.

He needs me ev'ry hour,
The Eternal God—
I fain would bear for Him,
His staff and rod.
He needs me, O He needs me,
Ev'ry hour He needs me—
Eternal God! my Father!
I wait on Thee!

He needs me ev'ry hour;
Some child may stray,
And lack my tender care,
To find his way.
He needs me, O He needs me!

He needs me ev'ry hour
To tend His fields,
And gather in the fruits
That harvest yields.
He needs me, O He needs me!

He needs me ev'ry hour
To be His friend—
Divine and human meet—
And Angels attend!
He needs me, O He needs me!

ELIZABETH POWELL BOND

WHITMAN AND IMMORTALITY.

No other writer whom I have read speaks with as much assurance of the soul and immortality as Whitman, and in no one else do I find such "quenchless Faith." In the first pages of his poems written when a young man, these lines occur,
"The soul,
Forever and forever-longer than soil is brown and solid—
longer than water ebbs and flows,"
and in the final chapters of his book and of his life, an old man, paralyzed, awaiting the "beautiful touch of death" come these farewell words of cheer,

"Joy, shipmate, joy,
(Pleas'd to my soul at death I cry),

Our life is closed, our life begins,
The long, long anchorage we leave,
The ship is clear at last, she leaps,
She swiftly courses from the shore,
Joy, shipmate, joy."

And all between these widely separated periods of his long and eventful life, are found utterances showing his absolute faith in the future life,

"All, all for immortality,
Love like the light silently wrapping all,
Nature's amelioration blessing all,
The blossoms, fruits of ages, orchards divine and certain,
Forms, objects, growths, humanities, to spiritual images ripening."

I believe immortality was a reality to Whitman while here on earth, something he could see and partake of. Horace Traubel, his constant companion for many years, speaking of him in this respect, says,

"He pushed aside the curtaining doctrines and sciences and said: look.

With him immortality was not an argument. It was a vision.

Ingersoll once said to him: "Whitman, I cannot argue out immortality." He replied, "Neither can I, but I can see it."

His ability to call on this spiritual side of his nature seemed to fit him to cope with the largest and most difficult problems, as indicated in the following lines,

See the soul. See the continuance of identity."

"Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and Death,
But that I, turning, call to thee O soul, thou actual Me,
And lo, thou gently masterest the orbs,
Thou matest Time, smilest content at Death,
And fillest, swellest full the vastnesses of Space."
"Reckoning ahead O soul, when thou, the time achiev'd,
The seas all cross'd, weather'd the capes, the voyage done,
Surrounded, copest, frontest God, yieldest, the aim attain'd,
As fill'd with friendship, love complete, the Elder Brother found,

The Younger melts in fondness in his arms."

"My spirit has passed in compassion and determination around the whole earth,

I have looked for equals and lovers and found them ready for me in all lands,

I think some divine rapport has equalized me with them."

"All the world have I given up for my dear brother's and sister's sake,

Wending my way through the homes of men, rich or poor, with the kiss of affection,

For I am affection, I am the cheer-bringing God, with hope and all-enclosing charity,

But my charity has no death,—my wisdom dies not, neither early nor late,

And my sweet love bequeathed here and elsewhere never dies."

"Do you see O my brothers and sisters?

It is not chaos or death—it is form, union, plan—it is eternal life—it is happiness."

"Approach strong deliveress,

When it is so, when thou hast taken them I joyously sing the dead,

Lost in the loving floating ocean of thee,

Laved in the flood of thy bliss O death."

"One thought ever at the fore,

That in the Divine ship, the world, breasting Time and Space,

All peoples of the world together sail, sail the same voyage, All bound to the same destination."

"Of the broad blessed light and perfect air, with meadows, rippling tides and trees and flowers and grass,

And the low hum of living breeze—and in the midst God's beautiful eternal right hand,

Thee, holiest minister of Heaven thee, envoy, usherer guide at last of all,

Rich, florid, loosener of the structure-knot called life,

Sweet, peaceful, welcome Death."

These lines taken from different parts of Whitman's poems (and therefore disconnected) tell more plainly and beautifully than it would be possible for me to tell, his attitude toward love and death and immortality. His methods of expression are unusual and sometimes puzzling, but seldom does he falter or sound a discordant or pessimistic note. His complete book of poems would not be considered by most Friends a suitable book for the library, but in the book of "Heavenly Death" (Thomas B. Mosher) a collection of verses on the subjects mentioned in this article, there are no poems to which anyone could object. It is because so many readers hesitate to look into his complete works, and thus miss the most religious, inspiring poems of our day, I call attention to this book because I believe there are to be found in it things of inestimable value.

E. C. WALTON.

Swarthmore, Pa.

"MARY AND MARTHA."

"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

"One year's earnest carrying out of this [seeking in quiet God's guidance in the coming day] by ten per cent. of the attendance at our meetings would make a wonderful difference in the power of the Society to attract and influence others,"—Charles Howie.

Jesus said "of myself I can do nothing." "I and my Father are one." And so, when he left the ship after that storm-quelled passage on the Sea of Galilee, he had not to seek his next great work, for as he rested on the shore, out from the tombs came the distraught Gadarene, feeling the attrac-

tion of that great outflow of Love, running to meet his salvation, that freedom from his bondage that awaited him in the presence of the man who was at one with God,—the man who, *in silent communion with his Father*, had learned how to be a channel through which the Father's goodness might flow to other men. Jesus said, "The works that I do shall ye do also." How shall we do them, unless we prepare ourselves by deeply communing with him and studying his way?

Do we long to help the great movement for Peace? We can not all be delegates to Conferences, write magazine articles, nor give great sums of money. But Talcott Williams, dean of the school of journalism in Columbia University, says that "World Peace will come only through world righteousness." "World righteousness" can come only through the spreading and the working of the heaven of individual righteousness,—and we are back in the closet again.

"Oh, you who long for Peace, God's satisfying Peace, Put off the hidden sword and armor that you wear! Rancour and strife and murmurings of fear must cease, Ere you are worthy of the gift you crave in prayer."

When we have grown large enough never to be offended over anything, when we do love God, and love our neighbors as ourselves, and are willing to do unto other men as we like to have other men do unto us,—we are already centers of Peace, and if with this background we want to go out and join the great world movement, our work will be strong and wise and helpful.

Are we eager to help in the various other movements toward the regeneration of the social conditions of our time?

When we have learned a little of that Patience that always abides with greatness, the patience that dignifies the face of the Father of our country, that dwells with such sadness in the far-seeing eyes of our beloved Lincoln, that great Patience that was Christ's enabling him to endure scorn, rebuffs, personal sorrow and abuse, and held him to his transcendent purpose to the end; when we have gained a little of this Patience,—out of the silence—then let us undertake to be reformers, and better not till then. Remembering that

"Slowly goes the march of ages,
Slowly grows the forest King,
Slowly to perfection cometh
Every great and glorious thing";

Every great and glorious thing; remembering that as to perfection, development and evolution seems to be God's plan, let us go into the Race Problem, Prison Reform, Purity, the study of Socialism, Temperance, and the other good works which interest Friends, and we shall work well and wisely, and as hard as we wish, and be not

unhappy withal if we have to wait a little for great results. Let us all the time, however, keep close to Wisdom, asking in humbleness every day for guidance Divine. And so we shall perhaps in our social work be saved from rushing in, as "fools," "where angels fear to tread." The friend who writes: "Modern conceptions of the manifold duties of a Christian do not admit of the spending of much time in pious meditation and introspection," has, it seems to me, hardly come up with the highest of "modern conceptions" of Christian duty, conceptions founded on the ancient ones of Christ himself. He did indeed "go about doing good," but he never hurried; he moved poised and serene, conscious every moment of divine direction and co-operation. We can but follow him, if we wish to live our lives as free as possible from mistakes and reversals, and we can only learn God's way, by stopping in the midst of "frenzied finance," complicated politics, business relations, home cares, social whirl, social service, committee work, zeal for reform, and for helping our brother, —to listen for the "still small voice" to teach us, —and to save us.

There *is* great work to be done in the world, but there is also much work to be done in the closet. Let us who may be shut-ins, us who lack confidence to assume the responsibility of great affairs, others of us who dimly feel that some of the reform movements begin at the wrong end, and others are following futile or mistaken paths, not feel that we have no work and no place in the great Mind Plan of the Universe. Each individual life is a garden, and we can not sit under the pear tree while the weeds grow, if we wish to produce good food for those about us. Each life is a stream, and we can not allow the stream to become clogged and polluted with useless and poisonous growths if we want the clear pure water from its source, to provide refreshment and joy for those who come to seek it.

If we can clear and purify our particular channel for the flowing of his Love, and make fit our garden for his Peace, if we are indeed become ready, then high and holy work will *come to us*, and we shall glimpse the joy, of our Lord when he said, "And I, if I be lifted up, will *draw* all men unto me."

We *are*, in many senses, the keepers of our brothers.

It is ours to smooth, to comfort, and to ease; ours to go out with brave face and stout heart to fight against injustice and wrong, but not ours to lift another's burden wholly, "lest at length, our too great kindness rob him of his strength"; not ours to fall into *material* "nervousness" if the fight is not won at once, for we know that after

all, "the battle is the Lord's" and maybe we haven't been fighting it just right, as he sees it. After all, the others are all children of God and under his care, just as much as we hope we are. Let us work for God and for his children, but keeping so close to him that we shall know how he wants us to do it.

Let us learn to deepen and widen our love; let us pray with David, "O send down Thy light and Thy truth, let them lead me"; let us know a great and abiding faith in the power of good, and from this inner center, our love will flow out in Service, our truth will add to the sum of Truth, our faith will lead on to Works, and we shall want to write of God and his wondrous power in our paper, as well as to note the progress of the betterment of his world. So shall we, if we are inly consecrated to taking our steps as God wills, pass on from a sense of the "Divine Touch" to the greater knowledge that the "Everlasting Arms" are about us, and still on to feeling in joy, that "In him we live and move and have our being." When this glimmer of the true Life comes, barriers begin to fall, the walls of prejudice and limitation melt away, a larger and wider vision comes, brotherhood becomes real, the advancement of "Friends' Principles" becomes the further revealing of *God's* own Truth, "one God, one Faith, one Baptism," we glimpse.

Edith Winder's question whether the lack of expressed spirituality in our paper and in our meetings may not be an "indication of the actual conditions in our society" is one to be faced rather than resented or dismissed easily. It seems to me that the long years of uprightness and morality among Friends, long years of being "looked up to," have bred in, more especially perhaps, "birth-right" Friends, a pride of moral superiority, a comfortable self-satisfaction, a serene self-righteousness, which induced a lack of effort, and acted indeed as armor plate over the Friendly consciousness, keeping away any further entrance of Truth, and forbidding any spiritual expansion from within. Only when this armor has been cracked and allowed to fall away, only when we have become again humble, shall we again begin to grow along spiritual lines. Such a suggestion may meet with a storm of protest, but storm or not, it is true of some proportion of our membership. On the other hand, we believe that the longing to know God and to really live the spiritual life is among us, perhaps in large measure, but we know little of it because it is so little expressed.

Can we not grow into a state where there need be no distinctly Marys and Marthas? Can we not hope for a happy blending of the spirit of Mary and the spirit of Martha? Can we not learn

to "sit at the feet of Jesus" in spirit, *while* we are washing the dishes and dusting the house, *while* we are driving bargains and running institutions and doing the business of the world? Can we not have Love and Service, Faith and Works, going hand in hand? And what will that be but the realization that "In him we live and move and have our being." The spirit of God is eternally active in good; so shall we be, if we live in him.

In real humbleness, may I add that I believe it is stating a truth to say that the "point of spiritual nervousness" referred to by H. W. W. is a "vanishing point,"—no, a vanished point, no point at all. For when we have learned to know that we are Spirit because he is Spirit, that we are led by Spirit and loved by spirit, then nervousness, in the sense of anxious fear, begins to disappear. And when the point of real spirituality is reached, that kind of nervousness is gone. The two words can not describe each other. Spirituality means greater love, and "there is no fear in Love, but perfect Love casteth out fear."

M. L. S.

Third month 9th.

IN AMOY, CHINA.

One of the principal cities on the coast of China is Amoy, a place with a population estimated to be at least three hundred thousand. It is three hundred miles north of Hong Kong and has an exceptionally fine harbor. Vessels from various parts of the world stop here, though since the island of Formosa became a part of the Japanese Empire there has been less trade at Amoy than formerly. The reason is, that Formosa Tea is seldom brought over here now, whereas at one time it was practically all shipped from this port.

The foreign residents of this section all live on the small island of Kolongsu, situated in the bay and about half a mile south of Amoy. It is a pretty little island, with fine old banyan and other shade trees, nice beaches, good paths, and fairly wide streets, even through the Chinese villages. The houses occupied by foreigners are most all very substantial, with granite foundations and brick and stone walls. But little wood is used in construction, as the white ants are very destructive. The houses usually have wide porches extending around all sides except at the north, for the weather is hot and very oppressive in the summer season. Nearly two hundred foreigners and about eight thousand Chinese live on Kolongsu. The circumference of the island is three miles. Amoy City is not an attractive place to visit, except that it is more typically Chinese than Hong Kong or some other of the eastern

cities. The streets are very narrow, most of them not more than six or eight feet wide and the stores do not look particularly inviting. The buildings are small, seldom more than two stories high, and frequently only one. The pavement is of granite slabs, poorly laid and uneven, and the drainage is directly under these slabs. Wares of many kinds are for sale, and there is a large number of restaurants or eating places, all quite small and seem to be for the poor class of Chinamen.

Pigs, chickens and miserable looking dogs are frequently seen on the streets. After sun-down the thoroughfares present a very dingy and weird appearance, as the streets and shops are only dimly lighted, few merchants thus far indulging in electricity, and the city, I learn, has no money at present for this newly installed luxury. Horses are seldom seen in this part of China, and the few which are here are very small. Sedan-chairs, carried by coolies, are occasionally used by well-to-do Chinese or by foreigners.

There are many fish stands in the city, Chinamen seeming to be expert fishermen. Fish and eels are frequently kept alive in shallow tubs and offered for sale in this way. Shrimps, snails, cuttle-fish, crabs, lobsters and fish of various kinds, many of which are never seen in markets at home, are displayed in large quantities here. A stranger is apt to notice that there are no large factories hereabouts; but one sees fire-crackers, baskets, lanterns, umbrellas, toys and various goods and wares being made in little shops no larger than some of the very small stores in our home towns.

Some Chinese have substantial and neat looking homes, planned closely after what they would term "foreign style," but by far the large majority live in small, low houses, and with scarcely a window. Very frequently there is what might be termed a courtyard inside the front wall. Pigs and fowls are often confined in this inclosure.

I have attended service in a number of churches which are supported by Chinese, and where the native congregations each First-day morning ranged from three hundred to double that number. At the two churches in Amoy, I was particularly impressed with the neat appearance of all the children, dressed in their many colored garments. I think there were at least two hundred quite young boys and girls at one of the churches, and a hundred or more at the other. None of these that I mention appeared to be more than ten years old; most all were much younger. These little folks behaved themselves very nicely, through, what seemed to me, rather lengthy services, especially as I understand practically nothing of the language.

ALBERT A. MERRITT.

MOORESTOWN DRY.

The revocation of the liquor licenses in Moorestown, N. J., is a very important event in the life of that community and an account of how such a result has been accomplished may be of interest to those enlisted in the cause of temperance. In previous years two attempts have been made to close the saloons in Moorestown but without success.

The last effort of the kind was in the spring of 1906, and although evidence clearly proving infractions of the Werks law by the liquor dealers was at that time presented before Judge Joseph H. Gaskill, then on the bench of the Court of Common Pleas of Burlington County, yet he again granted retail licenses to the two hotels in question and in addition opened the way for them to obtain licenses to sell liquor at wholesale. This result so discouraged the temperance forces of the community that no concerted movement against the sale of liquor was attempted until the present one that has resulted so successfully.

Meanwhile, however, things were happening. In the fall of 1906 an act, known as the Bishop's Law, was passed by the New Jersey Legislature. This act seemed to increase the difficulty of obtaining competent evidence of law-breaking against the holder of a liquor license because it provided that complaint against them must be made and certified to by two persons "resident in the township or municipality wherein such license is used and exercised." The difficulty under this law that at once confronts any one desiring to investigate the conduct of license-holders in any small community in New Jersey, is to find two residents of the township or municipality who are sufficiently interested in the temperance cause to be willing to spend night after night in a personal investigation of the saloons in question in order that they may base a complaint upon actual personal knowledge of the conditions and who are sufficiently unknown to those who frequent the resorts to escape the suspicion of the proprietors.

This requirement of the Bishop's Law makes the investigations and testimony of professional detectives of secondary importance and valuable only as corroborative evidence. As compensation, however, for these hampering requirements, the law sets forth in a most definite way the specific acts that are violations of law and which if proven against a license-holder shall cause the judge before whom action is brought to rule "that the license theretofore granted such person be declared forfeited and void." Thus the matter of the revocation of a license under the Bishop's Law is not left to the discretion of the court, but should violations of law be proven, works positively and

automatically for annulment of the privilege to sell liquor.

The Women's Christian Temperance Union in Moorestown have for some time past been husbanding their financial resources in the hope that the opportune time might arrive for another attack upon the liquor traffic in the community. Finally, in Tenth month of last year, they decided to enter upon another campaign against the two saloons in the town. The movement was begun very quietly and the direction of the whole matter was placed in the hands of a representative in whom they had confidence.

A preliminary investigation quickly revealed the fact that the saloons were not being legally conducted but were breaking the law in several particulars. It at once became necessary to find two citizens, residents of the township, who were unknown to the frequenters of the two hotels and who were willing personally to visit the bar-rooms and see with their own eyes the violations of law upon which a complaint must be based. Fortunately for the cause, two such men volunteered for the service, and to the thorough and careful way in which they performed the duty, the success of the movement is largely due. Several professional detectives were employed to assist these two citizens in their investigations and to furnish corroborative evidence of the unlawful acts committed by the license-holders or their agents. The surveillance was continued for about four months, during which time a mass of evidence of infractions of the law was accumulated. Finally the proper time for action arrived, and on Second month 5th, a formal complaint against both license-holders was filed with the court at Mount Holly. The work had been carried on so quietly that the filing of this complaint came as a great surprise to the community. When the date set by the judge for a hearing arrived, public interest was intense and the court-room at Mount Holly was packed with people from many parts of the county. The trial lasted for four-and-one-half days and two night sessions of the court were held. More than one hundred witnesses in all were called in the case. The lawyers defending the saloon-keepers, surprising as it may seem, were the State Senator from Burlington County and the Attorney-General of the State of New Jersey. The willingness of the last named to devote his time and talents to the defence of such law-breakers, when he is paid a large salary by the State to uphold the laws of New Jersey, caused considerable adverse comment.

As the trial progressed, it became clear that the case of the temperance forces was too well prepared to be successfully resisted. The following

illegal acts were proven against the holders of both licenses:—selling liquor to minors, selling to those “known in the neighborhood to be of confirmed intemperate habits,” selling to those “visibly under the influence of intoxicating liquors,” and harboring of drunken persons. In fact, so clear and indisputable was the proof that both license-holders had broken the law in several particulars that at the close of the trial, without taking time for further consideration, Judge Horner promptly revoked the retail licenses of both hotels, stating that even on the testimony of the defence’s own witnesses alone he would be forced to take such action.

In addition to the retail licenses, both of the hotel-keepers also were holders of wholesale licenses. The latter Judge Horner did not revoke, stating that there appeared to be no evidence against the wholesale part of the business. These wholesale licenses expire, however, on Fourth month 28th of this year, and cannot be renewed, because the Bishop’s Law provides that “in case a license is revoked, the person to whom the same was granted shall be disqualified for one year from receiving a license in the State and for the same period no license shall be granted to sell spirituous, vinous, malt or brewed liquors in the premises for which the forfeited license was granted.” Thus, to sum up the matter, applications for licenses in these two hotels cannot be again filed until the term of court in Fourth month, 1915, and unless a new license is meanwhile granted to a new person at a new location, Moorestown will be one of the few “dry spots” in the State of New Jersey for at least one year. While rejoicing in the splendid results so far obtained, the temperance forces of the community feel that their duty in the matter is by no means fulfilled. They fully realize that all the conditions arising from the revocation of these licenses must be met, and that the problem of forestalling any action in future looking toward a resumption of the sale of liquor in the town must be wisely solved.

A movement has already been started to establish a temperance hotel, which will provide for the full accomodation of the public without the sale of intoxicating liquors.

The belief is that with such a place in operation the Judge of our court will refuse to grant any licenses to sell intoxicating liquors in Moorestown.

FIRST-DAY SCHOOL CONFERENCE IN GERMANTOWN.

A Conference in the interest of First-day Schools, under the auspices of Philadelphia Yearly Meeting’s Committee on First-day Schools, will be held in Germantown, corner of School Lane and Greene Street, beginning Sixth-day evening, Third month 27th, 1914, closing Seventh-day, Third month 28th.

Teachers, Officers, Members of Committee of Oversight, or especially appointed delegates from the Schools in Abington, Bucks, and Philadelphia Quarters will be entertained by Germantown Friends, if their names are forwarded to Anna Pettit Broomell, 4929 Rubicam Avenue, Germantown, on or before Third month 23rd. All others interested but not resident within this district, are invited to attend the meetings.

Sixth-day evening at 8.00 p. m., Elizabeth W. Collins will speak on “Old Testament Stories.” Seventh-day morning, at 11.00 a. m., Charles F. Jenkins will conduct a walk through historic Germantown. At 2.00 p. m., the consideration of “Methods and Materials for Primary Classes” will be taken up by Emma M. Dewees, of Baltimore. Joseph J. Bailey will present “Work with Pupils of High School Age.” Herbert P. Worth will present “The Executive Side of First-day School Management,” and George A. Walton, “Conference-Class Work.” In the evening, Henry W. Wilbur will speak on “The Building of Life through Education.”

CHANGES AT SWARTHMORE.

At the last meeting of the Board of Managers of Swarthmore College, Dr. Harvey Cornelius Hayes, A.B., Harvard, 1907, A.M., 1908, Ph.D., 1911, was appointed Professor of Physics to succeed Dr. George A. Hoadley, who retires at the end of this college year. Dr. Hayes, has for several years been Instructor in Physics at Harvard University, and in charge of the Department of Physics in the summer school. He has published a number of articles giving the results of his original work. He is known in the scientific world as an uncommonly skillful experimenter in Physics, and his original work is of the first quality.

To succeed Dr. Hoadley as Vice-President of the College, Dr. John A. Miller, Professor of Mathematics and Astronomy was chosen. Dr. Miller’s wide experience as Chairman of the Committee on Student Affairs and other important committees has well equipped him for the new position which he will enter next year.

It was also announced that Dr. Isabelle Bronk,

Professor of French, had declined a flattering offer to give her whole time to literary and editorial work. To the gratification of the friends of Swarthmore she has decided to remain in her present position.

The Board approved of the recommendations of the Faculty for the award of fellowships, which are as follows: Helen Heed, A.B., 1905, the John Lockwood Memorial Fellowship; Fred A. Simons, Jr., A.B., 1909, Joshua Lippincott Fellowship; Archer Taylor, 1909, Hannah A. Leedom Fellowship.

A LETTER TO THE Y. W. C. A.

[The following letter, published in the *Wilmington Evening Journal*, explains itself. The writer is an active young worker well known in connection with all Friendly interests.]

To the Editor of *The Evening Journal*.

Sir: Below is a copy of a letter which I sent to a member of the Y. W. C. A. and which I would like published in your paper. I hesitate making the letter public, yet I feel that it is a matter of such importance that I am justified in having it published, in the hope that some definite action may be taken.

"My dear Miss Robelen: After our conversation last week in which I felt it necessary, as a matter of principle, to decline your invitation to serve as a captain of one of the teams in the present campaign to secure new members for the Y. W. C. A., I wish to express my position and feelings a little more clearly.

"It seems incredible that two such worthy organizations as the Y. W. C. A. and the Y. M. C. A., which are working in the interest of all humanity, and which are supposed to be non-denominational, could ever have had in their constitution a clause which bars any religious organization from full membership. I understand that there are only three which come under this head, Catholics, Unitarians and the branch of Friends known as Hicksites, of the last of which I am a member. In this progressive age when all Christians, irrespective of the technicality of creeds, are combining their efforts for the betterment of mankind, is it not narrow to still retain such a clause? If Christ, in his divine mission, never made any distinction as to either caste or sect, is it not inconsistent for these which are trying to follow in his footsteps and carry out his mission, to place a ban on fellow-workers because of some small technicality of creed?

"As I told you last week, I would have accepted gladly the captainship otherwise, for I am in full

sympathy with all your work, but I feel that the time has come for some of us to take definite stand on this question. It would have been a decided handicap for me, both in my own inspiration and in interesting others, like myself, in the Y. W. C. A., to be working for an organization in which I can be only an associate member. I truly believe that these associations are standing in their own light, for there are doubtless many who would willingly join with them in true fellowship in their good work.

Wishing you the best of success in your campaign,

Sincerely yours,

"ESTHER K. SMEDLEY.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

THIRTEENTH WEEK.

English Quakerism in the last 100 Years.

(Emmott, Chap. XVIII.)

Second-day:—Matt. 25:21. Whittier, p. 23:1. Emmott, p. 212-216.

How have the lines of social service, taken up by the Society been started?

Third-day:—Phil. 4:9. Whittier, p. 48:5. Emmott, p. 216-222.

What Friendly ideals are especially needed in American life to-day?

Fourth-day:—Gal. 6:2. Whittier, p. 31: lines 13-16. *Intelligencer*, Third month 1, 1913, p. 131.

What do you understand by the Adult School "spirit."

Fifth-day:—Eph. 2:19. Whittier, p. 26:5. *Intelligencer*, Sixth month 14th, 1913, p. 371.

What has resulted from the inter-visitation of English and American Friends?

Sixth-day:—Prov. 22:20-21. Whittier, p. 14:4. *Intelligencer*, Ninth month 6th, 1913, p. 564.

What common aim have Woodbrooke and its allied institutions?

Seventh-day:—I John 1:7. Whittier, p. 28: 6. *Intelligencer*, First month 4th, 1913, p. 10. (Tramps.)

How can we promote the group spirit in our meetings.

Other readings.

Friends' Fellowship papers, January, 1913, p. 20; March, 1913, p. 41; (Limitations of English Quakerism.): Friends' Fellowship papers, May, 1913, p. 81: Friends' Fellowship papers, November, 1912, p. 185 (Australia.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 21, 1914.

It is a mistake to think of spiritual things as having to do more, especially with the *unseen* realities. It is not that there is any doubt about the reality of the unseen, nor are we to neglect or belittle the value in our lives of these unseen realities. But the one paramount thing in religious culture is not that we should cultivate the faculties for appreciating the unseen. To appreciate them was a trait very early developed and one which has been through the ages much cultivated. Let us continue this in due measure.

It has taken us much longer to come to intelligent and spiritual knowledge of the material things about us and their significance and vital relation to ourselves and to our fellows.

Not to go back to the terrifying reality of the unseen to the earliest, most primitive men of whom we have any knowledge, our recent Fathers were mighty in prayer, and communion with God was a most real and vivid thing with them, and yet they did not realize the unsanitary surroundings of their dwellings, and did not know how to handle certain very material things that overwhelmed them and their children and their neighbors in disease and suffering, and greatly hampered their spiritual growth. With so imperfect a knowledge of material things and their control and so easy a grasp of unseen things, it has been very easy also to accept along with our unseen realities many unrealities and so to be badly led astray. In this way imaginary causes of disease, and poverty and other evil things have been accepted as really the causes, and much harm has been done by wasting energy in futile endeavor.

To-day we are living in a time when much progress has been made in the recognition of the significance of material things. We have come to understand in a degree those things that have to do with health of body and mind, and we are not satisfied to rest in ignorance of others that we feel sure we can in time ferret out.

Let us not lose any of this ground that has been

gained. Let us at least maintain as high ground as Sophocles of old, as quoted in the current issue of *Friends' Fellowship Papers*, "What may be taught, I learn; what may be found, that I seek for; what must come by prayer, for that I ask the Gods."

A Friend, who lives a truly ideal Friendly life, in a very simple way, but entirely aside from the current of the thought and life of the world except as he can keep a line on it in his attendance at a small meeting and in the reading one can do in face of the exactions of getting a living from the soil, writes:

In last *Intelligencer* [Third month 7th] Edward Janney pleased me so much that I must mention it. He really met my views. I had no idea that any one held the same as I did, and I felt alone. In my early life I heard a sermon at——in which the speaker (a woman) compared our Society to a flock of sheep some way ahead, and some way behind—leaders and laggards. There were many in the body of the flock also, and I have found it so ever since in all our meetings. There were some leading spirits who led the others, and the "*others*" were silent. This is very misleading, the great bulk of the members were not represented. I am very much obliged to the six of each branch of Friends who so fairly tried to solve the *Separation*. I have often thought of Jonathan Evans and Elias Hicks talking over their convictions and feelings.

The following statement of belief (and unbeliefs) is sent us by two Friends, husband and wife. The italics are theirs:

"It really seems to us who through a remote ancestry are entitled and proud to call ourselves Quakers that it is high time a halt should be called in the attempted change of our form and the sacred tenets of our well defined belief as Quakers.

"The ifs, ands and buts of modern *shaky* thought have *no part* with us. We do *not believe* in music in our meetings. We do *not believe* in cards. We do *not believe* in paid preachers, and we do not believe in *form* and *never did*. If there are people, young or old, west or east, north or south, who do believe in these things, let them have their full religious liberty in other sects where these things are recognized, but let us who believe in the silent hour, the inner consciousness the direct power and personal communion with the Holy Spirit, *without form* but in our spiritual way; let us be allowed to still cling to our ways as we have been taught by our forefathers, who were martyrs for

just these things, and if others wish, as they always have wished, for other things and other forms, let them go to the religious bodies which recognize all this, but let us stand and live, and, if necessary, die, with the mantle of historical Quakerism as our shroud. It was good enough for thousands of the most godly, spiritual, and holy of ancestors and should be good enough for us."

Friends' Fellowship Papers (London) says, "We are glad to draw attention to the exceedingly valuable and well thought out "Outline of reading in the history and message of Quakerism," which has been drawn up by Edith M. Winder.* * * We have never seen so complete and well thought out a scheme for daily study. It ought to be very widely adopted, and we hope Edith M. Winder will feel that the work and thought she has given to its preparation are appreciated by Friends of all branches."

A CALL FOR HELP IN THE FOREIGN FIELD.

By letter from Minnie P. Bowles dated Tokio, Second month 20th, 1914, we are informed of the terrible suffering of the people in northern Japan from famine and in the south from the volcanic eruption. Last summer's rice crop entirely failed. Seed planted in the spring was destroyed by freezing weather, and as rice is the staple article of food in Japan, people in the province of Hokaido are on the verge of starvation. They are existing on the fallen and dried leaves of last autumn, and on roots. These boiled together with chopped rice straw make their chief food supply. Old people and children are dying from lack of proper nourishment and many, both men and women, commit suicide that there may be one less to feed in the family. It is a heart-rending tale of actual suffering and one that must appeal to every humane person.

At a meeting of the Friends' Foreign Mission Committee held in Tokio, Japan, Second month 6th, 1914, the following minute was adopted: "The great suffering at present in Japan, entailed by the volcanic eruption in the south, and by the famine in the north, was brought before us, and the Publicity Committee was instructed to send reports of conditions and appeals for help."

In 1906, there was failure of the rice crop in Japan and the people passed through a similar experience, though not nearly so severe and widespread as at present. Friends in Philadelphia and vicinity at that time contributed twenty-seven hundred dollars for relief of the suffering and

starving Japanese. Shall we in this terrible crisis do less?

Friends are ever ready to respond to appeals for relieving their distressed fellow beings, and need only to have this pitiful condition presented authoritatively before them to render assistance.

Relief funds will be gratefully received and acknowledged and forwarded *promptly* to Japan.

Funds may be sent to John Way, Assistant Treasurer Provident Life and Trust Company, 409 Chestnut Street, Philadelphia, Pa., or to Margaret W. Haines, Cheltenham, Pa.

TO ALL FRIENDS OF THE INTELLIGENCER.

Apropos of Edith Winder's letter "To all Friends of the *Intelligencer*" published in your recent issue, may I be permitted to say a word in behalf of *Present Day Papers*. First of all I wish to express my sympathy with you as editors of the *Intelligencer* for your difficult position of having so many demands to satisfy as are made on a denominational paper by its readers. Each person has his own particular ideal of what such a paper should be. A denominational paper has many functions. Among Friends the *Intelligencer*, *The Friend* (London), *The Friend* (Philadelphia), and *The American Friend* all are undertaking, each for a separate group, to report local personal, and general news, to represent the various activities of Friends, and at the same time to publish contributed articles on religious, moral and social questions. It is a difficult combination.

To your correspondent such a combination seems to provide too little "spiritual pabulum," too little "to feed the natural craving of the soul for a glimpse of the inner life of some other soul who is also seeking the true way through the growing sense of the touch of the Divine Spirit upon his own." Of course none of us want all our life to be of the meditative sort, nor all our reading. But many of us do feel the need for more of the devotional element in our lives.

To judge from the comments in your columns during the last two weeks neither the editors nor the readers of *The Intelligencer* wish to change it very far in that direction. But no doubt many of its readers would welcome from some other source reading of that kind. To supply this need is precisely the purpose of *Present Day Papers*. It is in no way a rival of the four papers mentioned. It contains no news, no discussions of purely denominational matters, but aims to express "Vital and Spiritual Christianity" as Friends see it. It is not exclusively for one group of Friends nor for all groups of Friends, but for that increasing number of persons within and without the Society who wish to ground their lives more deeply on spiritual

experience. The paper is still young. It cannot tell of achievements but of desires. It craves however the interest and support of all Friends of the *Intelligencer* who believe that beside our local and sectarian "news" papers there is room in our Society for one united purely religious publication which may increasingly express the deepest truths of our faith to ourselves and to the world. May I use your columns to invite these Friends to help us with their subscriptions (\$1.50 per annum) that we may try to serve them, or if they have not seen any of the three numbers now published to apply for a sample copy.

HENRY J. CADBURY,
Business Manager.

Haverford, Pa.

The communications of Horace Mather Lippincott and Edith M. Winder seem to call for more spirituality in our society, and I rejoice that the note of warning has been sounded by them, and think we would do well to pause and seriously question ourselves if, in this day of so many activities, when the cry is to be up and doing, we are not neglecting the spiritual side of our nature and working in our own strength, which, in the end, will not accomplish what we are striving for. I feel there is truth in the clipping from the *Philadelphia Record* in last week's *Intelligencer*. A large proportion of social and economic ills cannot be remedied by laws. The process of making men and women better, may be tedious but it is the only cure for many evils." "Sitting at the Master's feet" does not necessarily mean inaction. Christ was always very lenient, never condemned without just cause, so we may conclude that he knew Martha needed the rebuke, and that her much serving was done in her own will.

M.

WITH MATINECOCK FRIENDS.

Under the auspices of the Matinecock Preparative Meeting, Dr. Frederick Lynch, secretary of the Church Peace Union, recently endowed by Andrew Carnegie, delivered lectures on Peace and Arbitration on Third month 6th, at the Glen Cove Union School, at the Locust Valley Public School and at Friends' Academy.

Dr. Lynch treated his subject in a most inspiring way. Many of the children were expecting a rather uninteresting address, but found it intensely interesting, one of the schools expressing a wish to the committee in charge that the lecture might be repeated at once. Dr. Lynch held the attention of teachers and pupils from the start.

A committee from the Joint Fellowship Com-

mittee of the New York Yearly Meeting, made a pilgrimage to the Matinecock Preparative Meeting at Locust Valley, New York, on Third month 8th, 1914.

The religious meeting in the morning was well attended, and those present were pleased listeners to some beautiful thoughts there expressed.

Preparative meeting was then held after which luncheon boxes were opened and social intercourse was enjoyed for a couple of hours.

The conference was called together at 2.30 by Russell Tylor, one of the visitors, and it proved to be a most inspiring occasion. The subject was "As to Friends" and was freely discussed. The prevailing opinions seemed to be that we should study the lives and writings of the early Friends for inspiration for to-day; that we should so live that the word Quaker should continue to mean as it has in the past, honesty and integrity; that the present awakening should not lead us to rush out to reform the world until we have advanced spiritually; that we must give more time to prayer and reflection and that although we appear less spiritual than the Friends of long ago, it may be because we do not allow our spirituality to flow freely and unrestrained out to others.

It was suggested by one of the younger Friends that the young Friends of the Westbury Hicksite and Orthodox meetings, the Jericho Meeting, the Manhasset Meeting and the Matinecock Meeting form a Fellowship Committee and meet regularly for the study of Friendly Principles. This met with a decided approval.

It is to be hoped that the future pilgrimages of this committee to other meetings may be conducive to such splendid results.

C. P. V.

BALTIMORE QUARTERLY MEETING.

Many members of Baltimore Quarterly Meeting participated in the activities of the week-end session of that meeting in Baltimore from the 7th to 9th, inclusive. The Meeting of Ministry and Counsel met as usual in the afternoon of Seventh-day, the 7th, with Caleb J. Moore, of Fallston presiding. There was considerable discussion of points raised in the queries having to do with ministry and counsel. What was said by some of those present indicated that there is a strong desire to rid this meeting entirely of the atmosphere of "select" which it has had until this time in the minds of many Friends. Emphatic objection was also made to the theory that those engaging in vocal ministry were necessarily better and on a higher moral and spiritual plane than the general membership of meetings. It was argued that with regard to the conditions named those

who speak in meetings are about the same as others present, except in the ability to and practice of speaking. The opinion was expressed that meetings for worship would be more helpful if all who attend them would go in the realization that these meetings are simply opportunities for people to join, in the spirit of fellowship, in an effort to get inspiration, light and increased spiritual strength, and that those who speak are simply doing their part and that speaking is a natural consequence of earnest thinking and an atmosphere of freedom.

One of the best features of the week-end was an address by Rufus M. Jones, of Haverford College, on the evening of the 7th. This address was full of inspiration and suggestion along just the lines of Friends' greatest need to-day. Dr. Jones told many things from his own wide experience among church and religious people to indicate, what he believed to be, revival of vital interest in mystical religion in this day. This was to be seen, he said, among all sorts of people. In the face of this development and with the wonderful movements that were on in the fields of social and industrial progress, Rufus Jones thought the opportunity of Friends was to be found. He called upon Friends to be a forward-looking people, to be a people of hope as well as of memory. He said they must, first, minister to the interior spiritual life of men and, second, they must take a definite place in the social service work of to-day. Much emphasis was placed upon the latter phase of the task of Friends. Dr. Jones said in this connection that it was of first importance to engage in social work of a constructive character, such as helping to develop newly-arrived immigrants into high-class citizens and as efforts to provide healthy living conditions for every class of people in the community.

Park avenue First-day school held its session as usual on the morning of the 8th, breaking its custom of dropping the session on Quarterly Meeting First-day. There was a large attendance in all of the classes. As a closing exercise Edward C. Wilson, principal of Friends' School, gave an illustrated talk on "Pictures of Jesus Christ."

On First-day afternoon, Professor Caswell Grave, of Johns Hopkins University, gave a lecture on the history of the Christian church, illustrating the talk in an impressive way with an original chart. Dr. Grave traced the development of the church both Catholic and Protestant, from the days of the Apostles to the rise of the Quakers in England, stopping there on account of limited time. This lecture proved very interesting and informing.

Meeting for worship was attended by close to

500 Friends and others. Newspaper and other advertising brought out a considerable number of strangers. Rufus Jones and Isaac Wilson spoke. In the evening there was a helpful conference on the topic of "Ministry." Thomas D. Hull, of Baltimore, presided and there was discussion by Joseph T. Hoopes, of Forest Hill; Allan Farquhar, of Sandy Spring; Isaac Wilson, James W. Harry, Charles F. Hopkins, Jonathan K. Taylor, Arthur M. Dewees and others.

In the business session on Second-day morning much time was given to the consideration of State and National legislation. It was decided to send a letter of approval to President Wilson for his action in going before Congress to ask for legislation repealing the law enacted by the last Congress exempting American ships from tolls in the Panama Canal. This act of the President was characterized as right morally as well as from the point of view of international relations. Strong resolutions were adopted in favor of action by the Maryland legislature outlawing race track gambling in the State, and sending to the voters for their approval or rejection a State-wide prohibition amendment of the constitution. Approval was given by the Meeting to resolutions calling upon Congress to act favorably upon bills now in the hands of committees of that body providing for a prohibition amendment to the National Constitution.

An important step of the Meeting was the appointment of a permanent Programme Committee, which will have the responsibility of planning all activities of the periodical meetings, excepting business sessions. This committee is thoroughly representative of all the meetings and interests in the Quarterly Meeting and the expectation is that its appointment will result in greatly increased efficiency and servicableness on the part of the Meeting. The programme for the meeting just held was planned by a temporary Programme Committee. Mortimer O. Stabler and Martha S. Watson were reappointed clerks for one year.

TONG SING KOW WITH HARRISBURG FRIENDS.

Harrisburg Friends are grateful for the unexpected visit on First-day, Third month 8th, of Joseph Elkington, of Moylan, Delaware County, Pa., accompanied by his Chinese Friend Tong Sing Kow, who had just arrived in Philadelphia from China. Joseph Calley, of the Western District Monthly Meeting of Friends, Philadelphia, was also a visitor.

Tong Sing Kow is the man whose early life was spent in California in the family of Friends and

later a graduate from the University at Berkeley, and it is he of whom Mrs. Blessing writes so delightfully in her book called the "Chinese Quaker"—an incident all the more pleasing being the presence at the meeting in Harrisburg of the two Misses Blessing, nieces of the author of the book and who had just received a letter from their aunt to get "acquainted with the Harrisburg Friends" and who were of course delighted to meet at their very first visit the hero of the book.

Forty-two persons assembled together at 2.30 in the afternoon at our rooms, 319 North 2nd Street, our usual hour for meeting having been changed to suit the arrival of our visitor, and this goodly company having been collected at this our first public meeting at our new location upon but thirty-six hours notice was pleasing indeed to us.

Martha Bishop, formerly of Hopewell, Va., but again a resident of Harrisburg, appeared in supplication shortly after the assembling of the meeting, following whom Tong Sing Kow arose and in most exquisite English gave fervent testimony for the opportunity of thus taking part in a Friends' meeting after 20 years absence. Thankfulness for the tender mercy of him who had guided him safely through the troublous time immediately preceding and following the formation of the Republic in which he had taken an active part was beautifully expressed by him in a manner that proved to his listeners that indeed the Christ-life was no respectors of persons or nations.

Joseph Elkington, Joseph Calley and Dr. John J. Mullooney, the latter having lived nearly four years in China, also gave us messages of love and then testimonies for that truth accented as they seemed to be by that "Friendly Silence" between and after their respective speaking, seemed to envelop the assembly as though a mantle of light had truly descended upon us and in a manner long to be remembered by each one present.

After the meeting, our visitors and several of our members accompanied the writer to a meeting for men, which is held every First-day afternoon in one of our large moving picture play houses, where on an average four hundred men, most of whom are non-attenders at any church, regularly assemble to worship together under a non-sectarian voluntary leadership of laymen of all the churches on Allestown Hill, as the residential section of Harrisburg is called.

Joseph Elkington and Tong Sing Kow both spoke for about 15 minutes each, the latter telling of the Christianizing influences and the beneficent results which had attended the efforts of not only those who had gone out from America as missionaries, but those young men who, having spent their early years in America under the Christian

influences, had gone back to their native land and in turn had taught their countrymen to see the beauties of and the sustaining power of the Christian Life.

In the evening a few of our number spent a delightfully interesting evening with our visitors at the home of Dr. John J. Mullooney, and to hear three persons all of whom had travelled or lived in China tell us of the making of the great Chinese Republic, was indeed a rare treat. Tong Sing Kow, is a noted mining engineer, a personal friend of General Wang Shu, who is a refugee in Japan and who is anxious to visit his six sons, who are in the United States, but whose extradition-laws seem effectually to prevent, except through direct intervention of President Wilson, the admission even for a visit of General Wang to this country.

Tong Sing Kow, expects to remain in the Eastern part of the United States for some time, and it is hoped that Friends generally may have an opportunity of meeting him, for his charm of manner, his culture and his Friendly modesty cannot but appeal to Friends everywhere.

W. G. HEACOCK.

ALBERT W. SMITH.

[From the *Wilmington Morning News*.]

Albert W. Smith, whose death is noted elsewhere, was one of the oldest residents of Wilmington, Del., having celebrated his 96th birthday on the 13th of February. He was born in Philadelphia, February 13th, 1818, and was the son of Samuel Smith of Philadelphia and Poughkeepsie, and Sarah Watson.

He came to this city when he was eleven years old and resided here practically the remainder of his life, being absent only one year, while associated with his father as teacher at the Poughkeepsie Academy. He married the daughter of Samuel Wollaston, a descendant of the Wollastons who settled in Mill Creek Hundred in 1667. To them six children were born, several of whom attained distinction. Three of these served in the Union army during the Civil War. S. Rodman Smith was a major of the Fourth Delaware Regiment; Colonel Linton Smith was surgeon of the Fourth Delaware, and Alexis Smith served in the First Delaware Cavalry. Besides these he is survived by W. Harold Smith, of Smith-Zollinger Company, and J. Ernest Smith. He had another son, Arthur H. Smith, who is dead.

He was once city regulator and surveyor, before the present office of city engineer was created, but never held any other public office, although several were tendered him. He was executive officer and treasurer of the Wilmington Savings Fund Society between 1839 and 1875. For years he was a

director of the society, and was serving in that capacity when he died. He was also president of the Wilmington and Brandywine Cemetery Company for a number of years.

FRIENDS' ASSOCIATION NOTES.

At Lincoln, Va., on the afternoon of January 25th, Scripture was read by Cornelia Janney. "Wait and Murmur Not," was sung. Current Events were given by Bentley Gregg. A poem was read by Nellie Nichols, "Modern Methods in Reform Schools," was the subject of a talk by J. Arthur Ottey. Carrie Taylor gave an account of the "Methods of the George Jr. Republic and Geo. Hoge gave helpful information in regard to the "Medical Inspection of the Schools of Loudoun County." After singing, "Sometime We Will Understand," and a few moments' silence, the meeting adjourned. CAROLINE T. PANCOAST.

At Hopewell, Va., on the 22nd, the Scripture was read by the president, James R. Lupton. It was decided to suspend regular program and give time to three visitors from Philadelphia Young Friends' Associations with whose presence we were favored. These were Arabella Carter, Sarah W. Knight and Harold Watson. Arabella Carter gave a very interesting and instructive talk on "Association Work"; Sarah W. Knight on "The Business Meeting and Meeting for Worship," and Harold Watson on "The Young Friends' Movement."

The Association had been preceded by our regular meeting for worship at 11 a. m., the pleasure of which was enhanced by the presence of the visitors, and particularly by the very acceptable vocal messages of Arabella Carter and Harold Watson. The hour between the close of the devotional meeting and beginning of Young Friends' Association was delightfully spent in social chat and in partaking of an excellent and bountiful lunch.

While the day was not ostensibly kept in honor of the "Father of His Country," I feel sure he would approve of the way we kept it could he have known of it. And I feel sure that our Association is unanimous in feeling it was a well spent day, a day to be thankful for; and our hearts go out in gratitude to our visitors for coming among us, and in the wish that they may soon come again.

BERTHA B. CLEVENGER.

At Penn Hill Young Friends' Association on First-day afternoon, the 8th. The Chairman was Howard T. Kirk. Part was taken by Mary Terrill, Jennie E. Brown,

Eleanor Grubb and Neal Hamilton. The Secretary is Emiline Shoemaker. The subject for discussion was, "Do the Books We Read or the Friends We Know Have the Greater Influence on Our Lives?" The hymns sung were, "Stand Up For Jesus," "Jesus, Lover of My Soul," "Saviour Like a Shepherd."

In Woodlawn, Va., at the home of George C. Gillingham, on the 8th. Frank H. Wilkinson presided. Those who took part were Miss Katherine Fisher, Ruth Halley and F. H. Wilkinson. Lewetta Cox is the Secretary. The hymns sung were, "Marching to Zion," "Ring the Bells of Heaven." Next meeting at the home of Joseph W. Cox, Fifth month 12th.

In Chester, Pa., at the home of Howard S. and Bessie Martin. The attendance was large. Visitors from the Philadelphia Association were present. The meetings of Chester Association are open to those of all denominations, and their notice in the local paper announces they will be glad to enroll any one who desires to improve himself along philanthropic, civic, literary and social lines.

In Media, Pa., at the home of David Pratt, on the 3rd. The subject was "Life and Teachings of John Woolman." The paper was by Robert Fussell. Others who took part were Lydia N. Underwood, Ruth Marshall and Amelia Warner.

At Penn Hill, Lancaster County, Pa., on the 22d, Harlan Gatchell presided. As a committee to assist in raising funds for the Neighborhood Guild in Philadelphia Emiline Shoemaker, Lula Shoemaker, Helen Wood, Bennett Coates, Howard Coates were appointed. Part was taken in the program, which was a temperance one, it being the regular temperance meeting of the association, by Lula Shoemaker, Helen Wood, Neal Hambleton, Edgar King, Bennett Coates. The hymns sung were "Some Glad Day" and "When Prohibition Wins."

At Oxford, Pa., on the 28th, Melvin Reynolds presided, and read a paper on Mohammedanism, Katherine Karkness one on Mahomet, Evelyn Pugh on one prepared by Marion Sharpless on the Koran, George Powley one on Confucius. Current Events were given by Dr. Janney, Arthur Dewees and Isaac Walton. A social followed. Mercy M. Smedley is the secretary.

The Pasadena Association met at the home of George F. Howell, Altadena, Cal., Second month 13th. Arrangements were made for the donation of jellies, marmalades, etc., to the hospital. The evening's entertainment consisted of a lantern visit to India, conducted by the host, who spent two years in his trip around the world, with his camera as his daily companion. As he is an expert amateur photographer, the views were excellent. Anna Walter Speakman is the secretary.

At the regular meeting of the P. Y. F. A., held Third month 9th, we were much favored by having with us as the speaker for the evening L. Hollingsworth Wood. Most of us know him as a broad-minded Orthodox Friend from New York. "World-wide Quakerism," a big, broad subject, he discussed in a big, broad way. He began with a Friend in Norway, told of their work and growth in Denmark, Germany, France, Holland, Turkey, South Africa, China and last, but not least, in our own United States.

His intimate and comprehensive picture of the variety of needs of the human race in its many nationalities forced home the thought, "Judge not that ye be not judged." The usual social hour followed.

ESTHER J. BRINTON.

NOTES AND ANNOUNCEMENTS.

The date of the Junior Friends' Tennis Club Play has been changed from Third month 27th to Fourth month 3rd. Further announcement will be given later.

At Rising Sun, Md., on the first, Ellen Pyle, of London Grove, Pa., gave an impetus to the study of the Bible by a carefully prepared synopsis of Washington Gladden's book, "Who Wrote the Bible?" Remarks along this line were made by Arthur M. Dewees, of Baltimore; Howard Coates, Brinton Nichol and Howard Brown.

THE BOYS.*

Has there any old fellow got mixed with the boys?
If there has, take him out, without making a noise.
Hang the Almanac's cheat and the Catalogue's spite!
Old time is a liar! We're twenty to-night!

We're twenty! We're twenty! Who says we are more?
He's tipsy,—young jackanapes!—show him the door!
"Gray temples at twenty?"—Yes! *white* if we please;
Where the snow-flakes fall thickest there's nothing can freeze!

Was it snowing I spoke of? Excuse the mistake!
Look close,—you will not see a sign of a flake!
We want some new garlands for those we have shed,—
And these are white roses in place of the red.

We've a trick, we young fellows, you may have been told,
Of talking (in public) as if we were old:—
That boy we call "Doctor," and this we call "Judge;"
It's a neat little fiction,—of course it's all fudge.

*Read by Isaac H. Clothier at the annual dinner of the Swarthmore Club of Philadelphia on the 28th.

That fellow's the "Speaker,"—the one on the right;
"Mr. Mayor," my young one, how are you to-night?
That's our "Member of Congress," we say when we chaff;
There's the "Reverend" What's his name?—don't make me laugh.

That boy with the grave mathematical look
Made believe he had written a wonderful book,
And the ROYAL SOCIETY thought it was *true*!
So they chose him right in; a good joke it was, too!

There's a boy, we pretend, with a three-decker brain,
That could harness a team with a logical chain;
When he spoke for our manhood in syllabled fire,
We called him "The Justice," but now he's "The Squire."

And there's a nice youngster of excellent pith,—
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free,—
Just read on his medal, "My country," "of thee!"

You hear that boy laughing?—You think he's all fun;
But the angels laugh too, at the good he has done;
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all!

Yes, we're boys,—always playing with tongue or with pen,—

And I sometimes have asked,—shall we ever be men?
Shall we always be youthful, and laughing, and gay,
Till the last dear companion drops smiling away?

Then here's to our boyhood, its gold and its gray.
The stars of its winter, the dews of its May!
And when we have done with our life-lasting toys,
Dear Father, take care of thy children, THE BOYS!

OLIVER WENDELL HOLMES.

BIRTHS.

BONNER.—To Edwin K. and Elizabeth H. Bonner, of Byberry, Pa., First month 17th, a son, who is named Edwin K. Bonner, Jr.

BORTON.—At Friends' Infirmary, Woodstown, N. J., Third month 1st to Frank Edward and Emma Keasbey Borton, a daughter, named Anna Jeans Borton.

BOSLEY.—At Gunpowder, Baltimore County, Md., First month 26th, to D. Webster, Jr., and Anna Matthews Bosley, a son, named Charles Price Bosley.

WADDINGTON.—At Woodstown, N. J., Third month 13th, to Edward C. and Mary Robinson Waddington, a daughter, named Mary Waddington.

DEATHS.

AMBLER.—Second month 8th, Edward Ellmaker Ambler, son of Evan L. and Sara Ambler, aged seven years.

BILLIN.—At the home of her son, Eugene P. Billin, Bethel, Conn., Third month 9th, Virginia T. Billin, in her 76th year; a member of New York Monthly Meeting.

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BELL.—At his home in Bayside, Long Island, Third month 11th, Abraham Bell, in his 73rd year. He was the son of the late Thomas C. and Eliza H. Bell, and is survived by his wife, Melissa R. Bell, and six children, William, Brinton C., Mary C., Thomas C., Edgar T. and Eliza H., also one sister, Annie B. Storm. He was a life long member of Flushing Monthly Meeting and was born on a part of the farm on which he had always lived.

BISHOP.—At his home near Woodstown, N. J., Third month 9th, Joseph Bishop, aged 48 years; a member of Pilesgrove Monthly Meeting.

BOSLEY.—Second month 17th, 1914, at the home of his grandparents, D. Webster and Winifred Bosley; Charles Price Bosley, of congestion of the lungs, son of D. Webster, Jr., and Anna Matthews Bosley. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

CHAMBERS.—At his home in Avondale, Chester County, Pa., Third month 6th, Brinton H. Chambers, in his 72nd year. He was the son of the late David and Phebe Ann Chambers and is survived by his wife, Sarah O. Chambers, and two sisters, Lydia Ann Chambers of Kennett Square, Pa., and Melissa R. Bell of Long Island.

JACKSON.—At Quakertown, Pa., Second month 16th, James Ellwood Jackson, son of the late James M. and Mary Ann Jackson, in the 80th year of his age. He is a brother of Samuel K. Jackson, of Asbury Park, N. J., and Wm. M. Jackson, of New York City.

SMITH.—At his home in Wilmington, Del., Third month 2nd, Albert W. Smith, in his 97th year. A member of Wilmington Monthly Meeting and well known to regular attenders of Philadelphia Yearly Meeting.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard

Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

FRIENDS' INTELLIGENCER IN SOUTH AMERICA

The following is an extract from a letter recently received from Buenos Aires: "We have the pleasure of sending you herewith the first Annual Report and part of the Statutes of the 'Museo Social Argentino.' It is by invitation of this institution that ex-President Roosevelt is making his present visit to South America.

"As we are organizing an American section, to be as complete as possible, in our Library, we venture to ask you to do us the favor to send us a file of your publication, from as far back as is convenient, and to send us permanently from now on the numbers as they appear. With this you will assist in the work which our institute is doing, with the view to the better acquaintance between the two countries by means of the greater reciprocal knowledge. We shall include your publication in our exchange list, and will send you copies of all our publications."

THE POPULAR POCONOS

Until the Buck Hills Falls tract was purchased by Friends the Pocono Mountain region was comparatively unknown, but since the building of the Buck Hill Inn a number of resorts have been opened in this region, with varied attractions, and others are about to be opened, as you will see by two new advertisements on our first page. The first of these came to us because, in the words of the advertiser, "I was told that Friends' Intelligencer, in proportion to its circulation, is the best advertising medium in Philadelphia."

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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a.m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

THIRD MO. 20TH (6TH-DAY).

—At Quakertown, Pa., Friends' Association, at home of Eleanor Foulke.

—West Philadelphia First-day School Entertainment, 7.30 p. m.

THIRD MO. 22D (1ST-DAY).

—Visit to Reading, Pa., by Young Friends of Phila., meeting 11 a. m., Conference following.

—Young People's Meeting, Philadelphia, Y. F. A. Auditorium, Fifteenth and Cherry Streets, 8 p. m.

—In Frankford (Unity and Waln Streets), Philadelphia, Conference on Temperance.

—In Philadelphia, Race Street, at after-meeting Conference, Elizabeth Powell Bond, Some Memories of an Epoch-making Period.

—At Merion, Pa., Quarterly Meeting Committee, 10.30 a. m.

—At West Philadelphia Meeting, Caroline J. Worth, 11 a. m.

—In Baltimore, Dr. Bird T. Baldwin, "Psychology of Religious Development," the last of the series of evening propaganda meetings, Park Avenue, 8 p. m.

—Dr. Baldwin will attend meeting in Baltimore (Park Avenue) in the morning, 11 o'clock.

THIRD MO. 25TH (4TH-DAY).

—Chester Monthly Meeting, Chester, 7.45 p. m.

THIRD MO. 27TH (6TH-DAY).

Annual Supper and Fair under care of Crosswicks, N. J., Preparative Meeting's Philanthropic Committee, in the lunch room on the meeting house grounds, proceeds to go to Burlington County Children's Home at Mt. Holly, Florence Crittenton Home at Trenton. Supper, 40 cents, at 5 p. m.

THIRD MO. 29TH (1ST-DAY).

—Abington Meeting House, near

Jenkintown, Pa., 3.30 p. m. "Modern Ideas on Social Service," Edward T. Devine.

BOOK NOTES.

—"Frances E. Willard: her Life and Work," by Ray Strachey, tells with true sympathy, the life-story of an American spiritual heroine.

"Sprung from the plain people, and loving the plain people, she came to be their leader, and she led them towards a wider and a healthier life;"—thus is she aptly described. Her personal journal tells of devotion to home and duty. She was a lover of outdoor life, and in girlhood she tramped and hunted, but retained her womanly nature. In summing up her career the author says that "the whole value of Frances Willard can not be estimated by the work she did, nor by the change that her life has made in the world. Behind the capacity and energy that made her so successful, and

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WANTED—A MAN OF EXPERIENCE for a Principal of a Friend's School near Philadelphia. Good salary, with extra percentage to an energetic man. Apply to Box 54 Friends' Intelligencer office, 15th and Cherry Sts., Phila.

WANTED—POSITION AS NURSERY GOVERNESS or mother's helper by a young lady. Reference exchanged. Address, No. 45 this office.

WANTED—A RELIABLE, PRACTICAL woman to take charge of pantry, Suburban hotel. Address, No. 63, this office.

WANTED—IN A FAMILY OF THREE, A good woman to do general housework and cooking. Apply to Mrs. E. Allen Bassett, Woodstown, New Jersey.

WANTED—AT THIS OFFICE, COPIES OF *Friends Intelligencer* for Second month 28th, 1914, and Second month 1st, 1913.

WANTED—STRONG, YOUNG OR MIDDLE aged woman, with some knowledge of plain sewing, as mother's helper, in family having four children, one to twelve years old. Mrs. H. C. L. Miller, 2603 Franklin St., Wilmington, Del.

WANTED—A YOUNG FRIEND ACQUAINT- ed with Brooklyn, to act as Secretary, appear in churches, arrange card catalogues, write follow up letters etc. Reply to L. H. Wood, 2 Wall St., New York.

WANTED—A YOUNG LADY, EMPLOYED, wishes to secure a room in West Philadelphia with private family. Address, M, this office.

WANTED—POSITION AS MOTHER'S HELP- er or governess, during the summer months, by young lady who has had three year's experience as a teacher. References exchanged. Address, No. 64, this office.

BOARDING AND ROOMS

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters, 1827 "I" Street, N. W., Washington, D. C.

SOMETHING NEW AND UNIQUE, ESPECI- ally interesting to Friends. Eureka "The Embryo of an Ideal Sociology," by Dr. Ridgway Lamb. Coleman Street, Singapore, Asia. Send \$1.00.

beyond her fame, lie the goodness that was her nature and the love that was her inspiration. For her character was the cause of her greatness." (New York: F. H. Revell Company.)

Dr. E. B. Lowry, well-known for her books on health and sex hygiene, has just brought out a new book, entitled "The Home Nurse." Helpful directions are given for the care of diseases, contagious and otherwise, and such general instructions as make for intelligent home nursing and for a real help in co-operating with the physician for the comfort and cure of invalids.

Full instructions are given for first aid in accidents and emergencies.

The author is an authority on nursing and lectures on this subject in one of the leading medical colleges. This book can be relied on as conforming

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IN THE MEMORY OF LEWIS L. EVANSON.

We can scarce express our feelings

For one so loved and dear,
Called now beyond the precincts

Of this present earthly sphere
Who labored in the vineyard

For the Master up above,
Giving caution to delinquents,
To workers, joy and love.

How thankful now the feeling
For the good work he has done,
The path he led to virtue

We can copy, everyone.

Who now will lift the fallen,

Who will the danger see,

Who will answer to the summons

Here am I, send me?

In our sorrow there is comfort,

In our weeping there is love.

Can we doubt the holy greeting

To our brother up above?

His struggles now are ended,

His sorrows come no more.

Oh the joy we trust he's getting

On that pure and heavenly shore.

How small are earthly glories

Compared with heavenly peace,

Where sorrows all are ended,

Where joys will never cease.

In rejoicing now so greatly

That he bore the cross with care,

Let us read for us the lesson

There's a cross for us to bear.

Give us strength then gracious Giver

Thy work on earth to see,

That when our task is ended

We may rest in peace with Thee.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 28, 1914.

For Sale Entire Equipment of The Antlers

In the Pocono Mountains, near Swiftwater, and about half way between Buck Hill Falls and Pocono Manor. On account of estate of Henrietta D. Walter, deceased, the almost entirely new equipment of this small hotel must be sold at Public Auction, Friday and Saturday, April 10th and 11th on the premises. Bed-room furniture is mostly of Circassian Walnut and Maple, with single and double heavy enamel Beds, High-grade Felt Mattresses, Sheets, Pillows, Blankets, Quilts, Spreads, etc. China, Glass, Silver and Linen for the Dining room, all of first class quality—and little used. Oak Hall set, Porch chairs, Angle lamps and many other household articles, all in best of condition. New Upright Piano and Sewing Machine included.

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Further particulars from

WM. E. WALTER, Executor, Swarthmore, Pa.

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There's lots of snow with us—tobogganing and skiing are still in vogue. The robins and the blue-birds are arriving and seem to be disappointed to find us so interested, but the early cottagers will view the opportunity of such sports differently.

Several cottages to be opened *early* next month is the report.

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THE WINTER INN

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WANTED—See page iii

GRISCOM HALL and other advertisements usually on this page, will be found on pages 207 and 208.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Two Worshipers in the Temple	193
A Conception of Religion	193
A Living Christian Religion	194
Eleanor Wood's Life of Paul	195
Hunting and Whisky	196
Whitewater Quarterly Meeting	197
The New Woolman Book	199
Haddonfield First-day School Union	199
Friends in Newark and the Building up of the Meetings	199
Daily Readings in the History and Message of Quakerism	199
Editorial	
A Basis for Fellowship between the Branches of Friends	200
The Need of Spiritual Interchange	200
About the Conference	201
At Saratoga Springs	202
The Annual Conference on Isolated Members	202
No License State Convention	202
First-day Observance	202
Voice Culture	203
Friends at State College	203
Fellowship Club	204
Joel Bean	204
George School	204
Friends' Association Notes	205
Notes and Announcements	205
Best Interests Reception in Philadelphia	206
Mona Lisa (verse)	206
Births	206
Deaths	206
Claendar	206

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, THIRD MONTH 28, 1914.

{Volume LXXI.
Number 13.

Some to-day regard the State as the organization of secular life, which, though in a sphere apart from religion, is good and useful in its way. Others take the more religious view of it, that it is one of the divinely constituted factors to train the race for the kingdom of God, of equal dignity with the family and the Church. Under either conception it is possible to co-operate with it and turn the regenerative moral power of religion into the channels of organized civil life.

RAUSCHENBUSCH.

*Holy, Holy, Spirit!
Pure, and wise, and just,
Father of existence,
In Thee we humbly trust.
Unchanging in Thy nature,
The good proceeds from Thee;
Thy Inner Light to guide us,
All Pervading Trinity!*

*In conscious dedication
To Thy Universal Law,
Whether as Jew or Gentile,
We no distinction draw;
But see in purity of heart
Thy all redeeming plan,
Faith in the Fatherhood of God,
And Brotherhood of man!*

Seventh month, 1900.

ANNA T. JEANES.

THE TWO WORSHIPERS IN THE TEMPLE.

One of the two men who "went up into the temple to pray" was a business man, a collector of taxes who perhaps felt the need of the temple-service to help him to obey the great Teacher's instruction to the publicans "Extract no more than that which is appointed you." He stood in a retired part of the temple, far off from his fellow-worshiper. So humiliated was he by the sense of his short-comings that he could not even lift his eyes to heaven, but smote his breast and prayed for merciful judgment. The fellow-worshiper was of a different type. He belonged to those who trusted in themselves "that they were righteous, and set all others at nought." He had a good report to make of his religious observances, and of his obedience to the requirements of the "law." He thanked God that he was not like the tax gatherer whom he "set at nought," whom he could not of course take into his fellowship.

The parable is scant in its details. I have won-

dered if these two temple-worshippers had any other contact with each other, than meeting in the temple for prayers. The churchman, if he obeyed the "law," had to love his neighbor as himself. I have wondered if he concerned himself about the needs of his fellow-men; if he tried to alleviate the sufferings of the poor; if, with his self-satisfaction in knowing the only way of approach to God, he would ever avail himself of the co-operation of the business-man in his projects for the general good; if he could accept him as an "associate-member" of his organizations for social-betterment.

I have wondered too what would be the attitude of the tax-collector toward the templar who could not take him into fellowship, but could cheerfully ask him for his pence or his shekels to promote his own plans for social betterment. Perhaps it is consistent with the character of the tax-collector, that, seeing the good works of the templar who "builded better than he knew," and was sure sometime to cease "setting all others at nought," he would give to him of his pence or his shekels according to his own stores, and the demands of his own activities. Accepted only as an "associate member" the collector of taxes would be published to the world as sympathizing with the good works of the templar, but rejecting the righteousness that set all others at nought!

It is plain to see that the righteousness of the templar did not commend itself to the heart of the great Teacher who gave his life, as some of us interpret his teaching, to open our spiritual eye to the clear pathway between our own souls and the soul of his Infinite Father and ours.

ELIZABETH POWELL BOND.

A CONCEPTION OF RELIGION.

Religion is a more inclusive word than Christianity, for there were devoutly religious people in the world before Jesus was born, and there are to-day thousands of Jews, Mohammedans, Buddhists, Brahmans, etc., who believe in God and hold communion with him. Even among agnostics and so called atheists there are men and women who are essentially religious; for we may define religion as the alignment of the individual with the Power at work in the world that makes for righteousness. This power is both within us and around us, as we learn by our daily expe-

rience. We recognize it as existing within ourselves every time we feel a desire to become more worthy; we recognize it within others when their character and conduct help us to rise to higher levels. The portion of the divine that is within each of us has been variously spoken of as the Inner Light, the Seed, the Word, Christ in the heart, and has been distinctly felt by many who are not ready to give it a name.

When Jesus said, "The Father is in me and I in him," he was expressing what many of us have felt to be true in our own lives, that there is something of the divine in each of us, and that because of this we are each part of the greater divine power that is coexistent with the universe. It is entirely possible to believe in this all-pervading power without being religious, but one who habitually uses the power within him in such ways as he believes will increase justice and righteousness among men, and thus make this world a better place to live in, is leading a religious life.

With this conception of religion it is impossible to think of it as something that belongs especially to one day in the week or one hour in the day, or something that is separate and apart from our daily tasks. If we cannot use it constantly in our business, our politics, our amusements, then there is something radically wrong either with our business, politics and amusements, or with our religion.

We have been told that there must be an entire separation between Church and State. If this means, as the early Friends understood it, that no church should be supported wholly or in part by money which the State obtains through the taxation of its citizens, few Americans will dissent from the statement; but if it means that a line should be drawn which will put religion into one compartment and legislation into another, the thing is an impossibility.

Another Friend tells us that we should study the Bible in our First-day Schools and not social questions. We take the Bible as our text-book and read what Jesus said about visiting those who are in prison. Is it irreligious if some of those in the class who have visited prisons and know the unspeakable conditions that exist in many of them, begin to talk about reforms that ought to be instituted and laws that ought to be passed to save the bodies and souls of the prisoners?

We turn to another page in our text-book and read the various passages in which Jesus spoke of little children, especially what he said of any man who should cause one of these little ones to offend. Is it irreligious to pause and consider the conditions in our factories and in the streets of our cities that cause hundreds of children to

offend, and suggest what might be done to remedy these conditions?

Again we turn the pages and come to Paul's letter to the Romans, where we read that no man shall put a stumbling block or an occasion to fall in his brother's way. Some one remarks that the saloon is such a stumbling block and presently the class are discussing the good that would result from the adoption of a national constitutional amendment. Is this an improper subject for a First-day school class to consider?

Then we open our book a few chapters further on and read in the epistle of James: "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Ye see then how that by works a man is justified, and not by faith only."

ELIZABETH LLOYD.

A LIVING CHRISTIAN RELIGION.

The following was written on reading the article in the *Intelligencer* of First month 31st, from a concerned Friend who wrote of The Purpose of Religious Meetings and First-day Schools.

My understanding of Jesus' Message differs materially in some respects from that of our friend.

It seems to me from my study of his teachings that his high aim was to lay down rules of living for this life which would be in eternal harmony with the spirit of divine fellowship here and now. Did he not say, according to the report, "The Kingdom of Heaven is at hand,"? Meaning all that is necessary to bring it is the living in rapport with eternal laws.

We must understand that he was teaching to a largely enslaved people, a self respect that was to stimulate them to rise en masse and throw off the bonds of the tyrant oppressor before God's kingdom could be established.

Did not his followers prove by their actions after he was crucified that their words rang true when they said to him "Thou hast the words of eternal life." Thousands of them died upon the same slave torturing Roman cross that slew him, and by every fiendish device to produce a cruel and lingering death that the brutal Roman tyrants could conceive of. The basic reason of their persecution was economic, not that it was a new form of religious faith but that their teachings meant a new economic order of society and threatened the "lords of privilege" of that day and their property interests.

Then why is not practically the same economic problem to-day just as much a part of a real liv-

ing Christian religion as it was with our "Elder Brother"? His preaching a society in which "Peace upon earth, good will towards men" was to supplant the existing brutal slave system, meant persecution and death upon the cross. If we fear to follow The Master who died for the slave and the oppressed we are not worthy of his name. Do we wish simply to teach the young people in our First-day Schools to walk in the easy path of conventional personal pietism, turning a deaf ear to the millions of wage slaves who to-day are exploited and degraded by our outgrown profit system. Millions of unemployed in abject poverty and destitution because the masters of the machines and therefore of the bread, can see no profits in giving them work.

If Jesus ever taught "a silent waiting before the Lord" without anything but selfish personal satisfaction from it, then I don't understand his message. His listening to the voice divine was accompanied with action to bring about results that would overthrow an economic system that robbed and degraded the workers of which he was one.

It seems to me that after "sitting at the feet of Jesus in our hearts" it behooves us to get up and follow the path of action which he followed. At least we should examine the claims of those who firmly believe they have a programme that will bring about the universal Kingdom of God upon earth, not for a select and favored few, but for all mankind. Yes! I believe with the Friend that the high purpose of a First-day School should be to help all who attend to become familiar with the principles of truth and justice declared by Jesus. Yes! That we grow more like him.

The slogan of Carl Marx, "Workers of the world, unite; you have nothing to lose but your chains and a whole world to gain," is in harmony with the Kingdom of Heaven ideal of the Carpenter of Nazareth. Each points to an ideal though practical state in which the swords shall be beaten to plowshares and the spears into pruning hooks, in which the laborer shall receive his full hire, or in the words of the Socialist, The full Social product of his labor; a state in which intemperance, prostitution and war could not long exist. In which the qualities of virtue, fellowship and truth would have dominion, instead of, as at present, avarice, lust and hypocrisy. That being the Social basis now, each little reform movement that does not strike at the root, is trying to gather "grapes of thorn and figs of thistles." If we develop likeness to Jesus we would not be disturbed by any discussion that would throw light upon converting the "industrial hell" of this world into a heaven of co-operation and brotherhood. This, as I understand it, is the Message of

Socialism that has disturbed the inward meditations of our friend. I repeat, as I see it, it is in perfect harmony with the teachings of Jesus of Nazareth carried forth into a more scientific age with the fields white unto harvest for the dissemination and adoption of its truths.

I. P. WALTON.

Oxford, Pa.

ELEANOR WOOD'S LIFE OF PAUL.

"The Life and Ministry of Paul the Apostle," by Eleanor Wood,* lecturer in Biblical History at Wellesley College, Boston, and author of "The Story of the Prophets of Israel," the latter an enlargement of the lessons on the prophets written by her as part of the graded course for use in our First-day schools, will be very valuable to teachers of classes using the lessons on Paul written for the same graded course by Augustus S. Murray of Leland Stanford University. This volume was written especially for the Adult Schools of England, but is equally valuable for conference work elsewhere, as well as for individual reading and study. The character of its teaching is indicated by the following extracts from the introduction to the book by Herbert G. Wood, lecturer at Woodbrooke Settlement.

"Toward the close of the nineteenth century there was a strong reaction from Pauline theology * * * Systematic treatises on the doctrines dear to Paul, the doctrines of the Fall and Redemption, of Justification and Sanctification, were displaced to make room for lives of Christ, and books on the teachings of Jesus. The cry was 'Back to Christ', and it meant, let us get behind the theological interpretation of St. Paul, to the historic figure of Jesus. We are not to be bound by what Paul taught about Jesus, but by what Jesus himself taught. Let us ignore the obscure and intricate doctrinal discussions of the letter to the Romans and get back to the ethical simplicities of the Sermon on the Mount. We do not need Paul's doctrine of the Atonement, when we can find the gospel of forgiveness in the parable of the Prodigal Son. * * *

"That there is much that is healthy in this revolt from Pauline theology, is undeniable. At the same time it is manifestly less than just to Paul himself. Miss Wood's book begins to restore the balance, first of all, by rescuing St Paul from the hands of the theologians. * * * When St.

*The Life and Ministry of Paul the Apostle. By Eleanor Densmore Wood. With an Introduction by H. G. Wood, Lecturer at Woodbrooke Settlement, Adult School Series, No. 2. London. Headley Brothers. Through W. H. Jenkins, Philadelphia. 50 cents postpaid.

Paul is discovered as an artisan who could not always keep himself above the poverty line, and when he is found to be most at home in the bustle of the city, and, if one may use such an expression, rather at sea in the country, then in his interests and his very limitations, he comes closely into contact with modern conditions. When further his epistles are seen to be, not doctrinal treatises, but genuine letters, not the systematic work of a dogmatic theologian, but the passionate thinking of a missionary hero, grappling with moral difficulties in the lives of the converts he loves, and fighting for religious convictions which alone seem to him to promise salvation, then we begin to have some inkling of the real human interest involved in much that seems obscure and tedious. Yet again when we win some insight into the unique inner life of this man, and see him laying bare the most sacred secrets of his heart to help his fellows, then, as we realize the mystic, even if we do not understand, we reverence. This little handful of letters has become a temple of God. In her book *Miss Wood*, I think wisely, has dropped the word 'saint' before Paul. Not because the word is inapplicable but in order that the reader may replace it, not in obedience to convention, but as the result of conviction. * * *

"Roughly speaking, we have to-day substituted the study of the religious experience of St. Paul for the elaboration of his theology, and we use the experience as a test for discriminating between what is passing and what is permanent in the theology. Doctrines that are simply part of an old-world tradition we discard. Old thoughts that were revitalized, and new thoughts that were suggested by St. Paul's central experience, we may suspect to possess a lasting value.

"Everything then turns on the validity of St. Paul's religious experience. * * * Miss Wood recognizes fully the part played by visions in the life of St. Paul, and his very capacity for visions suggests that he was in some degree an epileptic. But does this suggestion at all account for the man and his visions? There is a curious theory abroad that the worth of a man's work can be absolutely discounted if a man can be shown to have epileptic traits. The theory appears in its naked absurdity in Max Nordau's 'Degeneration,' where the pre-Raphaelite painters, Ruskin, Tolstoi, and nearly all the great men of the nineteenth century are written down as hopeless degenerates. Now genius does not cease to be genius because it dwells on the verge of insanity. For aught we know, a tendency to epilepsy may be the condition of inspiration. It is undeniable that many of the greatest achievements in art and literature and practical life have been the work of men of this

type. We have every reason to believe God uses such men to great ends. You cannot dismiss St. Paul by calling him an epileptic. If he was beside himself, most emphatically it was to God.

"Moreover, while his power to see visions may be connected with some physical defect, this obviously did not occasion the visions he actually had. We have still to explain the character and content of the supreme vision on the Damascus road. We have still to account for the strength and influence of that transforming experience. Above all, we have still to reckon with the interpretation and the value St. Paul set upon it. The important thing is not what we make of the visions, but what the visions made of St. Paul. By that vision God changed the current and purpose of his life. St. Paul knew that God had called him. That made him a missionary. He knew that God was in Christ reconciling the world to Himself. That gave him a gospel. I do not think we shall make much progress by ignoring this man's fundamental convictions. At least we need to share his experience. God called him to the ministry of reconciliation. Has he called us? The love of Christ overmastered St. Paul. Has the love of Christ overmastered us?"

HUNTING AND WHISKY.

The enclosed article was written as an editorial in the issue of First month of a magazine published in the interests of hunting, trading and trapping.

More than 100 persons were killed and about twice as many injured during the recent open big game season. Most of the fatalities were caused by fellow hunters who might be classed as "rattle brains" shooting before they knew what the object shot at was—whether man, deer or chipmunk.

Perhaps whiskey is responsible for many accidents and deaths in the "North Woods." From observations in the deer sections of Michigan and Wisconsin I am led to so believe. While hunters and trappers going into the forests for a season should take for medicinal purposes a small supply, yet some States, no doubt, will soon forbid its use by deer hunters.

A recent dispatch from Lansing, the capital of Michigan, touched upon the subject as follows:

"W. R. Oats, State game warden, has been asked to urge the passage of a State law to prevent hunters from taking whiskey into their camps during the deer season.

"In a letter just received by the department, a man of forty years' experience in the north woods, writes that a majority of the hunting fatalities result from overindulgence in whiskey.

"He declares that there was more whiskey taken into the north woods this season than ever before, and he believes a law should be passed prohibiting its use by deer hunters."

Its appearance in print furnishes additional and

convincing evidence in a new relation of the undesirability and inconsistency of the licensed sale of intoxicants. It is a strong argument that furnishes living examples of debased humanity as its most potent and unwilling advertising features.

The fact that the publication appears not as a temperance but as a commercial periodical should be taken as an indication that the subject is already being considered in different phases.

EDMUND COCKS.

Cornwall, N. Y.

WHITEWATER QUARTERLY MEETING.

Whitewater Quarterly Meeting was held Third month 7th, 1914, at Fall Creek, near Pendleton, Ind.

Wilson S. Doan, of Indianapolis, surely gave what proved to be the keynote of the whole meeting, when he opened it by suggesting that we strive, not only that there be no wrong things said, but that there may be only the right things said, and introducing to our thoughtful attention, Morton C. Pearson, the Secretary of the Federation of Churches of Indianapolis, who was visiting with us.

Morton Pearson gave us a very helpful sermon, using as the central thought "To Every Man His Work." Jesus lived a wonderful life and was thoroughly practical in his advices. He tried to teach the world that every one had his own duties, and as one has recently written, "Every Man's Life a Plan of God," we should try to find out God's wishes even in our various vocations. Jesus taught that all of life and its work is sacred, Millet teaches this in his picture "Angelus," where the gleam of light shining on the spade of the workman at prayer, was not an accident. The farmer and his family should be the most spiritually minded of people, for they are closest to Nature and Nature's God. A man who makes two blades of grass grow where one grew before, is working in harmony with God. We must see to it that our vocation does not hinder our doing other helpful things "on the side"—forming our by-products. The helpful conversation of Jesus with the woman at the well was one of his by-products, as was the one with her who touched the hem of his garment. Paul's letters were not as his regular preaching, but by-products. We do not write enough letters to our friends, as a part of our by-products to cheer and help. Paul had no idea his letters would be so preserved and used. Do the little things, the helpful things. Let us be much larger than our vocations—God would have us so. The best that can be said of a man when he is gone, is that he was a *good* man,

helpful, gave of himself, and was a blessing to the community.

One quoted a stanza: "Give thy best—and God will give thee more."

In the Business Meeting, a sweet spirit reigned throughout. A paper from one of the Monthly Meetings in answer to the first Query was read, calling to our attention the need of care that we be prompt in attending Meetings for Worship, and that these be not too quickly closed. With all our modern conveniences, helping to increase our power for business in our hurried daily lives, yet there is the tendency to not find time for devotion. Discussion was lively and interested: We must be earnest; let us come even if for a short time; if we are in the right attitude, an hour seems short; these are strenuous days, and all are too inclined to go with the tide; Meeting is a restful place.

William G. Griest read a paper on "Progress," showing the trend of the world in all times to advance, and our ideas are advancing all the time. After a social hour for lunch, we gathered together for a First-day School session. "The Relationship of the First-day School to the Meeting" was considered in a paper by Laura A. Boram. Our purpose should be not to teach *about* God our Father and Man our Brother, but to arouse the child mind to a realization of them, to awaken the soul to touch with God. The teacher is an important factor. Let there be enthusiasm and an especial welcome to all who come to stay to Meeting.

"The Preparation of the Teacher" was the subject of a paper by Finley Tomlinson, read by Mary Tomlinson. Different ages and temperaments have different needs. More preparation is needed for the lecture method than for questions. Train the children how to think rather than what to think. The life of the teacher which shows striving towards perfection, does most good, and let the teacher and pupil work together toward it.

Our Friend Pearson said the slogan should be "Everybody in First-day School and all the School in the Meeting. He advised doing without lesson helps and using the Bible alone. Let us teach everyone Quakerism, "chuck them full of it," strive to make Friends of all who come, with good wholesome ideals—but not to proselyte. Give boys and girls work to make them feel a part of the Meeting. Let them grow naturally into the work. We ought to give to the class the best we have. One teacher of Indianapolis—a busy lawyer—spends ten hours upon the Sunday School Lesson for a class of 200 business men. Give children and adults graded lessons according to their age and understanding. First-day School is the

educational hour, Meeting the inspirational hour; hence, use educational methods in the former. We must remember that we may mar whole lives by carelessness, and that no man's message goes farther than his life carries it.

Reports of First-day School work were received; that from Richmond, given by Edith M. Winder, was especially good. It gave plans for a closer organization, cultivating individual responsibility, personal care of absent pupils by a Lookout Committee and examinations in lessons, for promotion from one class to another, emphasizing the thought that no amount of slavery to a machine compares to the personal touch. Let us have better organization of First-day School Work and use some time at Quarterly Meeting for the young people.

On First-day morning, Morton C. Pearson gave us truly beautiful thoughts upon the Lord's Prayer. Every man is by nature religious—no one is so depraved that he has not a consciousness of God, and every one, even at his worst, has thoughts of God. Our thoughts of God are revelations of our character and show in our verbal prayer. In the same way we can tell Jesus' ideas of God in his prayers and they are the most beautiful times of his life. The Disciples knew the effectiveness of Jesus' prayers. The Lord's Prayer is the essence of all prayer. "Our Father" is the conception of God brought to the world by Jesus. Reverence, as expressed by the phrase "Hallowed be Thy Name," is the heart and soul of religion.

A Friend suggested that we rise at the close of the Meeting and repeat in concert this most beautiful and comprehensive of prayers, and the Meeting would hardly have been complete without it.

After a good social noon hour, we gathered into silence again to hear an address by our Friend Morton Pearson, under the subject "Church Federation and Unity," telling of his work as General Secretary of the Church Federation of the City of Indianapolis. He held two things to be true of the Christian Church of all the world; namely, its Permanency and its Growing Unity. No one thing is so in the public eye to-day as the church—some think it has lost its grip on the world, while others think the opposite. He considers it permanent—"The gates of Hell shall not prevail against it." Many worry about the Higher Criticism and such investigations; the Bible has been here a long while and will be yet; it is not worthy, if it will not stand investigation. This world is God's world—it does not belong to Satan. "The kingdoms of this world shall become the Kingdom of our Lord." To-day is the best day, this the best hour and minute. Christ was as

decided on the church's unity as on its permanency. It is not probable that he ever thought of there being so many branches of the church. The idea of one Shepherd and one Fold is returning. This is seen in our peace movements, in aid given to other nations in trouble, famines, etc. The same thing—this spirit of fraternalism—is uniting churches in general. The 186 different branches of the church in the world, will some day be joined into only a few. The Methodist Church North and South, the Presbyterian branches and Friends also—it was popular to divide in those early days. In the last fifteen years all ministers have been preaching much the same messages, not magnifying denominational differences. The Fatherhood of God and the Brotherhood of Man must be followed by the teaching of the Priesthood of all believers. Religion has become a thing of fellowship instead of opinion. When we talk of vital religion, we do not talk of creeds and beliefs, but of service, sacrifice for the other man, etc. In union services in Indianapolis, conducted by the pastors themselves, 2500 new members came into all churches of sixteen denominations, 100 churches in all. A church census in one county in southern Indiana, showed one township which has nine churches of 145 members all together! These should all be in one church. The Disciples' Church used to have as the slogan at Bethany Park, "One of our churches in every community"; now it is, "One in every community where needed." In Indianapolis, the Federation Committee, composed of the pastor and two lay members of every church, meet with a city map before them, and choose locations for new churches according to local needs and convenience of the denominations to supply them. This large Committee represents 50,000 people of the city and when they stand behind the Mayor in his efforts to close wine-rooms and Sunday saloons, the politicians must "sit up and take notice." One sub-committee is striving to obtain and care for all the girls possible to get out from the red light district. There are twelve committees of twenty members each to care for different departments of the work.

We were glad to have Mr. Moffat, pastor of the Disciples' Church of Pendleton, to add a few remarks and to dismiss us with a word of prayer. He told us that Competition has now changed to co-operation with sympathy for the other man's point of view. When we are all one, then the world will believe.

To sum it all up, our Quarterly Meeting was one of unusually broad sympathy and unity.

EMMA G. HOLLOWAY, M.D.

North Manchester, Ind.

THE NEW WOOLMAN BOOK.

The *New York Evening Post* devotes half a column under the heading, "Books and Reading," to a review of the book on John Woolman,* which was commented on in our editorial column last week. After giving some anecdotes showing Woolman's great care not to deviate from the truth it concludes thus:

"This was the man who objected to dyed clothes, because the dye was a device to hide dirt; who would not have his treatise on slavery published by the Philadelphia Yearly Meeting because a few of the members kept household servants in slavery; who avoided costly furniture and plate; and of whom it was written that his one desire was 'to have his own, and the Minds of others, redeemed from the Pleasures and immoderate Profits of this World, and to fix them on those Joys which fade not away * * * avoiding not only the grosser Pollutions, but those also which, appearing in a more refined Dress, are not sufficiently guarded against by some well-disposed People.'"

HADDONFIELD FIRST-DAY SCHOOL UNION.

The annual spring meeting of the Haddonfield First-day School Union, will be held at Moores-town, N. J., on Fourth month, 18th, at 10 o'clock. The program for the afternoon is to be two five minute papers on each of the following subjects: "Why I am a Friend," "What do I as a Friend owe to the community," and "How to spread the Friendly message to children."

FRIENDS IN NEWARK AND THE BUILDING UP OF THE MEETINGS.

Having been interested in the remarks of our English Friend Daniel Oliver, and his experiences in mission fields, the thought has occurred to me why we could not do our missionary work at home.

There are many small meetings throughout the country whose attendance has reached the point where it has become a serious problem; yet the younger generation still hold their membership in the society. Why cannot something be done to arouse enthusiasm. We have proven here in Newark, that we could start a meeting in a new field and now in our second year have a flourishing meeting with an average attendance on clear days of about 25. Besides, since we have started, the

other branch has started a meeting with an attendance I am told of about the same number.

The solution of the problem as I can see it is to have the Young Friends' Association in the larger cities to look after the meetings under the care of their respective yearly meetings, and have a young friend to visit each meeting and advertise their coming, then at stated intervals have another speaker follow. I firmly believe that within one year each meeting so visited will become a centre of social activity; the meeting will be self-sustaining; and the principles of the society will be better understood; and a new birth placed in each meeting.

HENRY M. WOOLMAN, M. D.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

FOURTEENTH WEEK.

American Quakerism in the Last 100 Years.

(Emmott, p. 243-251.)

Second-day:—Matt. 13:31-32. Whittier, p. 46:2. Emmott, p. 243-247.

What was the expectation of early Friends as to Quakerism in America?

Third-day:—1 Cor. 1:10. Whittier, p. 40:1. Emmott, p. 247-252.

Learn the statistics of the different bodies of Friends given on pages 249 and 250.

Fourth-day:—Rom. 14:13. Whittier, p. 51:3. Lesson Leaf, p. 31 (Hicks) or *Intelligencer*, Eighth month 24, 1912, p. 532.

What is the basis of religious fellowship to you?

Fifth-day:—Matt. 5:12. Whittier, p. 51:1. Lesson Leaf, p. 34. (Lucretia Mott.)

What is the strongest characteristic of Lucretia Mott?

Sixth-day:—Phil. 3:14. Whittier, p. 40:2-3. *Intelligencer* Eleventh month 20, 1912 (Five Years' Meeting.)

Notice the chief interests of Friends of other branch.

Seventh-day:—Ps. 23. Whittier, p. 48:1. Introduction to "Poems of the Inner Life."

According to Whittier, in what does the hope of Quakerism lie?

Other Readings.

Thomas, "History of Friends in America"; Wilbur, "Life and Labors of Elias Hicks"; Hallowell, "Life of James and Lucretia Mott"; Friends' Fellowship Papers, January, 1913, p. 26; Gregg "Quakers as Makers of America" (6 cents, paper.)

*John Woolman. His Life and Our Times; being a study in applied Christianity. By W. Teighmouth Shore. Macmillan. To be had from W. H. Jenkins, 140 North Fifteenth Street, Philadelphia, \$1.50.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 28, 1914.

A BASIS FOR FELLOWSHIP BETWEEN THE BRANCHES OF FRIENDS.

A new spirit has come over *The American Friend* since it went West, and reclined on the bosom of a "pastorized" and confessedly evangelical Quakerism. The internal evidence is in the paper itself. We submit exhibit A, which appeared in the issue of *The American Friend* of Twelfth month 5th, 1913, as follows:

"It may not be that the time will ever come when the various branches of Quakerism can be welded into one sympathetic, working organism, yet one cannot but wish that that considerable part of 'Hicksite' Friends that is plainly evangelical and surely orthodox, could combine their forces with the larger body in a mighty service for the uplift and salvation of all who may be brought within the sphere of their influence."

There is a breezy Western frankness about this suggestion for one branch of Friends to numerically weaken another branch for its own benefit, which makes the foregoing statement tolerable whether likeable or not.

We know of but one case in the East where something like the conduct hinted at has been taken. A Friend of "our branch" expressed a desire to be a member of a religious body which believed in "the Bible as it is written." He was given a gracious departure in quest of evangelical happiness, and attached himself to a meeting of the "other branch" of Friends. He had hardly occupied his new position before he found that he could hear, in the Orthodox meeting house, one of the most advanced exponents of the Higher Criticism. In this part of the country evangelical churches are being honeycombed with ideas which a generation ago would have been considered heretical. The only way to escape is to take a theological opiate, and remain oblivious of the world's progress.

But to return to *The American Friend*. We could very easily conjure up an off-set to its "wishing." There is a "considerable part" of the other branch of Friends, "plainly and surely" not evangelical in the theological sense of the word. We

might "wish" that these Friends might "combine their force" with us, but we do not. Our principal reason is that such a course would be contrary to the real genius and spirit of the Society of Friends. No better demonstration of religious progress can possibly be made in our time, than to show to the world, in actual practice, that complete religious fellowship can exist, and ought to exist on the basis of spiritual unity, without uniformity of alignment touching the disputed points of doctrinal theology. For that reason alone, we hope that the "modernists" in the other branch of Friends may remain where they are, and help work out just the kind of fellowship indicated. While we would in no way hinder the tender conscience, or stand in the way of the peace of any of our Friends who fancy they would be more comfortable elsewhere; still we hope those who are "plainly evangelical and surely orthodox" in our body will remain under the parent roof-tree, so that we may have the benefit of a mutual leavening force in our branch of the Society.

The spiritual life in any vital sense, is forwarded by giving heed to the deep and abiding things of the spirit; to harboring the mind of many-sided truth, rather than heeding every "wind of doctrine." We shall cultivate this mind, by remembering that there may be a diversity of conception, but the same spirit, as we attempt to line up with the spiritual verities.

In any event it seems to us that much more important than any desire to get all the Friends who presumably think alike into one body, is the hope that we may all spiritually behave ourselves as becomes "children of the light."

THE NEED OF SPIRITUAL INTERCHANGE.

The criticisms of Edith Winder's paper in the *Intelligencer* of a few weeks ago have brought to light just what she wants.

The criticisms themselves have been excellent productions of spiritual uplift and intelligent ability. How often have I turned the leaves of the *Intelligencer* in hope of seeing original productions by some of the many worthy members of our Society who are scattered from the Atlantic to the Pacific and from the frozen North to the sunny South. Situated away from the Society Associations and being compelled to meet with other denominations who do not worship with the same understanding of the Spiritual leading as do the Friends, we sometimes hunger for expressions through the printed page, for that help received so often by the experiences of others.

Then too, the possibility of showing these articles to outsiders who have never been in touch

with Friends or their ideals, is always sure to be of interest and helpful. There are many people who are hungering and longing for something, they know not what, until their attention is called to some spoken or written word. They are thus led to higher thought until they go beyond the ones they have heard or have read of, in spiritual power. Every demonstration has good points or truths for some, but there are always those who seem to fail to grasp the full meaning of the direct leading of the Spirit until called through outward human instrumentation. There is danger prevalent throughout our land of doing right because the church or organization rules compel such action and not because of the spirit's leading.

In a certain well-known church organization, a member has been heard to say that the idea of

want to attain need all the assistance and instruction possible, just as a student ambitious to finish the highest colleges needs the best teachers and the best equipment that can be secured.

D. REEVES SHINN.

Woodville, Mich.

ABOUT THE CONFERENCE.

The Program Committee of the General Conference made its report to the Business Committee on Seventh-day last, and the work of the committee was approved. The committee is not able to announce the program in full at this time, as not all of those who have been asked to take part have accepted. The general arrangement as to time will be much as it was at Chautauqua.



BROADWAY, SARATOGA, MAIN STREET IN THE CONFERENCE TOWN.

Spirituality expressed by a member of Friends was altogether new to him and urged the Friend to do all he could to interest the other members in the idea as they lacked it in their church. Yet that member has been an active worker for years and was the leader in this particular branch or meeting.

Local items and announcements of course are necessary, but it seems to me that at least two articles on some important topic of a Spiritual nature or an essay on a Bible passage with the Spiritual application might be of vast assistance to readers of the *Intelligencer*. I know of no organization where the members need more help to live up to the high ideals than do the members of Friends. We have as high standards as other churches if not higher, and the high ideals we

The devotional meetings will be from 8.30 to 9.00 a. m. The Round Tables from 9.15 to 10.15, and the General Sessions from 10.30 to 12.00. The evening of Ninth month 3, Dr. Edwin D. Starbuck will deliver an address on "A Child-Centered First-day School." The evening of Labor Day, the 7th, will be devoted to the Suffrage question, the principal address to be by Carrie Chapman Catt. The forenoon of the same day an address will be delivered on "Child Welfare," by Hastings H. Hart, of the Russell Sage Foundation, New York. "Rural Welfare" will have a session at which George T. Powell, and probably Prof. Robertson, of Ottawa, Canada, will speak. Other topics and speakers will be announced later.

The Transportation Committee reported that

arrangements were in progress of completion with the railroads for transportation from Washington, Baltimore and Philadelphia to New York. The plan contemplates going from New York to Albany on a specially chartered steamer, leaving New York in the afternoon in time to traverse the lower Hudson by daylight. From Albany the trip will be made by special train to Saratoga. The steamer to be used will accommodate a thousand or more Friends. Separate arrangements will be made for those coming from the West, and North and East of Saratoga.

The plans and the program contemplate one of the most enjoyable and profitable Conferences we have ever held.

AT SARATOGA SPRINGS.

BOARD AND LODGING FOR CONFERENCE WEEK.

The range of accommodation and entertainment for those who attend the Conference in Saratoga from the second to the eighth of Ninth month, will be rather wide. Persons can stay in Saratoga during the Conference at a cost of from eight dollars up, just as high as any may wish to go.

In order to facilitate the assignment of stopping places Friends are urged to report their desires as to accommodations, stating what accommodations they desire, and the price they wish to pay. Such statements should be filed as rapidly as possible with the Committee on Halls and Homes. Friends may communicate with any of the following members of the Committee: T. Janney Brown, Woodward Building, Washington, D. C.; Allen C. Blackburn, Bedford, Pa.; Harry A. Hawkins, 373 West 123rd Street, New York; John W. Hutchinson, Hempstead, N. Y.; Rebecca B. Nicholson, Merchantville, N. J.; Martha Cocks Willetts, Purchase, N. Y.; Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

THE ANNUAL CONFERENCE ON ISOLATED MEMBERS.

The Joint Committee of the several Yearly Meetings for work among Isolated Members held its first meeting at Salem, Ohio, in 1901. The meetings held yearly since then have been as follows, most of them being held in connection with Yearly Meetings: Coldstream, Ont., 1902; Richmond, Ind., 1903; Toronto, Canada, 1904; Pendleton, Ind., 1905; Emerson, Ohio, 1906; Clear Creek, Ill., 1907; Bloomfield, Ont., 1908; Clear Creek, Ill., 1909; Lincolnville, Ind., 1910; Menallen, Pa., 1911; Salem, Ind. (within the limits of Illinois Yearly Meeting), 1912; Coldstream, Ont., 1913.

Invitations for this year's meeting have been received from Clear Creek, Ill., at the time of Illinois Yearly Meeting, and from Pendleton, Ind., at the time of Indiana Yearly Meeting. The subcommittee to whom the matter was referred has decided to accept the latter, and the Joint Committee will therefore meet at Pendleton, Ind., Eighth month 8th to 13th inclusive. Members of the committee are asked to make a note of the time so that they may keep it free from other engagements.

NO-LICENSE STATE CONVENTION.

A State Convention of No-License Campaign workers of Pennsylvania, has been called by the Intercounty No-License Federation for April 2nd and 3rd in the Ridge Avenue M. E. Church, at Harrisburg. The purpose of the mass convention is to organize and unify the forces laboring to prevent the granting of licenses throughout the State. Churches, Sunday Schools, Temperance societies and civic organizations are invited to send representatives to this mass convention to get ideas for conducting such campaign and inspiration for the anti-liquor fight.

JOHN H. COLE, *Secretary*.

CHARLES L. HOUSTON, *Chairman*;

FIRST-DAY OBSERVANCE.

The observance of First-day is an individual matter, as in religion, and as we keep it or profane it we reflect the shadow of our thoughts.

In contemplating the blessings of life, one feels hesitancy in naming the greatest first, they so overlap one another; and to enumerate them seems as difficult as to count the falling snowdrops in a winter's storm.

For these illimitable blessings what are we offering in return to our Creator?

If a person loan money, taking as security a mortgage, at regular intervals the old debt is acknowledged by payment of interest, and should we do correspondingly less as payment for the blessings of life, the munificence of which should incite us to measure up to interest payers by being not only attenders at worship, but active meeting workers.

We know that to keep some metals bright they need frequent polishing—First-days are the days for repolishing the character and disposition of man.

The springs of Christian life need winding up as does the timepiece; we need the day of rest and public worship for this purpose.

It is a high and profitable aim for man to avoid engaging in business on First-day so far as reasonably possible. Engagement in games and outside sports should not be at the expense of regular First-day meeting or some religious humanitarian duty, but this having been observed, then with care, having in view the shadow of one's influence, let each decide for himself or herself what is in keeping with the day.

Cease to do evil and learn to do well is a thought that it is important to keep before us. Religion is an experience in which ceasing to do evil marks a stage of Christian endeavor, and this is or should be followed by so strong a desire for good as to impel us to learn to do well.

The character of an individual like the hour hand on a clock may seem to be standing still, but it as surely is ever on the move if we will stop to measure and consider it: the daily actions of a person are making a record which has a telling effect on character, making it more fixed in good or evil.

So as our character cannot stand still, let us be vigilant about its welfare, and how can we do better than by careful training of our thoughts such as First-day so freely affords time for in worship and meeting affairs.

An excuse is a substitute for activity or for work; let not this keep the seat vacant in meeting which we should occupy.

J. J. WATSON.

New York City.

VOICE CULTURE.

Friends stand in the front in most things that pertain to the betterment of the human race, and are earnest workers in the moral reforms that they espouse. To my mind to become the most efficient worker, a well modulated voice is necessary, whether in giving expression in a private or public gathering. Even in the home circle how the gentle, refined voices of those we love appeal to us.

Many times are delightful and helpful thoughts, robbed of their force, by the manner of expression.

I hope I may be excused for the criticism, but my observation is, that the young people graduated from our Friends' Colleges and Schools, show less attention paid to voice culture than do those from other institutions. They are given many advantages not found elsewhere, but if we Friends want to stand where we should, among the refined and educated of the day, more attention must be paid to this important subject.

Many that have left those colleges have possessed naturally, or have been surrounded by home influences, that have given them the refined

type of voices, but I am sure that there is not sufficient instruction given in this important branch of education.

C. J. MOORE.

FRIENDS AT STATE COLLEGE.

The Friends of Pennsylvania State College, met on Second month 20th, and Second month 27th, 6.45 p. m., at the regular meeting place the home of Charles Maule. At the former meeting there were about twenty present. H. W. Staggart, of West Chester, opened the meeting by reading the first chapter of St. John, after which the usual quiet period of thirty minutes was observed. The topic of the evening was "What are the Friends of the present day striving for?" All entered heartily into the subject, and it seemed to be the opinion, that they are working for the uplift and betterment of humanity, although in a quiet way.

It was mentioned that Friends did not seem to be as greatly interested in missionary work as other denominations. This was however, explained in some measure by S. L. Smedley, who said that they did considerable work of this kind, especially around Philadelphia, but in a quiet way which did not reach the public, but did as much good as in foreign fields.

The subject of getting the young people interested more in the meeting, was also brought up, and it was thought that if the young people were brought together more frequently in week-end conferences, and that if the business meetings were held Seventh-days, or in the evenings it would be a large item toward the accomplishment of the same. After deciding on "The Divinity of Christ" for the subject for the next time the meeting adjourned.

At the meeting of Second month 27th, H. D. Kinsey, of Quakertown, opened the meeting by reading the second chapter of Philippians, with about fifteen present. Following the quiet period, the subject of the evening was taken up, first by C. S. Platt reading a few interesting paragraphs, from the letters on The Greatness and Simplicity of the Christian Faith, by H. C. King. A discussion on the evolutionary theory followed, taken up largely by W. S. Farley, and S. L. Smedly. H. W. Staggart then gave us a few lines from "The Divinity of Christ" by Howard Jenkins. After this was talked over for a short time, the idea of having a conference for both the young Friends of Hicksites, and Orthodox, during the coming summer, was brought up, and discussed. It was decided to get the opinion of other Friends on this, however, before going any deeper into it. After deciding on the topic for the next meeting as "What is meant by the spirit moving any one,"

the meeting adjourned to meet Third month 6th at the same time and place. H. D. KINSEY, '15.

The Friends of Pennsylvania State College, met at their regular meeting place, on Third month 7th and Third month 13th. The former meeting was opened by S. L. Smedley, of Philadelphia, reading a part of the second chapter of St. John, followed by the usual thirty-minute quiet period. There were about sixteen present. C. S. Platt, opened the subject of the evening, which was "What is meant by the spirit moving a person to speak," by reading a few selections from H. C. King's letters on the greatness and simplicity of the Christian faith; this was followed by H. W. Stagart, reading a portion of the "Divinity of Christ" by Howard M. Jenkins. After an expression of the opinions of all present on this broad subject, S. L. Smedley closed the meeting by reading a very beautiful poem entitled "A Child in the Shadow of the Cross."

The meeting of Third month 13th, was opened by Sidney Nicholson, of Lansdowne, Pa., reading that very interesting article in the *Intelligencer*, "On the Separation of the Society of Friends"; the discussion of this together with the expression of ideas for the combined conference during the coming summer, took most of the evening.

H. W. Stagart, presented a letter which he had received from Henry J. Cadbury, of Haverford College, stating that he was very glad to hear of our combined efforts up here for the joining of the two branches together, that there would be a conference at Haverford in June, for both branches of Friends, and that he would be glad to hear of any plans we might have for helping the same along. A committee was then appointed to correspond with H. J. Cadbury and others on the matter. After deciding on the topic for the next meeting as "The Reasonable Faith," the meeting adjourned to meet at the same time and place on Third month 25th.

HENRY D. KINSEY.

A Tokio newspaper, appreciating the cynical contrast between missions and militarism, recently remarked, in an editorial on "The Heathen Americans": "Is there any proof that the United States is a Christian country? Christianity teaches the principle of righteousness. Whoever acts in defiance of this principle cannot be called a Christian. The Americans send their missionaries to Japan; but a time may come when we shall have to instruct them in the teachings of God."

—*Christian Register*.

FELLOWSHIP CLUB.

The Fellowship Club, met Third month 11th, at the home of Ida G. Thomas, near White Horse, Chester County, Pa.

Norris J. Scott, of Moylan, gave an interesting talk on his trip to Cuba and Panama and illustrated it with about forty views of those countries. Current Events by Randall Dutton and our Budget Box by Anna Forsythe completed the program.

A. S. B.

JOEL BEAN.

The announcement that a memorial meeting for Joel Bean would be held at Friends' Meeting House, College Park, California, on First-day, Second month 15th, is accompanied by the following poem, written by him in 1885 on the death of a friend:

The summit where his armor fell,
Bathed in the upper air,
O'er western slope and ocean swell
Looked out on sunsets fair.

Beloved of every class and creed,
Amid the sin and strife
He walked an "Israelite indeed,"
A lofty, stainless life.

His fellowmen 'twas his to serve
With mind, and heart, and will:
Our souls with stronger faith to nerve,
With larger hope to fill.

J. B.

GEORGE SCHOOL.

At a meeting of the Science Club on Sixth-day evening, the 20th, Albert Husted gave a talk on a dairy farm at Edgewood; Mildred Styer discussed "Horses"; current topics were presented by Russell Gregg.

The Agora held a formal debate at their meeting on the 20th. The question was: Resolved, That the Philippines should have their independence. The affirmative speakers were: Ruth Hoshour and Vivian Sharpless; negative: Dorothy Waugh and Frances Griscom. The decision was in favor of the negative.

The Annual Junior Class Oratorical Contest was held on the evening of the 21st. The program was as follows:

Piano Solo, Hanna Foulke; Oration, "The Panama Canal Tolls," J. Fenton Cloud; Oration, "Anti-Vivisection," Dorothy Waugh; Violin Solo, Roy Hibberd; Oration, "The Saloon must Go," Joel C. Swisher; Oration, "Views on Mexico," C. Rulon Dare. Rulon Dare was awarded first place, Joel C. Swisher second.

The annual Forum Banquet was held at Hildebrechts, Trenton, on the evening of the 20th. After a delightful dinner had been enjoyed the following program was presented:

President's Address, Walter W. Maule; Toastmaster, J. William Pancoast; Toast, "A Retrospect," George A. Craig; Vocal Solo, Mary A. Craig; Toast, "Progress," Mr. Shaffer; Piano Solo, Eleanor P. Stabler; Toast, "The Forum of Life," Robert E. Atkinson; Toast, "A Vision," W. Herbert Lukens. The toastmaster called on Mr. Nutt and Horace Gregg for remarks from the honorary and ex-members. The program closed with "Alma Mater."

FRIENDS' ASSOCIATION NOTES.

At Cornwall, N. Y., at the meeting house, on the 15th, Blanche E. Brown presided. Gilbert T. Cocks gave a reading on Every Day Religion. Rowland Cocks introduced a discussion of Whittier with a biographical sketch. Catharine B. Cocks read a poem. Mary E. Cocks read "The Magic Keys." As representatives on the Executive Committee of the General Conference of Associations, Edmund Cocks and J. Campbell Cocks were appointed. Officers elected for the ensuing year are: President, J. Campbell Cocks; Vice-President, Sidney Sherwood; Secretary and Corresponding Secretary, Rowland G. Cocks; Treasurer, Emma L. Cocks. A great deal of interest is shown in the meetings of this association by the younger Friends.

At Coldstream, Ontario, Canada, at the meeting house, on the Seventh-day of Pelham Half-Yearly Meeting (Second month 21st), papers on Foreign Missions were read by Mary Love and Samuel Brown, and on Home Missions by Edgar M. Zavitz (which will be published in full in these columns later) and by Ethel Bycraft. The hymns sung at the opening and closing of the meeting were "The Ninety and Nine" and "Beautiful Valley of Eden."

At Kennett Square, Pa., on the 13th, at the home of J. Gilbert and Edith Taylor Shrader a large number were in attendance. There were duets by Elizabeth and Edith Mitchell. The subject of the paper and discussion was "What Young Friends' Associations Are Doing." Sara A. Shrader sang "A Perfect Day" and "Rockin' in de Win'." Edith Zierden gave a piano solo. Selections were read by Marion E. Eastburn, Mary Walton and Mary Bartram. Next meeting at home of J. Franklin and Nan C. Pratt, Fourth month 11th.

At Newtown, Pa., on the 11th, the annual supper was arranged for on the 19th, the proceeds to be devoted to several charities. The question for discussion, presented in a very thoughtful paper by Abby B. Rice, read by Maud E. R. Stuckert, was "In what way can we make the present awakening in our Society of more permanent value, and what changes might be suggested?" Amos L. Ely, Principal of Newtown High School, gave an address on Patrick Henry. Mary G. Wilson told of means to attract birds around the home. Roll call was responded to with Bible sentiments. Next meeting Fourth month 8th.

NOTES AND ANNOUNCEMENTS.

There will be a pilgrimage to Brooklyn Meeting, 110 Schermerhorn Street, under the care of the New York Joint Fellowship Committee, on Fourth month 5th. Meeting at 11a. m.; First-day school at 10 a. m.; Conference at 2.30 p. m. A community box luncheon will be served at noon, at which time reports from the various Friendly Circles within the neighborhood of Greater New York will be given. The topic for the afternoon conference, "How shall we find God?—In the Bible or literature; in Meeting; in the Subway," and will be introduced by Eleanor D. Wood, Dr. O. Edward Janney and Edward Cornell. Friends from neighboring meetings are cordially invited to attend.

"The Separation in the Society of Friends," published in our issue of Second month 28th, is being issued in a pamphlet reprint, which may be had for 5 cents each.

Orders to this office will be attended to. Our supply of the issue of Third month 28th is exhausted.

Elma M. Preston, leader of an Adult Class of sixty members, in the New Garden First-day School, Chester County, Pa., invited the class to spend the afternoon at her home on the 6th. Although there was quite a snow shower there were forty who responded and a delightful social time was enjoyed. A paper read by one of the class said: "Our beloved leader, Elma M. Preston, belongs to the class of actual workers and willing doers; she has not only been willing to walk with us on 'life's uncertain way,' but has kindly and thoughtfully cleared that treacherous way of many dangerous obstacles, and bridged many dark places, that we might the more easily traverse them." This refers to her many years of earnest and fruitful work as head of the Loyal Temperance Legion of Pennsylvania.

The entertainment given by the Sectional Committee of the Philadelphia Y. F. A., on Second month 28th, has cleared, up to the present time, over \$180, which sum will be divided between the Friends' Neighborhood Guild and the Committee, for the furtherance of their respective lines of work.

The Membership Committee of Lansdowne Meeting tries to arrange for something in addition to the routine business at every Monthly Meeting. On the evening of the 23rd Jane P. Rushmore gave a very suggestive talk on the work of the various committees of the meeting. Next month "Suggestion for Workers in the Society of Friends," published by the General Advancement Committee, will be read and discussed.

Reading Meeting has been unusually favored recently. The clerk of the Temperance section of the Philanthropic Committee conceived the idea of a Temperance Day at Reading. Henry W. Wilbur consented to go to Reading for that purpose. Arriving in time for the morning meeting, at which an unusual number were present, those assembled heard a splendid talk on "Life." We were deeply impressed with the value of life, its value to God and man.

In the afternoon a larger audience gathered to hear a practical address on Temperance, making us realize clearly that the question is in the hands of men as voters, women as those to use their influence against its use, and the duty of men to "clean the stain" before the women come into equal responsibility of citizenship. Visitors among us went away regretting many more did not hear the experience of one who for years has been in the work and patiently works on.

Third month 22nd there was a visit by a group of four from the Sectional Committee of the Y. F. A. They, too, came in time for the morning meeting and messages were given by two. "I would be to God as hand to hand with a man" being the theme of one, while another spoke of the Divine love.

After luncheon in the meeting house and a social hour, we reassembled at 2.30 for a Conference, opening with "Quakerism as a World-wide Religion," in which the history of Quakerism was explained, its simplicity, its worth to man as it has brought about reforms. Then followed discussion of "Spiritual Contact With Those Within the Membership" and "Spiritual Contact With Those Without the Membership," and lastly "First-day School as a Means of Proselyting." The approach of train-time limited the discussion, but we felt it was good to have had them all with us.

The *Pasadena Daily News* of March 7th contains the following:

"Orange Grove Meeting of the Religious Society of Friends of Pasadena is extending a special invitation to Friends, friendly people and all interested persons, to meet with it to-morrow at eleven o'clock in its meeting house at 520 East Orange Grove Avenue. While persons are always warmly welcomed at all times, to-morrow's meeting marks the anniversary of five years' occupancy of the home owned by these friends who in their six years of organization have more than trebled their membership and who are successfully carrying on their meeting which is the center of friendly activities of the liberal branch of Friends on the western coast of the United States."

A the Pittsburgh meeting on the 15th fifteen were present. James Thorburn had a short message for us. The Quaker Round Table had its last meeting on the 6th, at the residence of Dr. Fannie Davis, 801 Arch Street, North Side. Twenty-two were present. S. P. S. E.

BEST INTERESTS RECEPTION IN PHILADELPHIA.

The Best Interests Committee of Race Street Monthly Meeting, Philadelphia, with the desire of bringing Friends more closely in touch with each other, especially its senior and junior members will hold a reception at the Young Friends' Association on Fifth-day evening, Fourth month 2nd, at 8 o'clock. In sending out the invitations the com-

mittee has endeavored to reach all Race Street members residing in the vicinity of Philadelphia, but if any names have been overlooked the Chairman of the Reception Committee, Margaret Burgess Webster, M.D., No. 120 North 18th Street, should be notified. The committee also extends an invitation to Friends of other Monthly Meetings who are now staying in Philadelphia.

MONA LISA.

Mona Lisa—famed, adored!
Thy face a great soul stirred.
And so, wherever Art is known
Thy fated name is heard.
Thy rapt, though penetrating eye,
With mystic meaning wise,
Reveals the depth of Love untold
That's born of Paradise.

Pressed lips, that hold the inmost thought
From one whom thou would'st love,
Smile with content, aye, gentle scorn,
Deep passion all inwove.
Thy siren voice I seem to hear,
Like music from the night,
Sweeter than murmurous sounds of streams,
Soul-swaying in its might.

CHARLOTTE CARSON TALCOTT.

Bloomfield, Ontario.

BIRTHS.

BEDELL.—To Elmer H. and Annis Coale Bedell, First month 18th, at Benjaminville, near Holder, Illinois, a daughter, who is named Mavis Madeline; a great grand-daughter of Edward and Sarah Ann Coale.

BROOMALL.—At Wilkinsburg, Pa., Third month 18th, to Aubrey Levis and Adelaide Weir Broomall, a son, named James Weir Broomall; a grandson of James and Anna B. Broomall, of Cheyney, Pa.

COALE.—At Takoma Park, D. C., Second month 21st, to Skipwith Peyton and Louise Bartlett Coale, a daughter, named Elizabeth Hallowell Coale.

DEATHS.

BROOMALL.—At Wilkinsburg, Pa., Third month 18th, infant son of Aubrey L. and Adelaide W. Broomall. Interment in Wilkinsburg cemetery.

CARTER.—At the Friends' Home, Newtown, Pa., Third month 14th, Rebecca Carter, in her 80th year.

LIVEZEY.—At the home of his brother-in-law, W. J. MacWatters, Philadelphia, Pa., Third month 16th, of heart disease, Robert Livezey, in his 73rd year. Interment at Solebury, Bucks County, Pa.

LUKENS.—At her home at Brad-dock Heights, Va., Third month 8th,

Mary Teas, widow of Courtland Lukens, in her 80th year. Interment at Ivy Hill Cemetery, Va.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.



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WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

THIRD MO. 27TH (6TH-DAY).

Annual Supper and Fair under care of Crosswicks, N. J., Preparative Meeting's Philanthropic Committee, in the lunch room on the meeting house grounds, proceeds to go to Burlington County Children's Home at Mt. Holly, Florence Crittenton Home at Trenton. Supper, 40 cents, at 5 p. m.

THIRD MO. 28TH (7TH-DAY).

—At Lansdowne Meeting House, Pa., candy, cake and pie sale for benefit of Friends' Neighborhood Guild, from 1 to 5 p. m.

THIRD MO. 29TH (1ST-DAY).

—Abington Meeting House, near Jenkintown, Pa., 3.30 p. m. "Modern

Ideas on Social Service," Edward T. Devine.

—At Race Street, Philadelphia, Alice C. Robinson, of Baltimore, 10.30 a. m.

—At Schuylkill Meeting, near Phoenixville, Pa., Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—At Home for Aged and Infirm Colored Persons, 44th St. and Girard Ave., Phila., Friends' Day (both branches) Meeting, 3 p. m.

FOURTH MO. 2ND (5TH-DAY).

—Best Interests of Philadelphia, Monthly Meeting, reception, Y. F. A. Building, 8 p. m.

FOURTH MO. 5TH (1ST-DAY).

—Pilgrimage to Brooklyn Meeting, 11 a. m. First-day School, 10 a. m. Conference, 2.30 p. m.

—At Willistown, Pa., visit of Young Friends of Philadelphia.

—At Media, Pa., Providence Meeting House, Circular Meeting appointed by Concord Quarterly Meeting, 3 p. m.

—At Race Street Philadelphia, Henry W. Wilbur, 10.30 a. m.

—In Cambridge, Mass., meeting of Friends, Phillips Brooks House, corner of Peabody and Kirkland Streets, 3 p. m. [This is a change of place of meeting.]

—Abington Meeting House, near Jenkintown, Pa., 3.30 p. m. "Community Building and the People," Carol Oronovici, General Secretary of Suburban Planning Association.

—At White Plains, N. Y., Meeting of Friends at 2 Bank Street, 11 a. m.

The Century Magazine is offering a public service in attempting to sum up the present situation in the art world, and to explain the whole sensational movement. As it is the Editor's opinion that no one person is capable of a thorough and judicious analysis of this kind, he has gathered about him in this project a group of men of eminence, each with an entirely different point of view. The April *Century* contains articles with more than fifty illustrations, two of which are in full colors, by John W. Alexander, President of the National Academy of Design; Edwin H. Blashfield, President of the Society of Mural Painters; Ernest L. Blumenschein, Walter Pach, Jay Hambidge, and his son, Gove Hambidge; the last two present some curious discoveries on "The Ancestry of Cubism."

BOOK NOTES.

—"John Woolman: his Life and our Times," by W. T. Shore, has already

A Liberal Elderly Friend.

A valued Friend who has passed his four score years, and who lives his religion every day of his life, writes in a personal letter:

"I am sure the 'Intelligencer' is better than fifty years ago, or at least I am better for it. I find so much of the liberal spirit now. At one time I felt that we were vanishing as a people, but I am much encouraged. Our home meeting is getting very small and I am willing to take my share of the blame; but here and there I meet some O. Edward Janney or other who cheers me up."

GRISCOM HALL

Chaperons appointed by the Board of Directors of Griscom Hall will be in charge of the House Party this year, just as last. But this will not prevent parties from bringing their own supply, if they so desire.

The time, June 20 to July 1, is specially and particularly chosen to include two week-ends, and to suit the convenience of those who, on leaving school or college, desire and need rest and recreation in the company of their own intimate friends.

The House Party is distinctly for "young" people, and the Directors suggest, with considerable diffidence, that a fair definition of the word "young" is from 18 to 27 years. Individuals of particularly attractive personalities and discreet character, who happen to miss these dates by a few months, will not necessarily be excluded on that account.

Frances E. Haines is chaperon-in-chief. Her level head and long experience are well known, and we assure parents that they may repose the utmost confidence in her. Correspondence in regard to the House Party should be addressed to her at 5042 Hazel Avenue, Philadelphia. A circular is now ready.

Griscom Hall Association

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Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 4, 1914.

For Sale Entire Equipment of The Antlers

In the Pocono Mountains, near Swiftwater, and about half way between Buck Hill Falls and Pocono Manor. On account of estate of Henrietta D. Walter, deceased, the almost entirely new equipment of this small hotel must be sold at Public Auction, Friday and Saturday, April 10th and 11th on the premises. Bed-room furniture is mostly of Circassian Walnut and Maple, with single and double heavy enamel Beds, High-grade Felt Mattresses, Sheets, Pillows, Blankets, Quilts, Spreads, etc. China, Glass, Silver and Linen for the Dining room, all of first class quality—and little used. Oak Hall set, Porch chairs, Angle lamps and many other household articles, all in best of condition. New Upright Piano and Sewing Machine included.

This is an unusual chance to equip a cottage or hotel, and to replenish or refurnish.

The Inn will be open and Buck Hill Cottagers can easily attend the Sale, at one o'clock each day.

Further particulars from

WM. E. WALTER, Executor, Swarthmore, Pa.

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(N. B. Sold the 116 acre place to a Friend.)
Advertised short time ago.

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LET us send you facts about summer's camping at Pocono Lake Preserve, a club in the Pocono mountains composed of college, professional and business men. Tents or Bungalows available for renting. Address:

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William Penn Charter School, Phila., Pa. or

EGBERT S. CAREY, Superintendent, Westtown, Pa.

WINTER AT BUCK HILL

Winter is over. Now is the time for all those who thought they would not like us in white trimmings. King Sol and his able assistant, Pluvius, are hard at work cleaning away the snow. Now we're through with it, we're glad to see it go; pleasant memories of it and its opportunities remain in mind and photograph.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Emotionalism in Religion	209
"The New Alignment of Life"	209
The Three	210
A Friend in Formosa and Foo Chow	210
Margaret Fox of Swarthmore Hall	212
Home Missionary Work	213
The Y. M. C. A. and Liberal Christians	214
Birthright	215
Daily Readings in the History and Message of Quakerism	215
Editorial Note and Comment	216
Visit of Young English Friends this Summer	217
Summer School at Haverford	217
A Word from One of Our Evangelicals	217
The Conference of Associations	218
Williamson School of Trades	219
Mary G. Smith	220
Abraham Bell	221
Friends' Association Notes	221
Friends' Central School, Philadelphia	221
Notes and Announcements	221
Births	222
Deaths	222
Calendar	223

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the sea. Mt. Sylvia rises to something over twelve thousand feet above sea-level. Practically all of the west side of Formosa is flat or slightly rolling land. I went to Formosa by steamer from Amoy, a rather rough passage of about one hundred and twenty miles. Arriving in the harbor of Anping, I went ashore in what is termed a "tub," and truly a novel way of travelling. The tub is perhaps a little more than three feet in diameter and of about the same depth. It has two small seats a foot or so from the bottom and is fastened onto a bamboo-raft which is about twenty feet long and five feet wide. Shortly after we left the steamer the boatmen put up a center-pole or mast and raised a sail, made like coarse matting, and away we went for nearly two miles to the landing at Anping, riding the breakers most easily and gently. It was an enjoyable experience. The Japanese officials ask numerous questions when foreigners arrive, and examine baggage quite carefully. What is termed a "trolley" car carries one for about three miles to the city of Tainan, where jinrickshas are engaged to convey one either to a Japanese inn or to the "compound" where missionaries have their homes. There are many "trolley" lines on Formosa, and all quite similar to the one at Anping. The rails are small and about two feet apart; the cars on the Anping line are very small, with flat platform scarcely more than three feet square, so there is room for but one passenger on a car. The seat is like a box, without back or cushion; there are small upright sticks in the corners. The cars on all of the Formosa "trolley" lines are propelled by coolies or boys who push the car until a moderate speed is produced, jump aboard the car, ride till the car goes quite slow, and then get off to repeat the process.

The Japanese have widened the streets in practically all of the cities of Formosa, they have had goods roads made, have completed the railway from Keelung and Tamsui at the north to Takau in the south, a distance of two hundred miles or more. They have greatly improved the harbor at Keelung, so that large vessels from Kobe, Nagasaki and San Francisco dock there, and they are spending much money on the fine harbor at Takau. They have laid out parks in most all of the cities, have established water supplies, electric light and telephone service. They have built fine hospitals, schools, post offices and markets. They have improved the manufacture of camphor, most of the world's supply of this article coming from Formosa.

And yet with all this advancement since Japan came into possession of the island at the close of its war with China, one hears of very harsh treat-

ment which some at least of the former owners of Formosa have received at the hands of their conquerors.

It is an island of varied and rich resources. Large amounts of rice and tea are grown, and a great deal of sugar produced each year. There are immense forests of gigantic trees of great value. Soft coal is extensively mined, and gold as well as petroleum are found in considerable quantities.

There are Japanese inns or hotels in all of the cities of any size. I tried those at Kagi, Shinchiku and Taihoku, and found them clean, food satisfactory and prices moderate. Of course they are very different from American hotels, but one should not forget that Formosa is rather an out-of-the-way foreign place. It is surely an interesting spot to visit. Taihoku, the capitol, is a city of nearly two hundred thousand inhabitants; it has many modern improvements, and a fine hotel conducted on European plan. When at Taihoku one should not fail to visit the Taiwan Shrine on Maruyami Road and enjoy the beautiful view from that picturesque spot. A comparatively new Buddhist temple is located in a pretty park not far from the shrine.

Hokuto, only a few miles from Taihoku, is a favorite resort. There is a hotel near the station, and back on the mountain-side are hot sulphur springs where many persons indulge in bathing.

About ten miles from Hokuto is Tamsui, near to the northwest end of Formosa. Splendid views of mountains, river and ocean are obtainable from the hills at this place. Steamers leave this port for Amoy and Foo-Chow.

Of the three million inhabitants of Formosa a hundred thousand are classed as savages. They live in the mountain district along the eastern part of the island. There are different groups or tribes, the most uncivilized formerly being (and possibly some still are) head-hunters. Persons frequently visit the section where the savages live, usually applying to the authorities, who furnish an escort of soldiers or police.

The Japanese are trying to subdue the wild and untamed bands supposed to be of Malay origin, but I fear that the method used amounts frequently to a process of extermination, similar to many acts in the past of the white man against the American Indian.

FOO-CHOW.

Of the few cities which I have visited in Asia, Foo-Chow is one of the most interesting, and a very good example of a Chinese city of the old order. I am told that this place has not changed much in general appearance for the past quarter-century, except about the foreign sections or com-

pounds. Foo-Chow has a population estimated at nearly eight hundred thousand. The people dress and live and carry on their various occupations and industries much the same as their ancestors probably did many years ago. The city is situated on the River Min which is too shallow to admit ocean steamers to come nearer than about fifteen miles from the city. There are a number of picturesque and ancient looking pagodas in and about Foo-Chow, many shrines and some Buddhist temples, mostly in dilapidated condition. The city-walls are old and massive, but a large portion of the place now extends beyond the original enclosure. The "Eastern Gate" is a tall and prominent structure, but is quite out of good repair. The main street of the city is nearly three miles long, and wider than the streets of Amoy. It is a very busy thoroughfare, being crowded from early morning till evening, with thousands of Chinese men and women hurrying along over the uneven pavement; most of the pedestrians are bare-footed and carrying heavy burdens which they divide into two portions, one part at each end of a split bamboo stick, balanced on the shoulder. There are numerous Sedan-chairs, and the burden-bearers as well as the chair men shout to "clear the way" as they hasten along, jostling and pushing. Frequently the streets become quite congested with this throng of workers who do what we would accomplish with the use of horses and motor cars.

A feature of Foo-Chow is the large fleet of ancient looking junks, sam-pans and house-boats, some of which travel many miles. The hulls of the junks are usually painted in various colors, and there is most always a large eye on each side near the bow, the Chinese saying, in answer to questions "No have eye, how can see? No can see, how can go?" At the broad, high stern of the junks there is much decoration, the prominent figures usually being dragons or birds like a crane,

Many of the women in this section of China do a large part of the manual labor. They are strong and healthy looking, wear large round, silver ear-rings, and in their back hair have three silver ornaments shaped quite like paper cutters, about eight inches long; two are put through the hair horizontally, one from each side, and the third placed point down, midway between the other two.

A few miles from Foo-Chow, and beyond fertile plains, rises Kuliang Mountain. Near to its top, and a trifle more than two thousand feet high, missionaries and other foreigners have built stone cottages, a church and post office. These buildings are used and occupied in the summer season. The whole settlement, with its beautiful views,

walks, tennis-courts and swimming-pool remind one somewhat of Buck Hill Falls.

About six miles from Kuliang is Kushan Monastery, consisting of a number of Buddhist temples, shrines, bell-towers and homes for the priests. This group of buildings is attractively located on the mountain and among tall pine trees. The temples and shrines are in very good condition; many of the idols are large, and the various decorations, banners and lanterns attractive.

There is a pond where many carp and gold fish of unusual size rush to the surface when tempted with broken crackers. At frequent intervals large and ancient bells are tolled. One bell is rung automatically by water-power. Altogether, this monastery is a most picturesque spot, and to visit it is quite worth making a trip of some distance.

ALBERT A. MERRITT.

MARGARET FOX OF SWARTHMORE HALL.

Helen G. Crosfield's "Margaret Fox of Swarthmoor Hall,"* is good reading, for its historical value and also for its splendid portrayal of the life of a woman devoted to her work as a wife and mother and at the same time to a great outside interest. Margaret Fox, the wife of George Fox, and perhaps more widely known as Margaret Fell, has a most interesting part in the work of the Friends of George Fox's time. Comparatively little is known of her early girlhood and what is known is quoted from her own writings: "Concerning my relatives and parents, for my own self I have very few; my father was a gentleman living in Furness behind the Sands, his name was Askew. He had children only me and another daughter." And further in her "Relation," "I was born in the year 1614 at Marsh Grange, in the Parish of Dalton in Lancashire. My father was a pious, charitable man, much valued in his country for his moderation, and patience and was bred after the best way and manner of persons of his rank in his day. I was brought up and lived with my father until I was between seventeen and eighteen years of age, and then I was married unto Thomas Fell, of Swarthmore, who was barrister-at-law of Gray's Inn."

Of her life as the wife of Thomas Fell and the mother of six daughters and one son this book contains many chapters of great interest. To her and her husband both, their religion was something vital and in the year 1652 when George Fox reached Swarthmore Hall in his journeys through

*Margaret Fox of Swarthmoor Hall. By Helen G. Crosfield. London, Headley Bros. May be had through W. H. Jenkins, 140 North Fifteenth Street, \$1.35 post paid.

the length and breadth of England spreading his message of peace and his belief in the indwelling light of Christ in every individual, Margaret Fell was one of his first followers.

It was no easy task for her to give up her old religion for this new one, but after much conversation with George Fox and his friends she felt herself firmly established in her new faith, and "in the face of opposition, interruptions, and persecutions up to the year 1690, a weekly meeting of Friends was held at Swarthmore Hall when it was moved to the meeting-house nearby provided for that purpose by George Fox."

After the death of Judge Fell in 1658, Margaret Fell and her daughters continued to live at the Hall and her great interest and work in the cause of Friends gave her the well-earned title of the "mother of Quakerism." Swarthmore Hall was thrown open to travelling Friends who when they left the Hall, "carried with them not only the memory of a beautiful home life, but also something more lasting than this, the friendship of a good woman."

At this time the Friends felt that if their ruler could only understand their true position and have their actual beliefs stated to him, he could not but treat them justly. "In the work of petitioning that was the outcome of this belief, Margaret Fell took a great part," and some account is given of her collection of epistles and writings to Cromwell and others in authority. Later she goes to London and appears before Charles II. to obtain the release of George Fox from prison. Glimpses of his life at this time are obtained from the many letters that pass between her and her daughters who are left at Swarthmore Hall to carry on the family work and much of the religious work of that neighborhood.

During Margaret Fell's own imprisonment of four years or so in Lancaster Gaol, Margaret Fell, 'found in the pen a weapon she could use and turned the weary hours of confinement to use in her Master's service."

In George Fox's Journal, which is quoted, is some account of the marriage of George Fox and Margaret Fell, which took place the 27th of Eighth month, 1669, and "the certificate was signed by ninety-four Friends including the six daughters and three sons-in-law." Of the twenty-two years of their married life which were years of constant service on the part of both husband and wife, much of George Fox's time was spent in London where he felt the necessity of the work he had him. Margaret Fox continued to live at Swarthmore Hall and was the moving spirit of the Quaker work in the North.

On January 13th, 1691, George Fox passed away in London, and among the many testimonies that were given to the weight and power of his life and work none was more impressive than the one from his wife's daughters and their husbands.

In the spring of 1702, Margaret Fox's life on earth was closed and her body laid to rest in the little burial-ground belonging to Swarthmore Meeting House. Through a long and busy life she had borne witness to her own words written a few months before her death. "I give this my testimony while I breathe upon the earth, that I shall stand for God and Truth. He hath taught me to render to all men what is their due, and not to owe anything to any one but love."

The author has devoted the remainder of the book to family letters and appendices, which are of special interest for the insight they give either into the individual lives of the writers or into the age in which they lived.

MARGARET SPICER.

HOME MISSIONARY WORK.

[Read by Edgar M. Zavitz at Coldstream Young Friends' Association at time of Pelham Half-Yearly Meeting, Second month 21st.]

It is generally thought that Friends do not do any home missionary work. In a sense this is true. In another sense it is not true. If you mean by missionary work the generally accepted idea of inducing people to subscribe to some one or other of the popular stripes of theological dogma, or of making converts to your own particular church, then Friends truly are not in it. But if you mean by missionary work the making of better citizens, and the displacement of a dead theology by substituting a more practical and a more vital religion, then I would say Quakerism is the greatest home missionary force in our land to-day. It has always been a pioneer in every moral reform inaugurated to uplift humanity. It was first in prison reform; first in freedom of the slaves; first in temperance; first in social purity; first in peace and arbitration; and the only one as yet voicing a united protest against the use of tobacco. While these things have been totally ignored by the churches, having had no part or place in their faith or their creeds, they always come naturally within the scope of the Quaker idea, for did not Jesus teach them and carry them out in his life? Jesus had no theology. Theology is a man-made system. Man may have received some hints from the devil, but never any from God. Thus Quakerism is a living active force in broadening the other religions of Christendom. Through it old dogmas

are being left behind, non-essentials are being dropped, empty creeds are loosening their hold, till only the things that make for the perfection of character will finally remain and endure. Religion does not concern itself so much about partaking of the communion, burning of candles and bowing to crosses, or even in the worship and adoration of a gold-enthroned God, in some far-away heaven, as it does about honesty and truth, love for our neighbors and good will to all, and, supremely, honor to the God within.

Besides teaching men that religion is a veritable force in matters of everyday life, Quakerism is teaching them also the spirituality of religion. We have been called mystics. All right, and I rejoice in being considered a mystic. We are not guided by any hard and fast rules. We are not in bondage to the law. We believe in the guidance of the spirit, the "Inner Light," the "Logos Incarnate," or more plainly God speaking with us.

Advanced thinkers and spiritual leaders in all denominations to-day are grasping this higher conception of the "Fatherhood of God." They are being stirred by this central doctrine of Quakerism, this greatest of all facts, viz: that God keeps in living touch with all created souls, and through that vital connection whence life first came, comes life eternal.

Nor is our home mission work limited to the centres where meetings are held. Our Monthly Meeting, consisting of Coldstream and Sparta meetings have 104 resident members, and 140 isolated members. These isolated members are scattered through Quebec, Ontario, the North-West Provinces, British Columbia and California. Some are working in other churches, some meet in family groups, some work alone, but wherever they have gone they have mostly carried with them the Friendly light that will not easily go out. Most of them are missionaries and evangelists of the gospel—the gospel of God's nearness to the soul—even his very presence there. They are bearing this, our message to the world around them, and this is what the world most needs.

Our Society has indeed had an important message and mission for these modern times, and the enlightenment must go on. Over at Plainfield the other day L. Hollingsworth Wood said, "The greatest lack of our Society is faith in our Society." No body of people have a better right to usher in this new enlightenment than those who are called the "Children of the Light." It is our peculiar heritage, as a Society, our glorious privilege as a people, let us pass it on still more illumined and amplified.

EDGAR M. ZAVITZ.

Coldstream, Ontario, Can.

THE Y. M. C. A. AND LIBERAL CHRISTIANS.

The letter published in the *Intelligencer* of the 21st in reference to the attitude of the Y. W. C. A. and the Y. M. C. A. toward members of those denominations which the management of such Christian Associations regards as not Evangelical will no doubt arouse the interest and sympathy of all liberal Christians, whether Friends, Unitarians or Roman Catholic. It does seem strange that in this age of advanced and advancing thought in matters of a religious nature, this hard-and-fast old rule of the Y. M. C. A. should be allowed to hold its ground. But so it is—as the letter above referred to abundantly proves.

One cannot help admire the spirit of independence that breathes through that letter,—and yet,—and yet,—I beg leave to think that there is a better way,—I will ask the indulgence of the *Intelligencer* while I try to present it. For many years past I have been a member of the Y. M. C. A.—and still am a member of the liberal branch of the Society of Friends. Does it seem to some that to thus aid the Y. M. C. A. work, and at the same time to express admiration for the independent spirit of the liberal Friend in Wilmington, is inconsistent and self-contradictory? Let us see.

I am a member of the Y. M. C. A. (that is as much a member as they will let me be) because I believe in the work, and am glad to help it along. I believe in it for two reasons: First, because I am sure that *any faith in Christ*—even the narrowest and most bigoted—is better than *no faith in Christ*:—and the Y. M. C. A. certainly does offer some sort of faith in the master. Second, because I hold that there should be some place open, especially in our large cities, for the reception and help of the young—both young men and young women; and while there are so many dance and drink places open seven days in the week to entrap the young, Christian men and women *must* see to it that the agencies that uplift are also kept open. This aspect of the Y. M. C. A. work must and does appeal to the Christian spirit of all of us, and chiefly because of this appeal am I a member of the Y. M. C. A.—that is, as much a member as they will let me be.

The course of reasoning which my mind has followed is this: in spite of its narrowness, this Y. M. C. A. work is Christian work, and as such it needs all the help it can get or I can give. I will not allow its narrowness (or my own liberality) to prevent me from encouraging and aiding the essentially Christian features of its work. That I am not allowed to enjoy full membership is its fault, not mine; but I will not allow its littleness, of which many of its best members are

ashamed, to prevent me from recognizing the Christian purpose of its work, and in at least a large degree the splendid Christian spirit which animates it.

Am I disloyal to my own denomination in thus extending aid to an organization that thus discriminates against us? Well, that is a close question, and each one must answer it for himself and for herself. I used to think so; but I have come to the conclusion that I can be loyal to my own liberal denomination, and yet admire and support the degree of Christianity which I recognize in the Y. M. C. A. work. I can do this fully, as it seems to my mind, by letting the management know fully that while a member of the Association, so far as I am allowed to be, I still *protest* against the narrowness that prohibits me from being a full member in every sense. This expression of *protest against wrong* is peculiarly the weapon of the Friend. It gained for them and for the world in the early days of Quakerism many of the rights we have long enjoyed. If rightly employed now, it would soon do away with this and other relics of Christian (?) intolerance and bigotry, of which all thoughtful men and women are ashamed.

In conclusion will the *Intelligencer* allow me to tell a true story which well illustrates the inconsistency of the Y. M. C. A. management with regard to this very point of Evangelical doctrine and full membership. While on a summer vacation not many years ago I met the General Secretary of the Y. M. C. A. of one of the largest cities of this country. In the course of our talk I happened to mention the fact—which was well known to me—that one of the leading officials of a very large corporation in that city, employing thousands of men, was a member of the liberal branch of the Society of Friends—the Hicksite Friends. At once the General Secretary said: "That is most interesting. I have often wondered what denomination he belonged to. Do you know that in all my experience in Y. M. C. A. work "(he had been engaged in that work for many years)" that is the man more than any other to whom I have gone with the fullest confidence of getting the sympathy and the material help I needed. I never appealed to him in vain." For several years before his death this Hicksite Friend was President and the most active worker in a very large Y. M. C. A.—and it goes without saying that *his right to vote and to hold office* was never questioned. Which proves what? That he was no Christian for doing this splendid Christian work for the men of his great corporation, thousands of whom were members of his Y. M. C. A.—or does it rather show the inconsistency—not to use

a stronger term—of the Y. M. C. A. in thus ignoring this Evangelical rule where a man of wealth and commanding influence is concerned?

ISAAC ROBERTS.

BIRTHRIGHT.

When we have finally settled the question—"Is the Society of Friends a hitching post for fads"? I wish we could consider this question:

Does the word birthright—as used in our discipline—stand for an idea that is in accord with the teaching of the New Testament. Or is it a remnant of that tribal civilization, which Christianity came into the world to supersede.

GEORGE STEELE.

Parkeville, Pa.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

FIFTEENTH WEEK.

Friends in Other Countries.

(Emmott, p. 229-243.)

Second-day:—1 Thess. 5:8. Whittier, p. 48:2. Emmott, p. 229-231.

In what spirit was this early mission work undertaken?

Third-day:—Dan. 12:3. Whittier, p. 28:9. Emmott, p. 231-234.

What phases of the work in India seem most worthy to be continued?

Fourth-day:—Acts 20:24. Whittier, p. 24:6. Emmott, p. 234-236.

Consider the labor and sacrifice of those who have gone to Madagascar.

Fifth-day:—Col. 1:10. Whittier, p. 29:1. Emmott, p. 236-238.

What would be the danger of China's receiving western education without Christian spirit?

Sixth-day:—1 Thess. 3:12. Whittier, p. 29:4-5. Emmott, p. 239-240.

What effect has foreign work upon those at home?

Seventh-day:—Matt. 5:14-15. Whittier, p. 23:2. Emmott, p. 241-243.

Is it practical for us as a branch of the Society to engage in foreign work? If so, how can we begin?

Other Readings.

Mott "Decisive Hour of Christian Missions" (paper, 35 cents); *Friends' Intelligencer*, Third month 8, 1913, p. 150; *Friends' Intelligencer*, Tenth month 5, 1912, p. 52 (Germany); *Friends' Fellowship papers*, September, 1913, p. 165-170 (India).

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 4, 1914.

Because Friends allow a large liberty of belief and expression it does not follow that they attach little importance to what individuals believe. The beliefs that a man holds, the thoughts he thinks, the words he utters, very largely shape his own character and conduct and exert much influence on the lives of others with whom he comes in touch. For this reason it is important that we form the habit of thinking clearly and of saying what we think so plainly that others will readily understand our meaning.

At the same time we differ so widely one from another in what we believe that when a number of us are working for some object concerning which we are generally agreed, it becomes necessary for us to hold in abeyance other opinions concerning which we are not agreed. This does not mean that we "tolerate" what we think are mistaken beliefs, but merely that we recognize the right of another to hold opinions different from our own, without in the least ignoring our duty to give honest expression concerning the points of difference when the proper time comes.

We are none of us so wise that we may not learn something from the most ignorant of our co-workers if they express themselves honestly and tell what they have actually experienced in life; and if we in turn give honest expression to what we think, not withholding it for fear others will not understand us, and yet not in the spirit of forcing others to accept our views, we shall grow into the habit of picking out the grains of truth from what others say and discarding the chaff, which is very different from the habit of easy tolerance of views that we feel are mischievous and ought to be uprooted and superseded by something better.

The March *Southern Workman* contains the Founders' Day address delivered to the students of Hampton Institute by Rabbi Stephen S. Wise, of New York. He said to the students:

"Far better that you produce not a few excep-

tional and extraordinary persons, though that, too, were fine, but a multitude of fair representatives of the capacity of your race. The world is going to judge you by what you are in the aggregate and not because of what a few of your outstanding and exceptional men may be or do. The Negro race is not going to be saved by its Washingtons and its Dunbars, its DuBoises and its Tanners and its Millers, but it will be saved as it must be served by the men and women within my hearing."

The Commissioner of Indian Affairs, has addressed a letter to each of the 6,000 employees in the Indian service in regard to saving the Indians from the curse of whiskey. He asks them, first of all, to themselves abstain from all alcoholic liquors while they are in the Indian service, feeling that for himself and for all his subordinates this is the honorable thing to do. He says further:

"As a matter of good faith to our treaty relationships, to legislative enactments, to the Congress which appropriates \$100,000 a year for the suppression of the liquor traffic among the Indians, we should do everything reasonably within our power to justify this appropriation and insure the best results obtainable. This accomplished, we have laid a substantial foundation for all of our work in solving the Indian problems, and made a long step forward looking toward their equipment for the responsibilities of citizenship."

He requests, also, that recipients of the letter will see that it is read April 6th, to the student body of every Indian school, including those under Government, Mission or Private supervision.

Elizabeth Tilton asks in *The Survey* whether social workers can continue to neglect the alcohol problem and yet produce an effective, all-around piece of social up-building. She says that Continental Europe has answered that question in the negative, and expresses her belief that the German campaign of "alcohol hygiene"—purely educational, must shortly land on American shores.

She defines the chief aim of social service to be "self preservation," an attempt to preserve the health and efficiency of the race, and for this reason they would do away with poverty, crime and immorality. She has come to believe, with many doctors and scientists across the water, "that there is no one tangible thing that can help the health and efficiency of this nation more than the gradual passing of alcohol."

She thinks the people of the United States are

losing both efficiency and health through constant moderate drinking, and asserts that alcohol is not a life-giver but a life-destroyer. Even its use as a medicine is declining because, by lowering vitality, it tends to open the door to disease. She shows the close connection between alcoholism and insanity, and between intoxicants and commercialized vice. Her plea is that as every social worker is ready to move on White Slavery, so now, though tardily, these workers turn their earnest attention to alcohol, the vehicle of the traffic.

VISIT OF YOUNG ENGLISH FRIENDS THIS SUMMER.

During the coming summer a small party of young English Friends are hoping to visit the United States. They will spend some time in the East and will attend the Saratoga Conference. They have some concern to visit Friends in Indiana, Iowa and Ohio, as well as to attend the Winona Lake Conference, and will probably be in the Middle West during July. The plans for this visit are not yet completed in detail, but any one who wishes to find out about them may inquire of Henry J. Cadbury, Haverford College, Haverford, Pa.

SUMMER SCHOOL AT HAVERFORD.

The Summer School of Friends of the other branch will be held at Haverford, Pa., this year. Cordial invitation is extended to Friends of all branches to attend. The dates have been fixed for Sixth month 20th to 29th. There will be accommodations in the college dormitories for those who wish to stay throughout the time or for a shorter time. We shall later give full announcements as to subjects, speakers, cost of board and lodging and other particulars.

A WORD FROM ONE OF OUR EVANGELICALS.

In the *Intelligencer* of Third month 7th are articles of deep interest to every one, though some are from a different standpoint from that of many Friends.

I cannot overcome the urging I have to add a few thoughts myself, and after reading the statements of Arthur C. Nutt that various "interests should find due expression in our meetings and publications," and that it is a "grave mistake to exclude sincere expressions of this or that type of religious experience that the interests of another type may be advanced," I feel that possibly it might not be unacceptable to present a few

views, which, while they may be called "old fashioned" or out of date yet are held and cherished by many Friends.

Those of "advanced" thought and "liberal" views are the ones most frequently met with in the columns of the *Intelligencer*, although at times we hear from one who, like George Fox, studies and trusts the written word as the outward expression of what the inner voice is to the soul.

Someone has said that Jesus came into the world to show us what God is and what man should be. This is but a partial description of his life and work. No mere man could speak the words of Jesus without blasphemy. He said that the words he spoke were spirit and life (John vi-63), and in his prayer to the Father he said—"I have given unto them the words which thou gavest me" (John xvii-8). He brought life and immortality to light, for in him was life—the life that was the light of men.

The four Gospels give a four-fold picture of Christ, each from a different viewpoint, and it takes all of them to make that picture complete. It was a literary age in which the Gospels were written, and it seems from Luke's introduction to his Gospel, that many had written out the history of Christ as it appeared to them. But Luke gives us the authority by which he wrote. In 1-3 the words "having perfect understanding from the very first," should read—"having perfect understanding from above."

In no other instance is the Greek *anōthen* translated in any other way than "from above." So Luke not only had his knowledge from those who were eye witnesses, but it was also confirmed to him by revelation.

Scholars who have made most searching study of the Gospels, tell us there is the most convincing proof that they are authentic documents written at as early a date as that assigned to them. Indeed they could not have been written at a later date as we know from the literature of that time.

The birth, life, death and ascension of Jesus Christ are not only fulfillments of the "sure word of prophecy," but are events which have changed the history of the world and the life of mankind.

The Scriptures, taken as they are given us independent of creeds and theologies; are indeed "able to make wise unto salvation through faith which is in Christ Jesus. Space will permit of but one or two out of countless illustrations of this truth. Two students, completing their studies in a foreign land, read aloud to each other every night a chapter from the Bible without comment. Out of respect to the Catholic faith of their house-keeper they never invited her to be with them; but the woman listened at the door and became

convinced of the truth of the Bible and of the Protestant religion. A man in South America who was considered utterly bad and depraved, having committed all kinds of crime including murder, purchased an article in a store which the merchant wrapped up in a page from one of the Gospels. This he read with an ever increasing desire to see the book from which it had been torn. He at last secured a copy of the New Testament which he studied eagerly and with such effect that his whole life was changed; he not only reformed and became a Christian, but went back to his old companions and spent the rest of his life, not unsuccessfully, in leading them to the Savior who had done so much for him.

The churches which have accomplished the greatest good in the world, both for the bodies and the souls of men, are those which acknowledge the divinity of Christ and call him Lord and Savior. Those who look upon Him as a teacher and example only, acknowledge their own defeat in the religious work of the world.

So much of the so called science and scholarship which have been directed against the Bible, have been proved utterly false by modern research and discovery, which are building up an impregnable wall around the historical accuracy of the Bible. I think that we who love it and lean upon its precious promises more and more with the advancing years, need not fear that our faith will be overthrown; for we have the word of Christ that "all the Scriptures" treat of things concerning himself (Luke xxiv-27), and that in him were fulfilled what was written in Moses, the prophets and the psalms. And we realize the truth of His promise—"I am with you always, even unto the end."

LYDIA J. MOSHER.

Granville, N. Y.

THE CONFERENCE OF ASSOCIATIONS.

[Spring meeting of the Executive Committee of the General Conference of Friends' Association, as reported in the Philadelphia *North American*.]

Encouragement was the note sounded on all sides at the semi-annual gathering of the executive committee of the conference of Young Friends' Associations held in our Auditorium on Seventh-day afternoon, Third month 21st.

Not only were there nine more associations represented than six months ago, but greater activity was shown in the various reports presented. Twenty Pennsylvania associations were represented. Four came from New Jersey; three from New York, one from Delaware, and one from Virginia.

Frederick P. Suplee, of the Philadelphia Association was president, and Arabella Carter, of Byberry Association, secretary. In the report of the latter concerning membership the total number of associations belonging to the conference was shown to be forty-three, one being added during the last six months, that of Mullica Hill, N. J. One in West Grove, Pa., was disbanded, but throughout the field generally, she declared, the association work was more active than at any time during the twelve years she had been secretary.

The treasurer, Joseph R. Lippincott, of Moorestown Association, in his report, showed that every association but one in active membership had already paid the dues, for 1914.

A report from the Woodbrooke committee, Robert Pyle, chairman, told of activity.

The report of the headquarters committee aroused encouragement, since it brought tributes from members present to the value of work done. In the past six months many associations have been visited in Pennsylvania, New Jersey and Virginia by this committee.

The good results of these visits were testified to by delegates from Quakertown, Chester, London Grove and Hopewell.

The general feeling was one of gratification, so much so that the new committee elected is to act under a much broader scope.

The feeling was voiced emphatically that the time had arrived for general work to be established, and the committee will consider how this may be best accomplished.

The members to serve on conference committee of Friends' General Conference were named as follows: From Philadelphia Yearly Meeting—Arabella Carter, Emmor Roberts, Lilian Rae Chandlee and Benjamin C. Heritage; New York Yearly Meeting—Henry M. Haviland and Ella H. Williams; Baltimore Yearly Meeting—Esther L. Cox; Ohio Yearly Meeting—Horace Clarke; Illinois Yearly Meeting—Irma Bumgarner; Genesee Yearly Meeting—Edward Bycraft.

Officers were elected to serve for two years: Frederick P. Suplee, president, succeeding himself, and Joseph R. Lippincott, being re-elected treasurer. Benjamin C. Heritage, Mickleton Association, was elected as vice-president, and Sarah W. Knight, of Byberry Association, as secretary, to succeed Arabella Carter, who declined re-election.

The matter of association conference, to be held during Yearly Meeting week, at Fifteenth and Race Streets, was discussed. Chester Association was invited to take charge of the program on that occasion.

Letters were read from some associations not represented, and the remainder of the meeting was devoted to notes from the field by various representatives. An increase in membership was noted in Salem. Philadelphia told of an increase of more than sixty during the last six months.

The opinion voiced by a Moorestown member that the associations were not sufficiently active along social service lines, led to the telling of the no-license work done by Fallowfield and Oxford; of Guild work done by Philadelphia members; of prison work done by Norristown; of extension of work beyond their borders by West Chester, Germantown and Mount Holly.

Among the members taking active part in the discussions were Sarah W. Knight, Franklin A. Coles, J. Harold Watson, Arabella Carter, Mary G. Wilson, Eleanor Foulke, Sarah A. Pennock, Dora A. Gilbert, Mary E. Pidgeon, Simeon V. Jester, Anna S. Roberts, Charles S. Platt, Walter Green, George H. Nutt, Edward S. Hutchinson, Frederick P. Supplee, Benjamin C. Heritage, John S. Baldwin, J. Linden Heacock and Franklin S. Zelly.

The next meeting will probably be called at Saratoga Springs, N. Y., during the next Friends' General Conference, to be held there early in Ninth month, 1914.

WILLIAMSON SCHOOL OF TRADES.

[Address of Isaac H. Clothier, Chairman of the Board, at the commencement of Williamson School of Mechanical Trades, on the 28th.]

To-day's exercises mark the going out from the School of the twenty-first graduating class, and the termination of the three years' training of its members.

The presence of so many young men, fully equipped for life's practical duties and on the keen edge of desire to commence participation in its activities, is always an interesting event. To-day President Bitting will hand diplomas to 65 young graduates, one of the largest classes we have ever sent out, and including: 15 bricklayers, 15 carpenters, 7 operating engineers, 16 machinists, and 12 pattern makers.

The progress of the School during the past year has been quite satisfactory, indeed gratifying, to the officers and teaching staff of the School, as well as to the trustees.

Besides the departments of mechanical trades just named, and the sixty-five young men trained in them and going out into the world to-day, reference should be made to the new Agricultural

Department instituted two years ago, and which in another year will turn out its first graduates, few in number at first, but gradually increasing until we trust it will graduate each year as high an average number as the other branches of industry. Surely no branch of training can be more beneficial and productive in every way than that which relates to agriculture, which naturally engages the time and attention of a larger proportion of the human race than any other branch of industry. It is gratifying to record that no branch of human industry has shown greater strides in recent years, in the adoption of improved methods of operation, in the economy of labor and increased production results, than the occupation of farming which is more and more becoming recognized as a science, and one that is worthy of the highest training and skill that can be brought to bear upon it.

The officers and trustees of the Williamson School have high hopes of the future of this new department, equipped as we are with ample farming area in a rich agricultural country and with unusual facilities for the prosecution of this branch of education, while continuing every effort to strengthen and perfect the five mechanical trades for which we furnish diplomas to-day to the young men who surround us on this platform. Young Men:

It is not my part to do other to-day than occupy this chair and call for the performance of the day's program by others, yet I cannot refrain from simply expressing the interest I feel in my advanced period of existence in you who, with full equipment are just commencing the ascent of the mountain of life on this Commencement day. If you constantly cherish and put in practice the excellent lessons of industry and thrift that have been held before you here, you cannot fail to achieve real success and happiness in life.

We are happy in the knowledge that the now more than a thousand graduates that have gone out from this platform during the twenty-one years have with strikingly few exceptions, made for themselves worthy records and honorable names as men and citizens, and we ask of you to hold the standard up if possible even still more highly than it has been held in the past.

There are both sadness and joy in these parting hours, and while we, as trustees, have not been privileged to be as near you personally as your preceptors have—living under the same roof—we, nevertheless also feel a warm personal interest in the occasion and in you, and sharing the sadness of the farewell, we also share the joy of congratulation, and we now bid Godspeed to each and every one of you.

BURLINGTON FIRST-DAY SCHOOL UNION.

Burlington First-day School Union was held at Trenton, N. J., Third month 14th. The meeting was small and the reports from the school showed a struggle to hold their own through the winter months. A discussion arose as to holding the Union twice instead of four times a year. Many seemed to feel that loss of interest would result, others, that bad weather and roads make the winter Unions a good deal of an effort, with only a small meeting after all. Each school is to discuss the matter and report at the next Union in Sixth month.

The statistical reports from the schools showed very little change since last year.

In the afternoon we listened with pleasure to the children's exercises, afterward an excellent paper was read by Elizabeth Satterwaite, of Trenton, on the Bible and its use as a textbook in our First-day Schools.

Adelaide Gimberling, of Mt. Holly, read an interesting paper on "How may we educate teachers from among the members of our First-day Schools?"

She emphasized the importance of graded classes—room to separate the classes, and teachers chosen with reference to the age of the pupils. She also spoke of the conference class as excellent for the training it gives to each in turn. Most of our pupils drop out at the age when they begin to think. We must give them a chance to develop, a right to their own opinion, and make them feel that the school belongs to *them*. Above all, young people must be trained to co-operate.

Harry Price, of Trenton, spoke to us of sources of strength for teachers. In his work he uses everything that comes to hand that will give human interest to what he is trying to teach. He draws from life experience to illustrate and make interesting things that might otherwise seem dry and difficult.

The meeting adjourned to meet Sixth month 13th, at the Mount Meeting House, near Julius-town. Friends are requested to bring their lunch as there is no school nor meeting held at the Mount at present.

EDITH S. G. RUDER.

MARY G. SMITH.

To those who were privileged to know Mary G. Smith, no encomium on her life and character is needed, but it seems fitting that the memory of this life and character should be preserved as a memento, for the benefit of those who had not the opportunity of acquaintance with her that her example may stimulate them to follow *her*, as *she* followed the pointings of her guide, the "Inner Light."

She was a "Friend" in the truest sense of the term, and as such, her conscientiousness was so intensive, as to be at times, almost painful. Born a member of the Society, she felt she was deeply indebted to the precepts and example of upright parents in her early training, and she ever spoke of them, with the deepest love and respect. She passed through a long and hard season of deep spiritual baptism, before becoming a willing messenger to others of the Gospel of Christ. Her religion was not of an intellectual sort, but of a highly spiritual nature.

In the latter years of her life, her time and abilities were given unsparingly to the cause of Temperance, and Purity in its many forms, being specially desirous for the suppression of improper publications of all sorts, believing that the reading of these, tended greatly to corrupt the morals of those who read. In these and kindred subjects, she labored untiringly, both in her own religious Society, and in the Woman's Christian Temperance Union, of which organization in her home town of Hoopeston, Ill., she was President for nineteen years, helping greatly by her exertions to raise the town to its present enviable character and reputation, impressing upon her co-workers the thought that "eternal vigilance" is the price of a Prohibition town, and that by no other means could they hope to succeed, and when at her urgent and repeated request, she was released from her office, her loyal union conferred on her the title of "President Emeritus," which she held during the remainder of her life.

She was an earnest advocate of the doctrine of one code of morality for men and women, feeling that in the sight of God, both are equally responsible for their conduct, and she let no good opportunity pass that presented, to express her views, trusting that at some time, in some heart, the seed she had sown, might germinate and bring forth good fruit. She was superintendent in her Yearly Meeting, for many years, of the department of Social Purity, also State Superintendent of Illinois W. C. T. U. in the same line, writing many leaflets bearing on the subject, and addressing meetings frequently.

Her earnestness in her public communications which were never very long, impressed itself on her audience, who realized that what she uttered was indeed *Truth* to *her*, and was given forth through a sense of duty.

Her own Monthly Meeting at Benjaminville, Ill., will miss her presence and counsel, and her Quarterly and Yearly Meetings will find it hard to supply her place. "Blessed are the dead who die in the Lord, for their works, shall follow them."

Holder, Ill.

ELIZABETH H. COALE.

ABRAHAM BELL.

"Whatsoever things are true, whatsoever things are of good report, think on these things."

That Abraham Bell was always ready to render favors and little kindnesses cheerfully bestowed upon friends and neighbors, was the testimony of a man who had known him for sixty years. Not demoralizing charity but timely assistance was given, these ministrations often reached the humble door of the poor, and such work seemed to occupy a conspicuous place in the life of this man.

Dr. Joseph Hicks speaks thus: "Abraham Bell was a quiet, unassuming man and took a keen interest in public affairs. He was a strong sturdy citizen. He owed a great deal of his excellent traits to his mother. She had a brilliant mind, was a profound thinker, and was always trying to do something for the betterment of her fellows. She was one of the strongest abolitionists in this section."

Abraham Bell loved nature and spent much time in the cultivation of the soil. He sold his farm several years ago. It is good to know when the sun of his earthly life was setting, he was surrounded by his family and all that they could do in his last illness was lovingly performed. It is a comfort to believe he is reunited with his dear ones gone before, and that "Life is ever lord of Death and Love can never lose its own." M. T.

FRIENDS' ASSOCIATION NOTES.

The regular monthly meeting of the Germantown Friends' Association, held at School Lane Meeting House, Fourth-day, Third month 25th, was addressed by Watson W. Dewees. The subject of this lecture which was excellently illustrated by stereopticon views, was "The Lost Prince, A Story of the French Revolution," and was thoroughly enjoyed by a company which comfortably filled the Meeting House.

The next regular meeting of the Association will be held Fourth-day, Fourth month 22nd and will be addressed by Matthew K. Sniffen, Recording Secretary of the Indian Rights Association. His subject will be "The Indian of To-day" and will be illustrated.

FRIENDS' CENTRAL SCHOOL PHILADELPHIA.

At the last meeting of the Literary Society of Class A (Girls' Department) there was a spirited debate on the question: "Resolved, That immigrants who cannot read or write English should be prohibited from entering this country." Affirmative: Rebecca Jarrett, Margaret Taylor, Elizabeth French; Negative: Helen Wynne, Rebecca Simmons, Flora Young.

The judges decided in favor of the negative.

The girls of classes B, C, and D, met at the same time to organize Literary Societies of their own.

The elections resulted as follows:

Class B: President, Margaret Aull; Secretary, Anna Herr; Executive Committee, Ruth Sample, Frances Williams.

Class C: President, Frances Cox; Secretary, Helen Baxter; Executive Com., Hannah Eavenson, Consuelo Ruoff.

Class D: President, Katharine Pyle; Secretary, Josephine Zarلمان.

The girls of "A scientific" accompanied Miss Bolton to the School of Design, the Plastic Club, and to the spring exhibit at the Academy of Fine Arts.

The triangular series of Basket-ball games among classes A, B, and C, has finally resulted in a large score victory for the A girls. They are receiving the congratulations of the defeated classes who join in saying: "We'll win when we are graduates!"

NOTES AND ANNOUNCEMENTS.

The Matinecock Preparative Meeting at Glen Cove, N. Y., has appointed a committee to endeavor to establish a public playground at Glen Cove, Long Island, where it is much needed.

Through the generosity of the Estate of Charles Pratt land has already been secured for a site. The committee invited the different religious organizations in Glen Cove to send representatives to a meeting to discuss the subject, and the following organizations sent such representatives, to act with the Friends' committee: Presbyterian, Roman Catholic, Methodist, Colored Methodist, Hebrew, Episcopal, Polish Roman Catholic, Swedish and the Glen Cove Board of Trade.

These representatives formed themselves into a temporary organization and appointed sub-committees to carry on the work and effect permanent organization.

Dr. Levi L. Benson, formerly of Ohio, and a frequent visitor to eastern meetings, is living comfortably in Pasadena and, though in his eighty-fifth year, he is active in both mind and body and employs his time pleasantly in reading and in caring for his yard and garden. His wife is a member of the Friends' Church and he generally attends with her, but he is a frequent visitor at both the Galena and the Orange Grove Meetings.

The Tennis Club Play of Philadelphia Y. F. A. will be on Sixth-day, Fourth month 3rd, in Scottish Rite Hall, S. W. Cor. Broad and Race Streets, 8.15 p. m.

"My Friend From India" is the play. There will be dancing.

This is the Club's Sixth Annual Play and Dance, an affair which has come to be looked forward to by the young Friends of Philadelphia as the chief social function of the winter. Practically every one connected with it, either as performer or manager, or as patroness of the dance, is a member of this Association.

Cards of admission, of any member, or at the P. Y. F. A. office. Fifty and Seventy-five cents.

Salem First-day School Union will be held at Mickleton, N. J., on Seventh-day, Fourth month the 11th, at 10.30 o'clock. Henry W. Wilbur is expecting to be in attendance and will address the afternoon session on, "The Building of Life through Education."

Boat to connect with Salem Branch of P. R. R. leaves Market Street wharf, Philadelphia, 8.04 a. m., for afternoon session, last boat leaves 12.25 p. m.

A letter from Mary H. Whitson dated Third month 26th says: "Few meetings that we have visited are in a more flourishing condition than Orange Grove. It has grown in the few years of its short existence from a membership of twenty to seventy-one; its members attend faithfully and the responsibilities are well distributed; the presence of love and unity is evident among the members in their

social life as well as in the gathering for spiritual communion; vocal messages are frequent and full of life.

"We have just returned from a two days' trip to Catalina Island, where we again met Sarah Gardner Magill, her sister, and her niece, also Elizabeth Stabler and Sallie Taylor. We are now ready to board steamer for San Diego."

Although owing to illness Dr. Devine could not be present at the Second of the series of Social Conferences at Abington Meeting House, near Jenkintown, Pa., last First-day afternoon, the 29th, as advertised, those assembled felt very grateful to Daniel Batchellor who led an informal conference on the same subject "Modern Ideal in Social Work." Professor Batchellor came utterly unprepared to speak, doing so at the request of some of the Friends, but his address of twenty or thirty minutes met many of the needs of the situation and led to an informal, spirited discussion, leaving the audience more alive to the responsibilities of social service. While it was, of course, a disappointment that Dr. Devine was not there to share his experience with us, the simplicity and informality of this occasion cemented all into an intelligent, inquiring body and prepared the way more definitely and understandingly for a future visit from such a man as Dr. Devine.

The regular Association Meeting of the Young Friends of Philadelphia, will be Fourth month 13th (Second-day) in the Auditorium, 15th and Cherry Streets, 8 p. m.

We are pleased to announce for this meeting William G. Landis the noted traveler who will deliver his lecture, "A Tour 'Round the World," illustrated.

This travel talk is based upon Mr. Landis' latest journey, from which he has just returned. Both narrative and pictures are intensely interesting.

EXECUTIVE COMMITTEE.

Professor Benjamin F. Batten, of Swarthmore, will address the next meeting of Byberry Friends' Association, Fourth month 5th, at 2.30. Subject—Some Early Friends.

Our friend George M. Cole, of Husum, Wash., has a letter on "Educational Problems" in the *Republican Journal* of Belfast Maine, he being a son of the "Pine Tree State." We quote a few lines bearing upon the practical side of the problem:

"It is said there are fifteen thousand more girls than boys getting a higher education in the single State of Pennsylvania. Does this not mean that our educational system has become effeminate? Boise, Idaho, is holding the interest of a larger proportion of the boys by doing practical work in all lines of business and paying the boys what their labor is worth."

Our Friend William B. Cocks was recently elected President of the village of Cornwall, N. Y. Concerning this the local paper says:

"One of the most vigorously contested village elections ever held in Cornwall took place St. Patrick's Day, and resulted in a victory of the People's Party candidates for president and two trustees, and the re-election of the Villagers' nominees for collector and treasurer. Probably the largest vote ever polled at a village election in Cornwall was cast."

Anna B. Griscom, sailed on the 28th for Liverpool. She will spend Easter in Paris, returning to England by the Hook of Holland, in time to take up her studies of the spring term at Woodbrooke. She has promised the *Calendar* a sketch of her impressions for an early issue.

—*Philadelphia Y. F. A. Calendar.*

BIRTHS.

SADLER.—To Charles Boone and May Beck Sadler, March 10th, a son, named Charles Boone, Jr., at 907 Arlington Avenue, Baltimore, Md.

WALTON.—To Nellie R. and Warren, Walton, Third month 1st, near London Grove, Pa., a son, who is named Bennett Roberts Walton.

WURTS.—Third month 24th, 1914, in New York City, to Lionel and Anna Hutchinson Wurts, a daughter, who is named Anna Virginia Wurts.

DEATHS.

BARTRAM.—At Friends' Boarding Home, West Chester, Pa., Third month 10th, Rebecca H. (Richards) Bartram, widow of Israel L. Bartram, of Willistown, Pa., in her 90th year. Services were held at the Home on the morning of the 12th and at Darby Friends' Meeting House in the afternoon. Interment in Darby Friends' ground.

FURMAN.—Sidney K. Furman, the elder son of the late David and Mary P. Furman, of Philadelphia, departed this life Third month 14th. The funeral services for relatives and friends were held the evening of the 17th, at the home of his nephew, Frank E.

Makes

the most nutritious
food and the most
dainty and delicious

ROYAL

Baking Powder

Absolutely Pure

No fretting over the biscuit
making. Royal is first
aid to many a
cook's success

Chesterman, Noble, Pa. The interment the following day, at Abington Meeting grounds with services for the family only at the house and at the grave side.

MITCHELL.—After two days' illness, Hannah M., wife of Joseph Mitchell, passed away Third month 4th in her 83rd year. A devoted wife, loving mother and consistent Elder of Centre Monthly Meeting. A private funeral was held at the home of her husband, Third month 7th, when Mary H. Way, of Oxford, gave beautiful testimony of her Christian character; then tenderly and lovingly she was taken to Hockessin Meeting House, where Sarah T. Linvill, of Philadelphia and Mary H. Way gave messages of love.

"They never quite leave us, our friends who have passed
Through the shadows of death, to the
sunlight above;

A thousand sweet memories are holding them fast

To the places they blessed with their presence and love."

PENROSE.—At his home, Hartford, Conn., Third month 22nd, William Penrose, aged 74 years. He was born in Philadelphia and was a son of Morris and Rebecca (Mitchell) Penrose. He leaves his wife, Sarah Rex Penrose, and three sons, Morris, Howard M. and William R. Penrose, of Hartford.

SATTERTHWAITE. — At Ashley House, Newton Square, Pa., Third month 14th, Mary A. (Knight) Satterthwaite, widow of Charles H. Satterthwaite, aged 62 years. The funeral held at Middletown Friends' Meeting House, Langhorne, was largely attended. For several years she was housekeeper at Swarthmore College, after which she was matron of Ashley House until her death. Her brave, cheerful life was helpful to her many friends.

THOMAS. — Very suddenly, on Third month 16th, 1914. Reuben Thomas, of Newman Illinois, youngest son of the late Lukens Thomas, of Lumberville, Bucks County Pa., aged 68 years.

TOMLINSON.—At her home in Somerton, Pa., First month 28th, Gertrude Tomlinson, daughter of Annie C. and the late James Tomlinson. She was a member of Byberry Monthly Meeting, in which neighborhood she had been actively interested and helpful, her absence being keenly felt. The funeral was held on the 31st, at which Joel Borton, Nathaniel Richardson and Ellen C. Tomlinson gave comforting messages.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third

SIGNS OF SPRING

Although the Poconos almost fill our first page at present, the sea shore has its attractions as well as the mountains. In addition to the two houses that use our columns all the year round our readers will find the merits of The Eastbourne set forth on our second page, and no doubt others will soon follow.

Our colored friend, James E. Tate, who furnishes excellent meals for the money, has moved his restaurant from 1507 Arch Street, to the dining-room of the large apartment house, 1619-21 Summer Street. If it is not convenient for all his old patrons to follow him there, no doubt he will find many new customers.

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a.m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

FOURTH MO. 3RD (6TH-DAY).

—Tennis Club of Philadelphia Y. F. A., annual play and dance. See Notes and Announcements.

FOURTH MO. 5TH (1ST-DAY).

—Pilgrimage to Brooklyn Meeting, 11 a. m. First-day School, 10 a. m. Conference, 2.30 p. m.

—At Willistown, Pa., visit of Young Friends of Philadelphia.

—At Media, Pa., Providence Meeting House, Circular Meeting appointed by Concord Quarterly Meeting, 3 p. m.

—At Race Street Philadelphia, 10.30 a. m.

—In Cambridge, Mass., meeting of Friends, Phillips Brooks House, corner of Peabody and Kirkland Streets, 3 p. m. [This is a change of place of meeting]. Elizabeth Lloyd, of Philadelphia, expects to attend.

—Abington Meeting House, near Jenkintown, Pa., 3.30 p. m. "Community Building and the People," Carol Oronovici, General Secretary of Suburban Planning Association.

—At White Plains, N. Y., Meeting of Friends at 2 Bank Street, 11 a. m.

—At York, Pa., Joel Borton, meeting 10.30 a. m., followed by Preparative Meeting.

—Friends' Home for Children, 4011 Aspen Street, West Philadelphia, religious meeting 3 p. m.

—Byberry Friends' Association, 2.30 p. m., addressed by Dr. B. F. Battin.

FOURTH MO. 7TH (3RD-DAY).

—At Media, Pa., Friends' Association, at home of Henry M. Fussell, 8 p. m.

—Chesterfield Monthly Meeting, Crosswicks, N. J., 2.30 p. m.

FOURTH MO. 8TH (4TH-DAY).

—Friends' Association, Newtown, Pa.

FOURTH MO. 11TH (7TH-DAY).

—First-day School Union, of Salem Quarterly Meeting, at Mickleton, N. J., 10.30 a. m.

FOURTH MO. 12TH (1ST-DAY).

—Y. F. A., of Woodlawn, Va., at home of Joseph W. Cox.

—At Haverford Meeting, near Ardmore, Pa., Visiting Committee Philadelphia Quarterly Meeting, 10.30 a. m.

FOURTH MO. 13TH (2ND-DAY).

—Young Friends, of Philadelphia, regular monthly meeting of the Asso-

ciation. See Notes and Announcements.

FOURTH MO. 15TH (4TH-DAY).

—Southern Half Yearly Meeting at Easton, Md.

FOURTH MO. 18TH (7TH-DAY).

—Concord First-day School Union, Chester, Pa., 10 a. m., 2 p. m.

—Haddonfield First-day School Union, at Moorestown, N. J., 10 a. m.

Friends who are interested in the study of the "OUTLINE" and do not have the books mentioned for reference, can purchase same through me.

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—Western Quarterly Meeting at
London Grove, Pa.

FOURTH MO. 23RD (5TH-DAY).

—Caln Quarterly Meeting at Chris-
tiana, Pa.

FOURTH MO. 25TH (7TH-DAY).

—Westbury Quarterly Meeting,
Brooklyn, N. Y.

FOURTH MO. 28th (3RD-DAY).

—Concord Quarterly Meeting, Wil-
mington, Del.

FOURTH MO. 29TH (4TH-DAY).

—Purchase Quarterly Meeting, Am-
awalk, N. Y.



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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 11, 1914.

GRISCOM HALL

Our remarks in a recent *Intelligencer* advertisement on the subject of age limits seem to have created a wrong impression, which we hasten to correct. All members of the House Party of last summer—1913—are eligible for this summer—1914—and will be heartily welcomed.

It is the desire and intention of the Directors that these House Parties shall constitute a growing Friendly center, cementing in this social bond of informal intercourse a mutual feeling of good fellowship that shall be far-reaching in its results.

For full information as to the June House Party communicate with Frances Haines, 5042 Hazel Avenue, West Philadelphia.

Books are now open for the regular season at the Hall. Descriptive literature is not quite ready, but will be in a few days. All rooms are reserved for coupon holders up to June 1, after which any accommodations remaining are available for guests without coupons.

Margaret E. Roberts is in charge of room reservation for the regular season after the House Party breaks up. Address her at 1537 North Bouvier Street, Philadelphia.

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WANTED—See page iii

HOMES DURING YEARLY MEETING WEEK and other advertisements usually on this page, will be found on pages 239 and 240.

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- * Trout Fishing (Early season best) .. 4-15 " 8-1
- * Shad Bush (June Berry) (Service Berry) 4-25 " 5-5
- * Spring Foliage 5-10 " 5-20
- * Quaker Ladies (Flowers) 5-10 " 5-20
- * Wild Azalea (Wild Honeysuckle) 5-15 " 6-1
- * Laurel 6-10 " 6-20
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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Thoughts Suggested by a Child's Gift of Hyacinths (verse) . . .	225
"A Wayfarer's Faith"	225
Our Meeting for Worship	226
"The Quaker Bonnet"	227
The No-License Campaign	228
What One First-day School is Doing	228
Conference in Germantown	230
Abington First day School Union . .	231
Concord First-day School Union . .	231
Western First-day School Union . .	231
Daily Readings in the History and Message of Quakerism	231
Editorial	
A Penitentiary as a School . . .	232
Birthright Membership	233
Woman Suffrage in California . .	233
The Old Elm of Wilmington Friends	233
Russell Smith's Geography	234
Friends in Cleveland, Ohio	234
With Pasadena Friends	235
Hopewell Week-end Conference . .	235
A Boy's Letter	236
Brinton H. Chambers	236
Lewis Trueblood	237
A Little Book of Verse	237
Friends' Association Notes	237
Notes and Announcements	238
Births	238
Deaths	238
Calendar	239

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PHILADELPHIA, FOURTH MONTH 11, 1914.

{ Volume LXXI.
Number 15.

The experience of all the great mystics would seem to show that as we ascend the Heavenly mountain, one from one side, one from another, our paths draw nearer to each other, and so across the night between, we may listen to our fellow pilgrims' voices, and realize that some day we shall meet face to face.

T. EDMUND HARVEY.

In "A Wayfarer's Faith."

EASTER.

"She, supposing him to be the gardener——"
Dead is our Christ and our hearts cry "Where?"
We would be true to the loved and fair.

Still we peer in the tomb behind Thee.

Ah! Not there!

But as of old in the open air,

Out in the garden, Lord, we find Thee.

MARY ELEANOR ROBERTS.

In Lippincott's.

THOUGHTS SUGGESTED BY A CHILD'S GIFT OF HYACINTHS.

EDWARD H. S. TERRY.

I.

Easter Eve—Near an Open Window.

Dear child, who sent me these fair flowers of spring,
Accept in turn a simple offering!

I walk about the room,
Amid the twilight-gloom,
And though I do not see
The blooms you sent to me,
Yet everywhere I go
The gentle spring winds blow
Their fragrance. From the street
The tread of passing feet
Comes up to where I live,——
And he who said, "Forgive,"
So many years ago
After his night of woe,
Still shows the noblest way
For man to live to-day.....
Sweet blossoms in the room,
Amid the twilight-gloom,
Yea, e'en to-day we of his love have need,
And now, as then, "A little child shall lead!"

II.

Easter Dawn—Beside the Flowers.

The night is past, and morn
Triumphantly is born!
The snow and ice have fled,
And lo! the earth once dead
Has rent its ice-bound chain
And come to life again.....
Lo! every heart bruised, sad
Rejoices and is glad;

And over all the world
Hope's banner is unfurled,
As sorrow steals away
That love may reign to-day.....
O royal, fragrant blooms,
Burst are the snow-sealed tombs;
O blooms of purity,
Breathing felicity,
Yea, e'en to-day we of his love have need,
And now, as then, a little child doth lead!

III.

Easter Night—Reverie.

Dear child, the night has come,
And with day's end I sum
A thought from your fair flowers
And many happy hours
Your gift has brought to me:
Unseen and silently——
Their place I could not mark
Amid the twilight-dark——
I breathed a fragrant air
And knew that they were there
Filling my little room
With love and rich perfume!
A blossom you can be
And with love, purity
Make all who meet you smile,
And one who knew no guile
Said long ago, "In any righteous deed
If man should falter, Lo! a child shall lead."

"A WAYFARER'S FAITH."

In these busy days it is a real pleasure to pick up a book that contains a great deal of food for thought within small compass. Such a volume* is that in which T. Edmund Harvey shows us how much men of different religious faiths and beliefs have in common, and what those who desire genuine religious unity may do to promote it. While doing this he makes it plain that unity means something more than mere tolerance and a willingness to listen to all sides. He says: "Tolerance founded upon doubt can never be an inspiring virtue. Is it not possible for us, however, since we realize this, to take a further step? We need to feel, not the imperfections of all the varying creeds, religions and irreligions, but the inherent strength and power of each, and from a consciousness of this to rise to some dim realization of the golden thread of truth which runs through all sincere faiths, however degraded or erroneous they may at first sight appear to be."

*"A Wayfarer's Faith," by T. Edmund Harvey, M.A., London. Through W. H. Jenkins, Phila., 60c.

To promote a real sense of unity he says we must endeavor, in the first place, "to be faithful to the best ideal of our own party, our own church, our own creed, to insist on the positive side of what it teaches rather than its negations. The true protestant, for instance, should be zealous to protest for a living ideal which he feels to correspond with his needs, and not, as too often has been the case in the past, merely to protest against evils and mistakes connected with another ideal."

He tells us that however much our ethical ideas may differ we are conscious of a uniting force in the sense that enables us to discriminate between right and wrong. "The idea of good and the thought of God he says, are not connected together merely by a similarity of sound; they have but one origin. Thus, if where goodness is, there God is, we must be able to find evidence, even where there may be no intellectual knowledge of God, of the recognition of a unique worth in the good apart from all attempted explanations of its value."

The inner life of the church is often weak where it might be strong because we have not the courage to be sincere. "Perhaps nothing so holds many men of to-day from Christ as the sense of insincerity of those who call themselves Christians. Our worship, our hymns and prayers, are full of unreality; we persuade ourselves, perhaps, that we still believe in dogmas which have ceased to have any influence upon our lives. We shut our eyes to new truths because we are really afraid to be free, and what was the chalice of a new truth to our fathers becomes a poison-cup to us and to our children. If the Church is to regain and to retain the respect of honest thinkers we must welcome fair-minded inquiry wherever it be directed, and not fear to open our eyes to the sun."

OUR MEETING FOR WORSHIP.

I am inclined to believe, that the value of an oral ministry in our meetings for worship, is frequently over-estimated. We no doubt all enjoy listening to an eloquent and logical discourse, but does such a discourse really change our conduct in life? Does it render us more earnest, more self-denying, more devout? It is to be feared that in most cases it does not. Eloquent sermons as well as vocal and instrumental music may be used as an incentive to induce people to attend church or meeting, and in this respect they may have their use. But let us not deceive ourselves. If we come to meeting merely to meet our friends and exchange friendly greetings, or merely to be

entertained by an eloquent discourse, whatever else this may be, it is not worship.

Divine worship consists in bowing the soul before the Divine Father in humbleness and contrition of spirit, and in dedicating our lives anew to his service. Whatsoever aids us in this respect, is an advantage, but whatever hinders us, by distracting our attention is detrimental to our higher interests.

I do not wish to discourage anyone from attending our meetings, whatsoever their object may be, but I do wish to direct them to the source from whence all good comes. Until we shall have acquired the habit of introversion of mind, and of concentrating our attention upon spiritual realities, we have much to learn in regard to the essentials of Quakerism.

We know how it is in the school-room. The first thing the pupil has to learn is to be quiet and listen to the voice of the teacher. The same is true in the school of Christ. Because the "still small voice" is *so still*, and *so small*, there is all the more reason why we should listen *intently* for it. This is best accomplished by getting into a devotional frame of mind by silent prayer: hence the necessity for a period of solemn silence at the openings of our meetings for worship, in order not to disturb such devotions. This, as I understand it, is the form or custom that has always been followed by the Society of Friends. This is no doubt what Gorge Fox referred to when he said: "Friends let all your meetings be held in the power of God." It is true there was much preaching at that early day, but it, without doubt, all had a tendency to turn the attention of the hearers inward, to the inspoken Word, and not to anything without them.

This conception of worship is a priceless heritage, and should be encouraged, and transmitted in its entirety to posterity.

For the spiritual unrest so prevalent at the present day, it is believed that modern education is largely responsible. "The education of to-day," writes Meyrick Booth, "instead of promoting, as it should individual and social wholeness, simply acts disruptingly by turning out large masses of young people whose intellects have been aroused to action, but who have not learned the deeper wisdom expressed by Pascal, when he said that "the highest use of the intellect was to discover its own limitations," and who are therefore, sufficiently intelligent to be critical of all the moral and spiritual fare which may be offered to them, but not well balanced enough to understand the profound need of humanity for all that lies above and beyond the mere individual reason." This is a condition of things not fully realized, and no

decreased attendance of our meetings. The ideal *Teachings*—"When communion fails, *teaching* sermon is Divinely inspired although, like the Scriptures, subject to human limitations. It is thus, and thus only that it can meet the individual needs of each member of the congregation. Every preacher should confine his remarks to the subject matter thus Divinely presented, but unfortunately this is not always the case, and for this reason discredit is sometimes thrown upon the ministry. It was doubtless to guard against this evil, as well as to promote and encourage the ministry that the Meeting for Ministers and Elders was established, and the same duties devolve upon the Meeting of Ministry and Counsel at the present day. All however should be performed in a truly Christian spirit.

Ample opportunity is afforded at our business meetings for the consideration of objects of a philanthropic or humanitarian nature, thus leaving our meetings for worship free for the purpose for which they were originally established, namely, the worship of God "in spirit and in truth."

Of the value and importance of direct communion with the Divine Father, when compared with any verbal communication, there is no room for doubt. "When communion fails," writes Hannah Whitall Smith in her *Old Testament Types and* doubt accounts to some extent at least, for the comes in to supply its place. Doctrines are looked to as the remedy for spiritual coldness and wandering: and lost or forgotten truths are revived. The effect *at first* seems blessed, communion seems partially restored, and the soul's enemies are for a time subdued. But this communion is only after all on the surface or borders of our natures, for truth alone, without the Spirit, cannot reach the central home of the soul, and sooner or later therefore teaching also fails."

* * * It takes an experience far deeper than the learning of new truth alone to keep the soul alive; and the result of repeated disappointments, unless a more vital experience is known, is to drive the soul into seeking, by some outward rule to supply the place from which the Lord is lost. The "commandments and traditions of men" take the place of the "commandment of God." and the soul endeavors by the "law of a carnal commandment" to remedy the state into which it has been brought by the loss of inward communion, and by the consequent loss of spiritual power to restore in even the clearest teaching of truth."

If the practice of communion with God was ever needed it is so at the present day. It is needed to stem the current of materialism in

which we are engulfed. It is needed to prevent both men and women becoming mere machines in the development of material prosperity. It is needed to save humanity from the sink of moral degredation into which it is rapidly sinking, unless all appearances are deceptive.

Fortunately above the confusion of voices, and of conflicting interests, there rises one clear distinct voice in favor of a spiritual religion. It is the voice or expression of Rudolph Eucken, of Jena University, whose writings are worthy of careful consideration.

H. B. HALLOCK.

Brooklyn, N. Y.

"THE QUAKER BONNET."

"The Quaker Bonnet" is a charming story* of an English Quaker girl who lived a generation ago. She lived in a manufacturing town and was one of a family of eight children. The two older boys had scarlet fever and all the other children except the baby were distributed among the various aunts until the danger of infection should be over. Edna, the heroine of the story, was sent to a rich maiden aunt in London who dressed after the manner of Elizabeth Fry. In this garb she was pleasing to the outward eye, but was full of selfishness inside. The change that was wrought in her by the presence of her sincere and imaginative little niece was akin to the transformation of his grandfather by little Lord Fauntleroy.

The child discovered that because of her Quaker bonnet her aunt received especial courtesy from policemen, omnibus conductors, and others whom they met on the crowded London streets, and some of her innocent comments led her aunt to the conclusion that she was sailing under false colors and must either discard the bonnet or make herself more worthy to wear it. Incidentally there is an account of a young woman Friend who was dealt with for marrying out of meeting and who was finally retained in membership through the pleadings of the transformed aunt.

The volume is well written, interesting and wholesome. There is nothing "goody goody" about it. It will be enjoyed by both children and grown folks, especially those whose hearts are young. It is a good book for school and First-day school libraries as well as for the home.

E. L.

* "The Quaker Bonnet, a Child Story," by K. K. K. Headley Brothers, London. For sale by W. H. Jenkins, 140 N. 15th Street, Philadelphia, \$1.25.

THE NO-LICENSE CAMPAIGN.

The little pamphlet entitled "Chester County No-License Campaign" shows very plainly the increase of prosperity that accompanies the closing of saloons. The result of one dry year in Coatesville is a decrease of 54 per cent. in accidents at the big steel mills and a decrease of 75 per cent. in applications for aid. There has also been a decrease of 80 per cent. in absence from work on Mondays, or days following pay days. In the savings departments of the town's three financial institutions the deposits have increased \$237,000 over the same period last year.

In West Chester, where three of its six licenses were eliminated, the cost of maintaining the drunks and disorderly prisoners has been \$10.95 as against \$37.35 paid during the same months last year.

In Kennett Square the books of the Burgess show 50 per cent. fewer cases to appear before him for the six months of no-license than for the last six months of the open bar. The citizens (48 in number) are about erecting a temperance hotel and a property has been purchased at a cost of \$17,900. When finished it will be a four-story building with up-to-date equipments.

The borough of Oxford holds two fairs, one in the spring and one in the fall. In the days of license four special policemen were brought from Philadelphia to keep order; last fall there were no special officers and no disorder.

In Atglen when the constable went to put a man in the lockup in July, the first since the closing of the saloons in March, he found the weeds in front of the door had grown as high as the knob, and the spiders had woven a web over the keyhole.

WHAT ONE FIRST-DAY SCHOOL IS DOING.

[Review of work of Woodstown, N. J., First-day School during Second month, 1914.]

School convened at 9.15 a. m. with Bible readings; 6th Chap. Deuteronomy by Ellen Harris. Second Psalm by Elizabeth C. Allen. Tenth Chap. of 1st Corinthians by Alice White. Third Chap. James by Chalkley Haines. A moment's silence observed; the opening petition in Concert "Preserve me, O God for in thee do I put my trust." Then the classes were formed, ten in number, with a combined attendance of 104 adults and 170 children. Two visitors present.

The children of Class A were told the stories of: "The Loaves and Fishes," "Jesus caring for hungry people," "Also for a sick boy." These stories of Jesus the Helper impress the children with a desire to imitate this example by doing

loving little deeds of helpfulness. These were followed by Jesus' love for little children—He took them in his arms and put his hands on their heads and said "Suffer little children to come unto me."

Theme of Class B. "Jesus revealing the Father's Love." Busy day at Capernaum. Jesus healing the multitudes. Jesus and the palsied man. Power of Jesus to forgive sin. Peter's need of forgiveness. Aim of the lessons—To be kind and helpful to the sick and suffering and to have a sweet forgiving spirit.

Class C. Studying of "Ismael in the Wilderness." Purpose of the lesson—An intelligent idea of the place Ismael occupied in early history. A realization of God's nearness and care. Conclusion—To every boy and girl the Lord is near to love and care for and guide. "Abraham willing to offer Isaac." Purpose of the lesson—To make the pupil familiar with the story and its relation to the historical setting. To show that it was a protest against human sacrifice. A realization that obedience is what God desires as an expression of love, that the consecration of a life is the highest form of sacrifice.

Class D and E. Considering same lessons: "The Passover Night." The Lord is my strength and song, and he is become my salvation. Aim of the lesson—To so present the climax of God's dealings with the Egyptians in behalf of the people of Israel that the children shall be impelled toward a life of obedience by seeing that defeat must come at last to those who fight against God, and that those who walk with him in loving obedience cannot fail to win a glorious victory. "The Crossing of the Red Sea." Aim of the lesson—To deepen the faith of the children, and give them a foundation for trusting God when in trouble or danger.

Class F doing review work.

Class G review work also, studying of "The Land of the Nile." No river has exerted such an influence in moulding the lives of those who dwell upon its banks as has the Nile, but for the Nile Egypt would not exist. As the river has created the land so also it has preserved it, and year by year has renewed and fertilized it. This annual overflow caused the ancient Egyptians to master some fundamental problems, it compelled them to study engineering and surveying, so that they could restore the landmarks and by building canals and reservoirs control the flow. Also led them to a study of astronomical movements, their observations of the stars led to the discovery of the length of the year. It is the Egyptian calendar introduced into the Roman empire by Julius Caesar slightly changed by Pope Gregory in 1582 under which we are dating our history. The

river ministered also to their political life. On the west bank of the Nile, the pyramids are standing, though so old they are the witness to a long period of growth in science and civilization. Egypt has contributed much to the wealth of civilization and it was here that the currents of the East and West mingled in the classic age of European civilization. Egypt became the center of learning and from the libraries of Egypt there extended intellectual influence which did much to prepare the world for Christianity. In the third century, B. C., Hebrew scholars in Alexandria gave to the world the translation of the Old Testament into Greek. It was this translation which was the Bible of the common people in the time of Christ.

Class H. Studying Early Christian Leaders; John, the beloved disciple. Nicodemus. Thomas, the doubter.

Class I. Continuing the Study of Quakerism. Twice during the years 1649-50 was George Fox imprisoned for preaching in the Church. His message as well as letters written during this time made a great impression. After being a prisoner about a year was again released in the winter of 1651. He began preaching again and traveling everywhere directing people to the light of Christ in their lives. Sometimes he spoke in the churches or steeple houses as he called them, but often in private houses or in the open air. He explained again and again to the people that God dwells not in any special building, but in men's hearts so that no place is more holy than another, and also that being taught by men or made ministers by men cannot really make anyone a true minister of Christ.

During this time many listened and were convinced of the truth and began themselves to spread it abroad. In the summer of 1652, George Fox passed to Swarthmore, where lived Judge Fell, a man loved and respected throughout all that countryside for his hospitality and love of justice.

His message here so impressed Margaret Fell that she was overwhelmed with its truth and she thought that she and those worshipping with her had been wrong. Efforts were made to influence Judge Fell against Friends but were never successful, though he never became a Friend he welcomed them and a meeting was held there in the great dining hall until 1690, when the meeting house was erected by George Fox. His position made him very useful to the new Society. As long as he lived his wife was safe from open persecution and he was always ready to use his influence to protect Friends and help them in their work.

By the year 1653 we find that no fewer than thirty traveling preachers had joined George Fox and by 1654 this number had increased to sixty.

For all these Swarthmore Hall was not only a place of rest and refreshment but a center of organization, where they met to talk over and arrange their plans, the place from which they went out and to which they returned from their travels.

There was also a central fund, managed by Margaret Fell and Kendal Friends, established for helping ministers on their journeys or providing necessary food and clothing for those who were in prison or their families. For these purposes the early Friends gave liberally. They did not believe in paying people for preaching but they believed that those who had money should freely use it to help those who felt called to preach the Gospel, who had not means of their own for traveling and other needful expenses.

As mistress of Swarthmore Hall, Margaret Fell was the central figure in all these arrangements, and no history of Quakerism, however, short, would be complete, which did not tell something of her beautiful life and influence. After the death of her husband in 1658, George Fox and many other Friends were taken prisoners from her house. In 1663 she was placed in Lancaster Castle and four times brought to the bar but each time pleading her case eloquently and refusing either to take the oath of allegiance or promise to hold no more meetings at Swarthmore though warned that the penalty for refusal would be forfeiture of all her property and imprisonment for life. Finally on the 21st of Seventh month 1664, this sentence was passed against her, but neither her faith nor her courage failed. "The great God of heaven and earth" she says, "supported my spirit, so that I gave answer to the Judge" although I am out of the King's protection I am not out of the protection of Almighty God." During this imprisonment of four and one-half years, she was kept in touch with all that was going on and from her prison wrote letters of comfort and encouragement to others. Finally in 1668 she was released and after a few months rest began a series of visits to all the jails in England, where many Friends were imprisoned. These occupied about a year and her own experience as well as her sympathetic nature qualified her well for such a mission. The rapid spread of the new teaching brought fresh opposition and more bitter persecution and at one time over a thousand Friends were in prison under Cromwell's rule.

Fox and Cromwell, two of the most remarkable men in England, had high ideals of duty and earnestness of purpose and while not understanding

one another fully, each seemed to recognize something of a kindred spirit in the other. The Protector finally gave him permission to go wherever he liked and great and powerful meetings were held in London. After more opposition and much suffering Fox was again imprisoned in 1653.

Class J. Considering Later Christian Leaders; John Wesley, Preacher and Organizer accomplished much good. Religion was made vital where it has been formal. John Woolman, disciple of the better way, traveled widely and everywhere his testimony was lovingly given but with power. He appealed to the better nature of the slave holder and strengthened those already awake to the evils of the traffic in human beings. Largely through his influence Philadelphia Yearly Meeting in 1758 condemned the holding of slaves and appointed a committee to labor with Friends who continued the practice. His religion centered in love of mankind. His labors to unite, not to divide.

Elizabeth Fry, Prison Reformer, another who illustrates this type of religion. A life dedicated to the love to humanity, especially to that which was neglected and despised. She enunciated no creeds by which men must be measured, but lived a religion which resulted in the improvement of prison conditions throughout a large part of the Christian world.

Adult Class. Reading of Philip the Evangelist. Barnabas, the Generous. John Mark, the Gospel writer. Luke, the Historian.

During the closing exercises, anniversaries of the birth of Lincoln and Washington were observed, also Temperance Day.

Individual Texts given by Classes A and J. Concert Texts by remainder of classes.

Alphabetical Texts in Concert by Classes.

Recitations by Emily Myers, Marian Colson, Helen Petit, Claude Busby, Helen Andrews, Hammond Coles, Priscilla Pancoast.

Readings by Anna Lippincott, Charles Kirby, Hayes Iredell, Hilda Dickeson, Annie Flitcraft, Sarah B. Peterson, Marian Pancoast, Gladys Broomell, Eleanor Baynes, Mildred Borton, Letitia Davis.

Concert reading—Howard Harris and Samuel French.

Story Period—Annie Flitcraft, Lessons on Neatness, two First-days.

Minutes of First month were read.

Closing Petition in Concert by School; "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Moment's silence, then adjournment.

MARY H. CLARK, *Secretary*.

CONFERENCE IN GERMANTOWN.

The members of Germantown Friends' Meeting invited other meetings to send representatives to a First-day School Conference over the week-end of Third month 28th-29th.

Elizabeth W. Collins, of Swarthmore, gave an address on the evening of the 27th, on the use of the Story by First-day School Teachers, showing that the spiritual and moral import of each of the Bible stories is the essential thing to be dwelt on and impressed upon the pupil.

On the 28th, some fifty-five Friends took a walk to see the many historic houses of old Germantown, under the guidance of Charles F. Jenkins, President of the local historical society, and author of the Historic Guide-book to Germantown and of works on Washington, Jefferson and LaFayette in Germantown. In two hours we inspected all the principal historic sites, including the Chew House, the Morris House, and "Wyck," all of them standing,—amid the noise and confusion of the busy modern Main Street,—in their simple, quiet, colonial dignity and serene beauty.

"Old homes, old hearts,—upon my soul forever

Their peace and gladness lie like tears and laughter.

Like love they touch me through the years that sever

With simple faith, like friendship draw me after

The dreamy patience that is theirs forever."

After the long tramp through the rain, we did full justice to the good dinner served in the school-house; and then settled down in the meeting-house before a warm glowing log fire to hear the papers and discussions of the afternoon. Jane Rushmore presided, and Herbert P. Worth, of West Chester, spoke first, on the duties and opportunities of First-day School superintendents and committees.

Emma Dewees, of Baltimore, told of various ways of attracting the children and enlisting the interest of their parents, and gave helpful suggestion as to lending a home-interest and mother-interest to the work of the classes.

Joseph Bailey, of West Philadelphia, spoke on Bible study. George Walton, of George School, gave the closing talk of the afternoon.

For about an hour and a half after supper Seventh-day evening, young and old joined in the most joyous frolic, interspersed with recitations by Ethel Ball, of Quakertown, and Florence Taylor, of Germantown.

In the evening Henry Wilbur Spoke on "The Building of Life Through Education." Twice during his address he rose to the most moving eloquence: First, when referring to the proper choice of books, and second when, referring to his four great teachers.

Some of the visitors remained over for First-day meeting. Germantown Friends opened their homes to all who could stay, and the true old-fashioned hospitality of these kind Friends, and of all our hosts of the conference, was much appreciated.

ABINGTON FIRST-DAY SCHOOL UNION.

The Abington First-day School Union will meet at Quakertown, Pa., Fourth month 2nd. Each school is expected to have a five-minute paper on—"How can the teacher best present the Friendly Doctrine to her pupils"—Hannah Clothier Hull will be present.

ELLEN R. PHILLIPS, *Clerk.*

Ambler, Pa.

CONCORD FIRST-DAY SCHOOL UNION.

Concord First-day School Union will be held in Friends' Meeting House, Market Street, below Third Street, Chester, Pa., on Seventh-day, Fourth month 18th. An interesting program has been prepared. In addition to the regular business of the Union two questions will be discussed, one in the morning and one in the afternoon.

WESTERN FIRST-DAY SCHOOL UNION.

Western First-day School Union will be held at Hockessin, Del., on Seventh-day, the 18th of this month, beginning at 10 a. m. The morning session will be devoted to the business of the Union. At the afternoon session, there will be two round tables, to be conducted simultaneously.

One for Primary teachers will be conducted by Annie Hillborn of Swarthmore; one for teachers of classes of the adolescent age will be conducted by Ethel Gates Coates of Swarthmore. All interested in these subjects are cordially invited.

DAILY READINGS IN THE HISTORY AND MESSAGE OF QUAKERISM.

[An Outline prepared by Edith M. Winder, General Secretary of the two Western Yearly Meetings.]

SIXTEENTH WEEK.

The Message and the Opportunity.
(Emmott, p. 252-259.)

Second-day: Luke 6:38. Whittier, p. 21:1. Emmott, p. 252-255.

What is meant by a free ministry, and how is it to be maintained?

Third-day:—Luke 13:18-19. Whittier, p. 22: last six lines of "Trust." Emmott, p. 255-259.

How are we to avoid discouragement and failure in the extension of Quakerism?
Fourth-day:—2 Cor. 13:11. Whittier, p. 54:4. Emmott, p. 261-267.

Compare these queries with those in your own Discipline.
Fifth-day:—John. 4:23-24. Whittier, p. 48:4. *Intelligencer*, First month 18, 1913, p. 40 (Worship).

Why is the attitude of expecting someone to speak, detrimental to our meetings?
Sixth-day:—Matt. 10:38-39. Whittier, p. 52:1. *Intelligencer*, Fourth month 12, 1913, p. 225; and Eighth month 16, 1913, p. 515.

What do you consider the most important statements made by these young Friends, one from the other branch, the other from England?

Seventh-day:—John 15:14-15. Whittier, p. 48:6. *Intelligencer*, Ninth month 27, 1913, p. 611.

What sacrifices can we make to extend to others this message of the abundant life?
Other Readings.

Braithwaite, p. 528-529; "Preparation for Service" (Papers by Edward Grubb, William Littleboy and others, 75 cents); Braithwaite, "Spiritual Guidance in Quaker Experience," p. 80-end; Grubb, "Authority and the Light Within" (95 cents); Jones, "Double Search" (85 cents); Braithwaite and Hodgkin, "Message and Mission of Quakerism" (60 cents); John S. Hoyland, "Restatement of the Quaker Message," in *Intelligencer* for Third and Fourth months, 1912; *Intelligencer*, Eighth month 13, 1910, p. 58; Third month 25, 1911, p. 181; Ninth month 14, 1912; Eleventh month 2, 1912, p. 5-13; Friends' Fellowship Papers, September, 1913, p. 165, and January, 1913, p. 7.

Pamphlets (English): "Fellowship and Freedom" (Fry); "Responsibilities of Membership" (Richardson); "The Life that is Life Indeed" (Brayshaw); "Spiritual Legacies of George Fox" (Spurgeon.)

Pamphlets (American): Wilbur, "Spiritual Values" and "Friendly Fundamentals"; Lloyd, "The Belief of Friends"; Barton, "Christian Message for the Twentieth Century."

On Worship: *Intelligencer*, Twelfth month 23, 1911, p. 803; First month 25, 1913, p. 55; Second month 15, 1913, p. 99; Friends' Fellowship Papers, September, 1912, p. 171. Pamphlet by E. F. Howard, "Worship."

Ministry: *Intelligencer*, Sixth month 10 and 24, 1912; Eighth month 2, 1913, p. 483. Pamphlets: "Ministry of Ordinary People" (Jones); "The Lay Ministry" (Rowntree.)

(This closes the Series of Daily Readings.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 11, 1914.

A PENITENTIARY AS A SCHOOL.

A few years ago the Maryland Penitentiary was regarded as a model institution. "It was a pretty fair money maker." The warden's salary was voluntarily raised by an appreciative legislature. The *Baltimore News* began an investigation and published some unpleasant truths. An investigating committee was appointed and when it reported the real condition of this "model" penitentiary was revealed. In the shake-up that followed, John F. Leonard, a wise and humane man, war made warden and a new regime was instituted. As a part of the new order of things an "Intra-Mural School" was instituted for all the illiterates supplemented by a correspondence school for those who had enough learning to profit by it. All the teachers in this school are convicts, even the superintendent. After six months of school this superintendent is writing a series of reports of what has been done and how they are doing it for the *Baltimore News*. Accompanying each article is a lithograph of a real letter written by some prisoner who was entirely illiterate six months ago. These are the words of average men in the intermediate class:

One letter is by an Italian "black-hander" 48 years old who could not write his own language. The penmanship is clear and accurate. This is true of all the letters. It begins: "My dear Wife. I received your letter on December 5, and I am very glad to hear that you are all well. * * * I want you to take good care of my little boy and you do the best you can until I will be with you."

Another letter that is reproduced was written by a convict known as "Bull Moose." He did not want to go to school but was persuaded to learn to write his own name, then his wife's name, and the names of his eleven living children. Having gone that far he became interested and kept right on. In a letter to his wife and children he says: "I wish you all a merry Christmas and a happy New Year. I am very sorry that I cannot be with

you, but in my thoughts I am always with you."

Another is the work of an absolutely illiterate negro farmer, who writes to his wife: "I am going to live a better life than I did before. I am trying to make a man out of myself and you can see that I can write my own letter now."

Another shows first the work of a Chinaman 66 years old after being in school four months. When he entered he could neither read nor write English. It shows words and sentences written in both Chinese and English. The letter below it says: "I am glad that this school has opened and I appreciate this schooling that I am getting.

* * * When I am in that schoolroom I forget that I am in the penitentiary."

Another written to "Dear Teacher" needs no comment. "When I get free I am going to rail-roading. I used to run a shifter at sparrows Point at the same time I thought I would like to run on a real railroad but I could not read or write I could not get a job. Now I have the education to pass the examination of any railroad. So I can work and go through life like a man."

This Intra-Mural School opened June 4th, 1913, with an enrollment of 112 men ranging in age from 18 to 73 years. Of the 36 white men 12 were foreigners representing seven nationalities; the remaining 96 pupils were negroes. There were several who were mentally deficient but only two who did not show enough improvement to continue in school. There are enough teachers to permit a great deal of individual work. In the lowest classes there is one teacher for eight pupils. These teachers of course had had no normal school training and their methods were not the latest but they have produced the results. The men are steadily employed during the day, and spend the evenings in the schoolroom instead of brooding in their cells. The superintendent says they are made to feel that they are in school, not in prison. Concerning the need for a school in every prison he says:

"Illiteracy is the real cause of many a man's coming to the Penitentiary, and they were serving their sentences and going out again, if anything, worse off and with less equipment for life's struggle than when they entered, constituting a greater menace to society than ever before."

Referring to the item on Emotionalism in Religion and Rabbi Landman's point of view on "frenzied revivals," to which we gave first place in last week's issue, a Friend writes:

"It is not surprising such articles are published, but it is surprising to me, that your paper would allow such an article to appear in your columns. The work done by Mr. Sunday for good, speaks

for itself. In the temperance cause alone, I do not believe any other one man has done so much in our day.

"For a reasonable opinion of this man I would refer you to Philadelphia *North American* editorial of this date."

BIRTHRIGHT MEMBERSHIP.

Upon more than one occasion the writer has heard remarks uttered, and has read words which were inclined to depreciate the value of birthright membership in our Society. This has been more or less painful to him, and, I doubt not, distasteful to others within hearing. A birthright has appeared to him, when properly appreciated, a most valuable heritage. When otherwise considered, there must have been some great fault at the source where this great opportunity was given one to develop the "talent" entrusted to one's keeping. There have been very many eminent Friends who are members through this natural process, as well as by conviction.

Friends have generally been satisfied with birthright membership where such a precious heritage has been duly appreciated, and the "talent" properly invested. On the other hand, perhaps, Friends have avoided proselyting to too great an extent, fearing the effect of undue influence on a mind in an undecided state.

According to the opinion of the writer, when birthright membership has not made good or proven satisfactory, the fault must be largely laid at the door of the parents or guardian; for the daily life among Friends is not so Puritanical as to prove distasteful to the young. It is a lamentable fact, however, that too many children, in later years particularly, are not sufficiently impressed with conscientiousness to insure them to lead correct lives; under such circumstances, they cannot produce God-loving men and women for *any* walk of life..

The writer has in mind one who, while he does not pose as a model Friend, was, in early childhood, instilled by the mother with the idea that birthright membership with Friends was invaluable, and knowing the family so well as he did, and the unfavorable environments which beset them, he is firmly convinced that the proper instruction this Friend received in his early youth was a safeguard to him through life. In fact, he has told me that, as he was required to go to a large city to live at a tender age, without the guardian mother to overlook and aid him, the constant remembrance that he was a member of a religious Society was a restraining influence

throughout his younger life, which was beset with temptations, as in most instances at that age, and that he well knows that his birthright was his great blessing and salvation. X.

WOMAN SUFFRAGE IN CALIFORNIA.

On the afternoon of the 3rd, the Equal Franchise League of Lansdowne, Pa., whose president is Anna P. Suplee, gave a reception at the rooms of the Twentieth Century Club to Dr. Emily G. Hunt, Dr. Elizabeth Hunt and Miss Ella M. Hunt, of Pasadena, California. After a social half hour Dr. Emily Hunt gave a charming talk on Woman Suffrage in California.

She said that if her hearers wanted exact and statistical information they would find it in an authoritative article in the *March Century*; she would give simply the results of her own observation and experience. She had found that the effect was very good upon the women themselves; it broadened them and gave them increased interest in matters that pertained to the common welfare. It was an especial comfort to women who were taxed and had no men in the home to represent them even indirectly, for now they could vote concerning bond issues and have a voice in the raising and expenditure of money. Equal suffrage had not introduced discord into the homes and it had greatly improved the character of the polling places, the election now being generally held in school buildings. Also a large part of the State had become "dry" since women were given the ballot.

In answer to a question she said it was not true that the women's vote had defeated prohibition in Pasadena. Before women had the vote there were no saloons in Pasadena and there are none now; an effort to forbid the serving of liquor with meals in the large hotels was defeated by the combined vote of men and women. As the ballots are secret and are put into the same boxes there is no way of estimating what proportion of the women voted against the proposed drastic law.

THE OLD ELM OF WILMINGTON FRIENDS.

The massive elm in the yard of the Friends Meeting House at Fourth and West Streets, [Wilmington, Del.], is undergoing treatment by experts of the Delaware Forestry Company, who are removing dead limbs, filling cavities and supporting weak limbs by means of chains and bolts.

The present Friends' Meeting House was built in 1817 to take the place of the first meeting house erected in 1748. The great elm tree now being strengthened is of uncertain age. It has been said, however, that it was planted by the late

Benjamin Ferris, soon after, or at the time, the meeting house was built.

Mr. Ferris, who wrote a history of Delaware, was closely associated with the Society of Friends. He was born in 1780 and died November, 1867. At the time the meeting house was built he was 37 years of age. His old home, Third and Shipley Streets, was torn down recently. Only one of his children is now living. At the time of his death Benjamin Ferris, lived at Third and West Streets.

—*Wilmington Morning News.*

RUSSELL SMITH'S GEOGRAPHY

[From a review in *The Journal of Educational Psychology*.]

This is a magnificent work* in the grand style of the German geographers, and is a credit to American scholarship and enterprise. "It aims to interpret the earth in terms of its usefulness to humanity. Since the primary interest is humanity rather than parts of the earth's surface, the book deals with human activities as affected by the earth, rather than with parts of the earth as they affect human activities." Instead of arranging the material by regions in the traditional fashion, which involves a piecemeal discussion of products and their utilization, and which leads to wearisome repetitions, the author has employed the principle of arrangement by industries. For example, the raising of wheat is carried on in every continent, and depends on certain environmental conditions. A discussion of the wheat raising industry knits all the isolated regional facts together into a logical whole, and thus produces an impression which will be lasting. Part II discusses the commerce of the world, traces the principal trade routes, indicates the products that pass over them, describes the great ports of traffic, and points out why they have become great. A perusal of the book raises the question why is not this kind of study of greater cultural value for the high school student than so much of the mathematics and Latin that he is now expected to take?

FRIENDS IN CLEVELAND, OHIO.

On Third month 19th, my wife and I started on a trip to Cleveland, Ohio, to visit our daughter and her husband,—Charles and Anna J. Branson. Arriving there we at once proceeded to put ourselves in communication with a number of Friends and others of Friendly descent, a list of whom Elizabeth Lloyd had furnished us with the request that we should invite them to a religious meeting on the following First-day after-

noon. We did this by telephone and by letter. The following were thus addressed:

Mrs. Charles D. Gilpin, Joseph M. and Fannie Swain Johnson, Mary Adaline Lippincott, James C. and Ruth Peaslee Engle, Charles F. and Anna M. Branson, Thomas T. Eyre and William P. Wilbur.

On First-day morning I accompanied Charles and Anna to an attendance of the services of the Euclid Avenue Methodist Episcopal Church. After the preliminary introduction of music and song, which concentrated the thought of the congregation upon the purpose for which they were assembled, the pastor introduced the minister of a neighboring church, as the preacher for the occasion, who delivered a sermon on the text: "Inasmuch as ye did it unto one even the least of these, ye have done it unto me," his subject thus being introduced as "Service." I never heard a more inspiring invocation, or logical presentation of the duty of serving one's fellowmen, than this sermon presented. He emphasized the thought that dogmas and creeds were no part of religion,—that attending church services and hearing sermons were not Divine Service,—but that religion is an inborn impulse which develops into service. This impulse could not be born of any selfish desire, nor of the advice of any human being, teacher or preacher. He cited the statement of a woman exhorter, a friend of his, who declared one could not make people reverent by asking, "Now let us become reverent," any more than one could produce the result requested when one made the request "Now let us be angry." The audience might smile but could not be angry, without they had an inward provocation to anger. At this point it seemed to me the minister failed in giving a genuine Quaker sermon, thus led up to—viz., that which impels to service is religion,—it is the "Voice of God" the "conversation with God" that is religion.—"Service is the result of that conversation." Thus we have the privilege of a conscious living with God always, in that Kingdom of heaven that Jesus referred to when he declared: "The Kingdom of God is within you,"—where God, the Spirit resides. Have our Friends who have found church services more satisfactory than the atmosphere of the Friends' Meetings had this experience because our Quaker meetings have failed to maintain the emphasis the founders of our religious society placed upon the Immanence of the Divine Spirit?

On First-day afternoon, those named in the list above, except three (one of whom was away from the city), assembled at the home of Chas. F. and Anna J. Branson, together with the following: Elizabeth Thomas and her daughter Anna; Anna

*J. Russell Smith. *Industrial and Commercial Geography*. New York: Henry Holt & Co., 1913. Pp. xi, 914.

M. Branson (mother of Charles) and Walter Branson (son of Joseph Branson, of Lansdowne, Pa.). Somewhat over an hour was spent in the contemplation of the Christian ideal, as expressed in the faith of Friends, and the after discussion of the possibility of establishing a group of Friends who might meet at stated intervals as the nucleus of a possible Friends' Meeting in this city. Whilst no definite conclusion was reached, an important result was established in the bringing together in acquaintanceship isolated Friends in this city, who evidenced the utmost pleasure in meeting each other. The enthusiastic greeting that characterizes the adjournment of Friends' Meetings, in our country and city neighborhoods, where the handshakes indicate the heart touch, were clearly manifest. WM. M. JACKSON.

WITH PASADENA FRIENDS.

[From *The Pasadena Star*, California.]

One of the most interesting religious organizations in Pasadena is one of those of which little is heard—the Orange Grove Friends' meeting. This organization is unique in the West, in the true sense of that much abused word. The following is an outline of the work which this organization is doing, compiled by an active member of the sect:

Of the three Friends' organizations in Pasadena is one which is the only one of its branch west of the Rocky mountains. It is Orange Grove meeting of the Religious Society of Friends and belongs to the liberal (sometimes called by other people, the Hicksite) branch, and is a constituent part of Concord Quarterly Meeting and of Philadelphia Yearly Meeting, the largest and most active of the seven yearly meetings in the United States and Canada.

This branch of Friends has no stated pastor or pre-arranged service, but all quietly gather into the "living silence," which is broken by the spoken word if some one has a message to present. Oft-times several will have something to offer, or a meeting may be entirely in the silence so deeply loved by the Friends and from which they feel that they receive new encouragement and inspiration in their efforts to live according to "inner light," and to bear their testimony to the value and beauty of the Friendly message in their daily lives with its influence for quietness and self-control.

The Pasadena Friends have been an organized meeting for six years, during which time they have been doing quiet and effective work and the membership has increased to three and a half times the original number.

For five years they have occupied their own home at 520 East Orange Grove avenue, where they have a very comfortable meeting house surrounded by lawn and trees, and where a warm welcome is always extended to any who feel like sitting down with them for the quiet worship. To-morrow's [First-day, the 10th of Third month] meeting marks the anniversary of their five years in the meeting house, and they are extending a special invitation to all Friendly and to all interested persons to meet with them.

HOPEWELL WEEK-END CONFERENCE.

By previous arrangement with Baltimore Yearly Meeting Advancement Committee, Hopewell Meeting held a very interesting and instructive Conference on 21st and 22nd inst. Two sessions were held at Center Meeting House, Winchester, Va., on the 21st, and one at Hopewell, Va., on the 22nd. Those n Winchester at 11 a. m. and 2 p. m., and the one at Hopewell 2 p. m. The Conference was favored with the presence of Arthur M. Dewees, Secretary of the Yearly Meeting Advancement Committee, of Baltimore; Julia Thom, of Sandy Springs; Furman and Edith Mulford, Austin J. Stone, and Arthur W. Bromell, of Washington, all of whom took an active part in discussion of the topics considered. The topics for 11 a. m. on 21st "Ministry and the Meeting for worship," was opened by excellent papers from Harry O. Lupton and William E. Branson, and followed by general discussion of an unusually interesting character. From 12.30 to 2 p. m. was spent in dispensing a splendid lunch, and a good social time generally. The Topic in the afternoon was "Leadership in the Society of Friends," which was opened by splendid papers by Grace E. Clevenger and Mary R. Smith, and followed by general discussion. On the 22nd, the morning hour being the usual time of our devotional meeting, our third and last session was held at Hopewell, 2 p. m. But it had been preceded by a good religious meeting at 11 a. m. and splendid lunch and social time from its adjournment till time set for Conference. The Topic for this session was "Social Service Opportunities and How to Meet Them." It was opened by papers from Ray Robinsons, Susan T. Pidgeon, and Daniel W. Lupton, and followed by a live discussion, and participated in by our guests and also many of our home folks. These sessions were all quite well attended—nearly all our own members and some few outsiders, who seem especially interested in Friends, being present at each meeting. They were not public in the sense that everybody was invited,

but I do not see why they should not have been—for I think it would have done them good and reflected credit on our Society. Indeed some of the papers were of such a high order that it seems a pity that everybody could not hear them. I have no doubt this Conference will do our people good. A committee was appointed on "Social Service" which we hope will be the little leaven that will leaven our whole community to some extent at least.

CHARLES E. CLEVENGER.

Stephenson, Va.

A BOY'S LETTER.

[A Friend calls our attention to the following, a Y. M. C. A. leaflet, and suggests its publication as being good Quaker doctrine.]

New York, Second month 19th, '13.

Dr. Frank Crane,

Care of Globe, N. Y.

Dear Sir: Will you please write in the *Globe* and say whether there is a God or not? A man told me there isn't any. I asked the teacher and she said she didn't know, as some said there was, and some said there wasn't. Mamma says, there is, but papa says, he doesn't know anything about such things. We boys had a debate about it and we thought we would ask you.

Jack.

Yes, my boy, there is a God. You cannot see or hear him, but I will tell you how you can feel him.

Did you ever lie, or cheat, or steal, or treat a smaller boy cruelly, or be a coward when you should have been brave? If so, you have felt a hurt inside your mind, a miserable feeling in your heart, as if you were sick at your stomach, or as if you had struck your finger with a hammer. It is God that so makes you hurt.

Have you ever wanted to do something mean, or nasty, and resisted the desire, put it away from you, and acted honestly and fair; and have you not noticed then a good feeling, a sense of inner pride and satisfaction and manhood? It is God that gives you this good feeling when you play the man.

Have you ever looked up at the sky at night and remembering what you have been told about the vast distances of the stars, and that they are worlds like ours moving through space as fast as cannon balls, have you never had a feeling of wonder, of how great and majestic the universe is, and you but a tiny mite in it all? That feeling of wonder and awe comes from God. A very wise man, Carlyle, said that worship is wonder; so that when you see anything that makes you wonder because of its greatness or beauty or mystery, you are really worshipping God, whether the ob-

ject be the ocean, the mountain or a good man or woman.

It is not the police that protect our lives, my boy. Only a few wicked men come into conflict with the policemen. But there is something that holds every man back from cruelty and uncleanness, that stays the murderer's arm and causes many a woman to drown herself rather than be vile. That something is God. He watches over us all and neither slumbers nor sleeps.

None of us understand why he allows so many people to do wrong, but we feel that there is something in every human breast that makes wrongdoing bring misery every time.

The most important thing for you to believe about God is that he is not your enemy, and he is not watching you like a detective to punish you, but that he is your friend, that he is loving and serving you every minute of your life.

Listen to your heart beating, as you lie awake in bed. All night while you are unconscious something is making your heart beat thus, and your lungs breathe, and attending to all the functions of your body. That is God. Nobody has ever yet found a better name.

It is God who rolls the stars in the heavens, who lifts the sun up in the morning, and guides the moon at night; who causes the wheat and corn, the trees and flowers to grow; who brings the birds back from the South in the spring; who makes the little lambs frolic and the kittens play; who makes children happy and grown people kind and patient.

Wherever you find *life and goodness and greatness* you may know God is there.

So, my boy, whether your folks are Hebrew or Christian, Buddhist or Mahometan, even if they are "nothing at all," you may rest assured that they will not object to your believing what I have here told you; and you may be sure also that to believe in God and to try and feel and follow him will do more than anything else in the world to make you an honest, happy and brave man, to make those who love you glad because of you, and to make all the world respect and trust you.

FRANK CRANE.

BRINTON H. CHAMBERS.

Mark the perfect man, and behold the upright: for the end of that man is peace."

Brinton H. Chambers in departing this life leaves a record that is well worthy of emulation. He came from the sturdy Friendly ancestry that settled in southern Chester County, Pa., and in

early manhood became identified with the business interests of Avondale with which he was associated during the rest of the intervening years; reflecting credit on his career and securing for him the confidence and respect of the general public. For many years he was a director of the National Bank of Avondale, until impaired health caused him to relinquish those pleasant associations.

His decline was a very gradual one and his infirmities were borne with remarkable fortitude and patience. The tender ministrations of a devoted wife and other connections solicitous for his welfare, were a solace, and mitigated greatly the sufferings it was his to endure. His widow was Sarah O. Mitchell, of Long Island, to whom he was married in Fourth month, 1880.

He was associated with the business interests of Avondale about the close of the Civil War and during all these long years of business enterprise we doubt if any one ever had cause to regret any transaction with the deceased, so straightforward and honest were all his dealings with his fellowmen.

He was a man who gave close and constant attention to the details of his business affairs, and will be long remembered as one of the borough's best business men.

LEWIS TRUEBLOOD.

[From the *Republican-Leader* of Salem, Ind.]

Lewis N. Trueblood was born June 1st, 1874, and departed this life March 27th, 1914. One of a family of eight children of Joshua and Elizabeth Trueblood, he was a birthright member of the Society of Friends and took an active part in all the work of the meeting to which he belonged.

He was always one of the first to see when any one needed help, and to see the need, with him, was to offer his services and to induce others to do likewise. When a boy at school, he always took the part of the smaller boys and never permitted the older ones to impose upon them.

He always looked to the future with hopefulness. No matter how dark the clouds might be to-day, he could see the bright beams of to-morrow's sun. During his illness he was continually planning for the work he was going to have done and almost with his last breath was making arrangements with one of his neighbors to get his crops planted. For almost two years he has been a sufferer from what he thought was rheumatism. Last January he grew much worse and called a doctor who pronounced it sugar diabetes.

The funeral was held Sunday at the Friends'

meeting house at Highland and was attended by his mother, his two sisters, four brothers and a large concourse of friends and relatives. His brother William, of Wellston, Michigan was unable to be present.

A LITTLE BOOK OF VERSE.

Many readers of the *Intelligencer* will remember a charmingly written narrative of a Friends' family in Dublin, entitled "The Old House by the Soap Works," by Annie Margaret Pike. The same writer has also contributed several poems to our columns. These and other verses that have appeared during the last eight years, in magazines and papers in England, California, Ireland, Oregon, Pennsylvania, Colorado and Canada have now been published by Headley Brothers, London, in a neat booklet.* There are three ballads of Irish life in the collection, "Phelim the Blind," "Corimac, the Kinsman of Finn," and "Dermott the Blackbrowed," all of which teach the lesson that love is stronger than hatred. A lyric addressed to Ireland, "the sad dark queen," concludes thus:

"Laughing isle of the sun-kissed seas!
Gently fanned by the passing breeze,
Softly lulled by the lapping waves,
The fairies dwell in thy ocean caves.
Oh, dreamland,
Oh, homeland!
Thy children love thee well."

FRIENDS' ASSOCIATION NOTES.

The meeting of the Horsham Friends' Association was held Fourth month 5th. It was opened by Florence J. Williams reading the Ninety-sixth Psalm.

A recitation entitled "When the Birds Come Back" was given by Sara Mullen.

We were then favored by an address from Isaac Parry on "Success." In working for success we should not forget our meeting and thus guide us away from Christianity.

A selection entitled "Friends' Plea for Practical Religion" was read by Annie Comly.

On Current Topics William Paxson spoke on "The Panama Canal Toll" question.

J. Walter Green gave a report of the General Conference Committee.

After many beautiful sentiments and a short silence the meeting adjourned.

J. HOWARD PENROSE, *President*.

FLORENCE J. WILLIAMS, *Secretary*.

At Oxford, Pa., on the 14th, at the meeting house, Benjamin Passmore presided. Mary Pugh read a paper on the Religion of Greece; Dr. Evan Stubbs, one on that of Rome; Blanche Walton, one on Mythology. Others who took part were Rebecca Reynolds, Marion Pugh, Eva Pugh. Mercy M. Smedley is the Secretary.

"Phelim the Blind and Other Verses," Headley Brothers, London. For sale by W. H. Jenkins, 140 N. 15th Street, Philadelphia. Price 25 cents.

At Lincoln, Va., Third month 22nd, "Why Be Loyal to the Society of Friends" was discussed by Sarah Brown. Henry B. Taylor read a paper on "What is a Christian?" Current Events were discussed by Wm. Brown. Lydia N. Brown read the opening Scripture. Hymns sung were: "There Shall Be Showers of Blessings," "Take it to the Lord in Prayer."

At Mickleton, N. J., on the 8th, there was a good attendance. The Current Events touched on Peace. The paper was on Present Day Quakerism. A letter from a Friend in Huron, South Dakota, a member of Fairfax Quarterly Meeting, Va., relating to the exiled Friends of Virginia, was read.

At Langhorne, Pa., at the meeting house, on the 20th, the topic Unitarian History and Thought was presented by Warren E. Tryon. The next meeting will be Fourth month 17th. A resumé of the year's work will be given by different members.

At Norristown, Pa., on the 21st, an address on Child Labor was given by Paul Furman, Secretary of the Child Labor Association. Many questions and a good discussion followed. Next meeting the third Seventh-day of Fourth month (18th).

NOTES AND ANNOUNCEMENTS.

Western Quarterly Meeting will be held at London Grove on the 21st of this month. Friends from other Quarterly Meetings are cordially invited and will be met at Avondale and Willowdale, as usual. Please notify Edward A. Pennock, Chatham, Pa., if desiring to attend.

At the annual Supper and Fair held in the lunch room, Third month 27th, under the care of Friends' Philan-

thropic Committee of Chesterfield Preparative Meeting of Crosswicks, N. J., \$250.00 was realized. The Children's Home at Mount Holly, the Florence Crittenton Home, and the McKinley Hospital will be benefited by the proceeds.

Officers as follows were elected for the ensuing year: Laura N. Rogers, President; Virginia N. Middleton, Vice-President; Helen R. Robbins, Secretary; Naomi W. Ellis, Treasurer; M. Della Dey and Anna R. Borton, Buying Committee. The next fair is to be held the last Sixth-day evening in Third month, 1915.

To our many friends we wish to express our gratefulness, feeling that "as ye have done it unto the least of these, ye have done it unto me."

At a meeting held on First-day, Fourth month 5th, at 3 p. m., at Friends' Home for Children, the attendance of visitors showed an improved interest. The exercises prepared by Miss Collins were very interesting and well done by the children; she was assisted by Edith Marshall, Margery Supplee and Mrs. Darling. Vernon Way gave the children a story with blackboard illustrations, Almira Murphy gave a talk upon God's provision for the Animals, and Mrs. Gamble upon making the best of life. As representative of the board, William McWatters conducted the exercises. Friends are interested in this Home.

Abington Friends' School, near Jenkintown, Pa., will reopen in Ninth month next as a Day School for Intermediate and Primary students. Special care will be given in the preparation of pupils to enter Friends' Central School, Philadelphia, and George School.

BIRTHS.

VAN WICKLE.—Fourth month 3d, to Dr. and Mary S. Pennoyer Van Wickle, a girl, who has been named Mary Frances.

WEBSTER.—At Ercildoun, Pa., Third month 20th, to Warren L. and Alice Beitler Webster, a daughter, named Elizabeth Haines.

TURNER.—At Derbydown, Pa., Seventh month 4th, 1913, to Paul H. and Helen Webster Turner, a son, named Howard William.

DARNELL.—At Camden, N. J., Twelfth month 5th, 1913, to J. Clifton and Bertha Roberts Darnell, a daughter, named Florence Lippincott Darnell.

DARNELL.—Near Medford, N. J., Twelfth month 3rd, 1913, to G. Cressman and Ethel Zelle Darnell, a daughter, named Edith Atkinson Darnell.

DEATHS.

HAYHURST.—In Lambertville, N. J., Third month 27th, Mary E., widow of Jeremiah Hayhurst. Interment at Solebury Friends' Ground.

HEWES.—At the home of her son, at Pleasantville, N. J., Third month 21st, Mary H. Hewes, widow of the

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late Thomas Hewes, in her 73rd year; a valued member and elder of Salem Monthly Meeting of Friends. The funeral was held from her late residence, Salem, N. J.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203

Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

FOURTH MO. 10TH (6TH-DAY).

—Thornbury Young Friends' Association, at home of James and Anna B. Broomall, Cheyney, Pa., 7.30 p. m.

FOURTH MO. 11TH (7TH-DAY).

—First-day School Union, of Salem Quarterly Meeting, at Mickleton, N. J., 10.30 a. m.

FOURTH MO. 12TH (1ST-DAY).

—Y. F. A., of Woodlawn, Va., at home of Joseph W. Cox.

—At Haverford Meeting, near Ardmore, Pa., Visiting Committee Philadelphia Quarterly Meeting, 10.30 a. m.

—In Philadelphia, at Race Street, Henry W. Wilbur, at meeting, 10.30 a. m., and leader of the after-meeting conference, 11.45.

FOURTH MO. 13TH (2ND-DAY).

—Young Friends, of Philadelphia, regular monthly meeting of the Association.

FOURTH MO. 15TH (4TH-DAY).

—Southern Half Yearly Meeting at Easton, Md.

—Philadelphia Monthly Meeting, Race Street, 7.30 p. m.

FOURTH MO. 16TH (5TH-DAY).

—Greene Street Monthly Meeting, School Lane and Greene Streets, Germantown, Philadelphia, 7.30 p. m.

FOURTH MO. 17TH (6TH-DAY).

—Young Friends' Association of Langhorne, Pa., 8 p. m. A resumé of the year's work by different members.

—First-day School Entertainment, West Philadelphia (Thirty-fifth and Lancaster Avenue), 7.30 p. m.

FOURTH MO. 18TH (7TH-DAY).

—Concord First-day School Union, Chester, Pa., 10 a. m., 2 p. m.

—Haddonfield First-day School Union, at Moorestown, N. J., 10 a. m.

—At Norristown, Pa., Friends' Association, 8 p. m.

—First-day School Union of Western Quarterly Meeting, Hockessin, Del. See page 231.

—Abington First-day School Union, Quakertown, Pa. See page 231.

FOURTH MO. 19TH (1ST-DAY).

—At Girard Avenue, Philadelphia, evening conference, "Some Methods of Deepening Spirituality Among Friends." Discussion led by Hannah Clothier Hull, 8 p. m.

—In White Plains, N. Y., Meeting of Friends, at home of Elizabeth Komori, 3 Bank Street, 11 a. m.

—Abington Meeting House, "The Relation of the Child to the Community," Bernard J. Newman, Executive Secretary of Philadelphia Housing Commission.

Homes During Yearly Meeting Week

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa.

We wish to call the attention of Friends to the change of conditions in the neighborhood near the Meeting House. So many of the elderly Friends do not want to cross the street and yet wish to be within a square of the meeting, but at the present time we cannot find many suitable accommodations that near.

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1128 W. Lehigh Ave., Phila.

—Young People's Meeting, Frankford (Unity and Waln Streets), Philadelphia, 4 p. m.

—Young Friends of the Philadelphia Association visit Fallowfield Meeting and Y. F. A.

FOURTH MO. 21ST (3RD-DAY).

—Western Quarterly Meeting at London Grove, Pa.

FOURTH MO. 23RD (5TH-DAY).

—Caln Quarterly Meeting at Christiansa, Pa.

FOURTH MO. 25TH (7TH-DAY).

—Westbury Quarterly Meeting, Brooklyn, N. Y.

FOURTH MO. 28th (3RD-DAY).

—Concord Quarterly Meeting, Wilmington, Del.

FOURTH MO. 29TH (4TH-DAY).

—Purchase Quarterly Meeting, Amawalk, N. Y.

In *Harper's Magazine* for April Mrs. Carrie Chapman Catt tells of a tribe in Sumatra where there is still a survival of Matriarchy, and women play an important part in affairs.

She says that "in former times, since the women controlled the land and carried the family pocketbook, the husbands made no contribution toward the family expenses. Instead, the men were supported by their wives and received their pocket-money as a gift from them. Now, many men have attained 'economic independence' through the opening of new occupations and business opportunities brought about by the Dutch occupancy, and such men are expected to bring a gift of food, clothing, or money to their wives upon the occasion of each visit. No law compels this attention, but popular opinion has thus far done its perfect work, and few men avoid the obligation."

The "Point of View" in *Scribner's* asks whether the thing that most troubles us now is the high cost of living or "the cost of high living." Concerning the latter the writer considers that the money cost is a much less serious matter than the moral cost.

Scribner's for April contains "Up the Paraguay," the first instalment of Theodore Roosevelt's narrative of his journey through the Brazilian Wilderness in his double capacity of hunter and naturalist. The illustrations by Kermit Roosevelt and other members of the party picture what is described in the text.

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WANTED—A MIDDLE AGED WOMAN WITH good reference to help with sewing and light household duties, Friend preferred. Family of two. Other help kept. Call in person at 1519 Spruce St., Philadelphia.

WANTED—BY WOMAN OF 4½ YEARS EX-perience, a position as stewardess or matron, in or near Philadelphia. Best of reference. Address, No. 61, this office.

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BOOK NOTES.

—John Kendrick Bangs bravely names his book of verse "The Foot-hills of Parnassus." As a humorist he has made himself a reputation; in these poems he gives us both fun and serious ideas. He cares not, he says, for the theology that promotes Doubt,—

"But rather Truths that rise

Wherever clouds uproll,

Eternal as the skies,

To satisfy the Soul—

The Affirmations of

A God in all I see,

Whose never-failing Love

Commands my fealty."

(New York: Macmillan.)

It is good in certain moods to forget our problems for a time and lose ourselves in another atmosphere. In Percy Mackaye's "A Thousand Years Ago" we are taken to the enchanted East where all is merriment and sunshine, as a relief from a day when "half the world is dyspeptic With pills of reformer and critics and realists."

It is a dream-fantasy of the flavor of the "Arabian Nights." (New York: Doubleday, Page & Co.)

Dr. George Hodges in his book "The Battle of Peace" presents 24 papers on present-day ethics. He discusses our problems in a practical and helpful way. Where the heart is right, he says, "the sun shines in the soul, whether it shines in the sky or not. * * * The quality of life depends very much upon ourselves. The event comes and to one it brings prosperity, while to another it brings adversity, not on account of any difference in the love of God, but on account of the difference in the hearts and minds of men." (New York: Macmillan.)

Joseph Conrad's new story, "Chance," shows the same power in representing events so vividly that they seem taken from real life,—Defce's wonderful manner. Here is an example: "The shipkeeper, whom I could hardly make out, hung over the capstan in a fit of weak, pitiful coughing. He seemed a hundred years old at least. I never saw him properly because he was gone ashore and out of sight when I came on deck in the morning; but he gave me the notion of the feeblest creature that ever breathed. His voice was thin like the buzzing of a mosquito. As it would have been cruel to demand assistance from such a shadowy wreck I went to work myself, drag-

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ging my chest along a pitch-black passage under the poop deck, while he sighed and moaned around me as if my exertions were more than his weakness could stand. At last as I banged pretty heavily against the bulkhead he warned me in his faint breathless wheeze to be more." No reader will want to lay the book aside until he has read the whole absorbing tale and enjoyed its picturesque and mingled realism and mystery. (New York: Doubleday, Page & Co.)

William De Morgan tells a leisurely tale of almost 900 pages, in his "When Ghost Meets Ghost," developing his story of the two sisters who come together after a life-long separation, with infinite patience and many side-excursions. His usual quiet humor and keen human analysis are in evidence here; and the book is written in his most kindly and mellow style. It is a book to linger over unhurriedly and in appreciative mood. (New York: Henry Holt Co.)

Louis V. Ledoux, in "The Shadow of Aetna," writes verses that are sometimes humorous, sometimes romantic, or ethical, as here:

"Not laws; but virtue in the soul we need,

The old Socratic justice in the heart,

The golden rule become the people's creed."

(New York: G. P. Putnam's Sons.)

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GRISCOM HALL

It keeps us fairly busy correcting incorrect statements we make in the *INTELLIGENCER*.

The latest is our last week's advertisement to the effect that books for reservations at Griscom Hall were "new open". This is premature, and we must apologize to many who were led in consequence to hurry in reservations to Margaret E. Roberts.

The actual date for opening the books is May 1, and on that day Margaret Roberts will begin her work. Letters and reservations already received will be held, and will thus be sure to be on hand among the first.

We will endeavor to increase our percentage of accuracy in these announcements, and trust we will receive leniency for the lapses already made.

Also, the list of House Party reservations. June 20 to July 1 is beginning to fill up, and Frances Haines would like to hear from those who hope to go, but have not yet communicated with her. Her address is 5042 Hazel Avenue, West Philadelphia.

Griscom Hall Association

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WANTED—A MIDDLE AGED WOMAN FOR general housework in a family of two (2). Friend preferred. No washing or ironing. Address, Box 1 Langhorne, Pa.

Continued on page iii.

Homes During Yearly Meeting Week

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa.

We wish to call the attention of Friends to the change of conditions in the neighborhood near the Meeting House. So many of the elderly Friends do not want to cross the street and yet wish to be within a square of the meeting, but at the present time we cannot find many suitable accommodations that near.

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Philadelphia

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Haverford College Library (verse) .	241
War and the Workers	241
"Put up Thy Sword"	241
A Quarterly Meeting in Pasadena Friends' Church	243
Scintillations from the South . . .	244
The New "Woolman"	245
Brooklyn Friends' School	246
Against Proposed Race Legislation in Maryland	247
New Books in Friends' Library . .	247
A New Course in Religious Education	247
Editorial	
Another Word to All Friends of the Intelligencer	248
The Advancement of Colored People	249
Forcing War Training on School Children	249
Bucks' First-day School Union . .	249
Other Unions this Week	249
With Friends in Cambridge	250
Marian Willis Remsen	251
A Living Faith, the Need	251
Evil a Factor in Progress and Character Growth	252
Meditations	252
A Call to Arms (verse)	253
Among Our Schools	253
Friends' Association Notes	254
Notes and Announcements	254
Births	255
Deaths	255
Calendar	255

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FOURTH MONTH 18, 1914.

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Number 16.

"As many candles lighted, and put in one place, do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God, and His power appears to the refreshment of each individual; for that he partakes not only of the light and life raised in himself, but in all the rest."

ROBERT BARCLAY.

HAVERFORD COLLEGE LIBRARY.

BY JOHN RUSSELL HAYES.

Immured among old memory-haunted trees,
And wrapt around with quiet Quaker spell,
How it hath ministered to chosen youth,
How waked their hearts to wisdom,—who may tell!
Swarthmore College Library.

WAR AND THE WORKERS.

War, to the modern industrial laborer, is stark calamity and nothing more. It is a trade in which the price he pays may include pain of body and anguish of spirit, wounds, disease and death, distress to his family and perhaps its dispersal and utter ruin. And the things thus dearly bought, national victory and national aggrandizement, are of no profit to the industrial worker. His private possessions are not increased; his toil is not lightened, his life is not made brighter. War may increase his country's dominions, but the extension of boundaries offers no wider prospect to the worker or to his children. Grant that they participate in the feeling of enlarged personal significance which accompanies national greatness: it is a feeling that does not often kindle a consciousness dulled by toil. The luxury of the large map,—what a thing for a wage-worker to die for!

To the exposition of such a doctrine of war in its relation to labor, thousands and tens of thousands of socialistic writers and lecturers are devoting much of their energies. The doctrine may sound strange to many of us, but among the eight or ten millions of Socialists there can hardly be one to whom it sounds strange, and very few who would consider it false. Although the Socialists are most active in its promulgation, we should be greatly in error if we supposed that it was taught by Socialists alone. Organized labor everywhere hears it repeated, not by revolutionists, but by the most conservative labor leaders.

Others may win or lose through war; the laborer can hardly lose. It is a theory; but it is a theory more widely held and more unreservedly accepted than many other theories which have played an important part in the history of the world. * * *

The interests of industrial labor are bound up with peace. Recent historical tendencies, we have seen, have steadily encroached upon the field of possible gain to labor from war, until the field has practically disappeared. Recent tendencies have also steadily increased the weight of the burdens imposed by war upon labor, until these burdens have become intolerable. The hopes of labor for general social recognition of its claims, and for their realization through appropriate institutions, can prosper only through the spirit of peace. All these things the men of the working class are beginning to realize. They are therefore justified in their claim that the labor movement throughout the world is the best guaranty of peace.

ALVIN S. JOHNSON.

In The Atlantic.

"PUT UP THY SWORD."

A proposition was discussed by the Executive Committee of The Church Peace Union, at its meeting in New York, a few days ago, which may prove of interest to the readers of *The Intelligencer*.

The Union has outlined a variety of plans for carrying the educational campaign for peace into the heart of the churches; but in addition to this educational work, which it shares with a number of other peace societies, it hopes to accomplish each year something distinctive of its own mission. A number of propositions with this end in view were discussed, and among them a plan of setting on foot an inquiry in this country and elsewhere, as to the number of adult men and women who are conscientiously opposed to the settlement of international disputes by warfare, and who are conscientiously opposed to it in the sense that they would not themselves perform military service.

It was recognized that a conscientious scruple of this character may be the outgrowth of religious conviction, a high standard of morals and patriotism, a rational process, a respect for law and order, or mere business common sense. That is to say, the conscientious scruple of the individual against bearing arms when called upon to do so might be the result of his frank acceptance

of God's word as spoken in the soul, through the Bible, or voiced in some one of a thousand forms; it might result from a hesitation to shoot down his fellow-men, as is increasingly the case with the laboring-men and the socialists; it might be due to a practical acceptance of a higher standard of morals and patriotism than has been the case in former times, which would reject military service as wicked and barbarous in itself and as a smirch upon his country's honor; it might arise from a rational conviction of the inconsistency and folly of warfare as the source of genuine justice; it might flow from the recognition of the fact that the reign of law and order, and the rise of democracy, within nations, require the substitution of law and order for force and violence between nations; or it might result from a conviction that "the game is not worth the candle,"—that warfare and preparation for warfare do not "pay," any more than do other forms of crime: that as honesty is the best policy for individuals, so is genuine, international justice for nations.

To make the inquiry complete, therefore, it was proposed to place fairly before each church-member the question of *whether*, and also of *why*, he or she is or is not conscientiously opposed to the bearing of arms. It is believed that the majority of people are "drifting,"—unconsciously, subconsciously or hastily,—upon this fundamental question in regard to warfare, and that the first result of such an inquiry would be an excellent educational one, especially for the large number of men and women who *profess* the religion of Jesus Christ and the civilization of the Twentieth Century. It is believed that the second result of the inquiry would be to procure the information necessary either for further education along the most needed lines, or for calling upon the governments concerned to take the appropriate action. If it be found that a majority of the people, men and women, are already conscientiously opposed to warfare in the sense, or to the extent, indicated, the voice of the people in this case as in all others now-a-days would act upon the governments as the voice of God, and warfare would come to an end or be placed outside of the pale of international law, as has been the case with duelling and the feud within the nations.

It was recognized, of course, that such an inquiry would be denounced as unpatriotic and, when actual war loomed up on the national horizon, as treasonable; but it was recalled that other things which have been denounced as unpatriotic and treasonable have nevertheless triumphed,—for the sole and sufficient reason that they had back of them the invincible power of eternal Truth. For example, the struggle of the early

Friends against the exaction of oaths, especially the oath of allegiance, was denounced as unpatriotic and treasonable; but the Friends won out, and procured for the tender consciences in all denominations the alternative of the affirmation. In the struggle against military service, some alternative, such as sanitary or hospital service, might become a temporary necessity. Again, the opposition of very many people to the infliction of capital punishment has led to their exemption from service on juries in the trial of capital crimes. And the opposition to the enforcement of the Fugitive Slave Act of 1850 is too recent in the history of Friends and of the North as well to need more than a mention.

The "higher law than the Constitution," which Seward appealed to in the United States Senate against the Act of 1850, was intended to mean the will of the people which is superior to an act of Congress and the Constitution alike; but the "Higher law than the Constitution," which Friends believe is the voice of God speaking within the soul of each individual, will some time hold sway over the majority of people within the nations, and will then become "the higher law" in Seward's sense as well. When that day comes, a new Proclamation of Emancipation will strike the shackles of warfare from the limbs of a world in arms.

When William Penn in his early manhood became a Friend and requested George Fox for advice as to whether or not he should continue to wear his sword, Fox is said to have replied: "I advise thee to wear it as long as thou canst." The next time that Fox met Penn, the latter had discarded his sword, and Fox inquired: "William, where is thy sword?" "Oh," was Penn's reply, "I took thy advice, and wore it as long as I *could*."

It is the belief of him who proposed the above investigation to the Church Peace Union that there are already within the churches many thousands who have listened to the voice of Christ summoning them to put up their swords,—in a real and final sense,—in dealings between nations; and it is his hope that the Church Peace Union may help to bring that voice home to many millions more, until at last all swords shall be beaten into plowshares and no nation shall learn war any more.

WILLIAM I. HULL.

Swarthmore College.

"I think it must somewhere be written that the virtues of the mothers shall, occasionally, be visited on the children as well as the sins of the fathers."

CHARLES DICKENS.

A QUARTERLY MEETING IN PASADENA FRIENDS' CHURCH.

An opportunity to attend Quarterly Meeting, through invitation of the pastor and his wife, old friends of ours from Indiana, was heartily welcomed. We were especially interested to see which of the old forms and methods of procedure in the business meeting persisted and to learn what vital questions were claiming their attention. We found the sessions both interesting and profitable.

The religious meeting convened soon after ten o'clock and was full of spiritual life; there was some singing, many prayers, and two addresses, one by Mary Hill, a missionary recently returned from China.

Promptly at twelve o'clock the clerks took their places. The opening minute was exactly such as might have been read in any eastern Meeting, even "First-month" holding its place, though probably few in the congregation ever use or hear anything but January except in the Meeting minutes. The names of representatives from the Monthly Meetings were called, a matter of business introduced which needed to claim their attention during the noon hour, then an intermission was taken till 1.30, during which a good lunch was served in an adjoining room.

The afternoon session was opened by a devotional period of song and prayer, followed by the reading of the minutes of the Tenth month Meeting. That the custom of recording ministers and of giving them and others minutes to visit other meetings is continued was shown in the reading of minutes of some who had been on such visits, not the minute that the home meeting had given them but of minutes from the meetings visited, expressing satisfaction with the visit.

An excellent custom prevails of appointing fraternal delegates in each Quarterly Meeting to visit the other Quarterly Meetings in this Yearly Meeting; report of such visits is called for, and fraternal delegates present from other quarters are welcomed.

Another custom, of special value in this place to which visitors come from all parts of the country but which might well be adopted in many other meetings, is that of naming the visitors present and the section of country from which they come and having each rise that he may be recognized.

One of the most pleasing impressions left by this meeting is that the members are concerned in broad interests and not chiefly in the details of Meeting and Society matters. They do not spend any appreciable time in repairing and oiling their machine but in using it to carry their message

effectively to those who need it. This was shown first in a long and enthusiastic report from a delegate to the meeting of the Student Volunteers recently held in Kansas City, a movement to enlist the students of colleges in religious services, not primarily as missionaries in foreign lands, though 1500 are preparing to go within the next two years. The stress is laid on Christian living in everyday life. The young man making the report feels that it was the greatest missionary convention ever held; 750 of the 800 colleges in United States and Canada were represented, 70 Friends representing every Friends' College in the United States but one. The growth of interest in religious matters manifested by college students is shown by the fact that in 1894 only 200 were studying mission work and in 1913, there were 40,000. The conditions in China were especially dwelt upon. With her great population she is forging to the front and will lead in whatever direction her students are now going. We have been laboring too exclusively with those who are not and will not be leaders. South America is a neglected field. Only two per cent. of the college students there claim any religious affiliation. Infidelity and impurity rather than paganism prevail and are harder to meet. In Philadelphia there are 640 churches, in Buenos Ayres 10.

The Yearly Meeting appoints committees on evangelistic work and church extension, missions, education and Bible Schools, social service, peace and arbitration, suppression of the liquor traffic, and Christian Endeavor. Each committee, in addition to its clerk, appoints a superintendent; at least three of the superintendents receive a financial recompense for their services. These committees, or their superintendents, may present to a Quarterly Meeting any subject which they feel should receive consideration.

The committee on missions reported through returned workers in Alaska that new fields were opening there, that saloons were going in, and there was immediate need of buildings and workers. The natives are willing to help. Government officials say that a high degree of morality prevails wherever the Friends have taught. The committee felt that the church must be watchful to maintain and extend the present strength of its work there. A worker from Central America gave an encouraging report showing that some of the natives have developed sufficient power of leadership to conduct the religious services.

The Yearly Meeting's Secretary of Peace presented a resolution approving the suggested naval holiday plan and urging representatives in Congress to vote in favor of it. Five hundred notices

have been sent to churches in California urging members to instruct the State senators to work and to vote for the measure. Friends were warned that they must awake or they will be in the rear in this reform instead of in the front as their ancestors were. The resolution was unanimously adopted and the clerk was instructed to sign and send it to the senators.

The committee on ministerial fund urged the need of collections for their fund, which is used in relieving the needs of superannuated ministers. The evangelistic superintendent, having general supervision of the churches, reported that all were provided with ministers and were generally in good condition.

Near the close of a two-and-a-half-hour session the clerk read the eight Queries, with the preliminary paragraph that their purpose was not only to inquire into the state of the church but also to have members answer them individually. Yet he read the entire eight without pause and did not invite or give time for open consideration of them. There were no answers presented. We are told that the Queries are read at three Quarterly Meetings during the year, and that the reading is generally followed by a short silence or comments, but no answers are recorded.

The minutes of the Meeting are made entirely by the assistant clerk and are not read one at a time as the business progresses but in entirety at the close of the Meeting, at which time they are corrected or adopted. The clerk is thus free to give all his time and thought to the business of the Meeting. When a speaker wished his attention he would rise and call, "clerk, please," then proceed to express his thought.

A few familiar phrases, such as "have a prospect," and the custom of referring to each other by using the full name are pleasant to the visitors from the East, likewise was the occurrence of such names as Maris, Mendenhall, King, Rowntree, Newlin, Townsend, Wildman, Hadley, Reynolds, and others. MARY H. WHITSON.

Has equal suffrage disrupted the home? As far as divorce statistics may be trusted, these show that Wyoming has 118 to every 10,000; Colorado, 158; Utah, 92, and Idaho, 120. It is questionable, however, whether they amount to anything. Utah has the lowest divorce rate in the Union, which might easily be turned into an argument for Mormomism. It is much more to the point that there is not an instance on record of a divorce arising from anything connected with the vote. This statement is laid down as a challenge. GEORGE CREEL.

In the Century.

SCINTILLATIONS FROM THE SOUTH.

We recently swung around the circle, taking in three colored schools in South Carolina. Our first stop was at Bettis Academy, six miles from the Tillman mansion at Trenton, and twelve miles from the center of Martha Schofield's universe at Aiken. Bettis comes very near to being a lodge in a wilderness, although the poet's vastness may be lacking. When the school was started a generation ago, the wilderness was more in evidence than it is now. It has been the purpose of the Academy to make corn and cotton grow, in place of scrub-oak and pine, and to do it while teaching "the young idea how to shoot."

The school, which has Alfred W. Nicholson and his wife as its presiding geniuses has done practically no foraging on Northern pocket books. In the main it has been supported by the colored people turning their pockets inside out. Friend Nicholson had a Confederate Brigadier for his father, and a colored woman for his mother, and is by all odds the most capable and creditable descendant of his paternal ancestor. For twenty-eight years this school has been an educational oasis in the desert, or the shadow of a great rock in a weary land. Possibly it has been both. The leadership of Nicholson has few parallels in its moral earnestness, intellectual sanity, and economic success anywhere in Dixie.

Under this leadership about a hundred and twenty-five families own and operate 14,000 acres of land within ten miles of Bettis Academy, the hub of this little universe. We took a drive through this negro farm settlement, and talked with some of the farmers. The houses, while modest, are all comfortable. The farms show evidence of careful tillage and intelligent management. While they were nearly all bought on credit, the indebtedness is being steadily cancelled, and more than half the land is now paid for.

Responsible white men in the neighborhood say that there is no crime among these negro farmers. This is a sample of the way the negro on the land helps settle the race problem.

We were a day and a night at Schofield Institute, and had an interesting time with our friends at that old-established institution. Out of our contact with this neighborhood we picked up a characteristic Schofield story. On a certain occasion Martha was laying down the gospel with snatches of the law, in a negro church. She was scoring the women for their poor housekeeping and their wastefulness. As she proceeded, a venerable colored brother became very enthusiastic, saying to his wife in a loud voice, "Youse just listen to dat, old woman; dats de thing!" Presently the oratorical artillery was turned on the

men, and they were soundly scolded for their whiskey drinking and shiftlessness. Then the old colored man grabbed his wife by the arm, leading her to the door, while he made this observation: "Come on Liz; let's go home, she dun run down!"

The railway from Aiken to Charleston is surely a rough if not a hard road to travel. But we made the 120 miles in about five hours, by boarding an express train half of the way to town. Our destination was the Laing School at Mt. Pleasant. This pride of Cornelia Hancock and pet of the late Abby D. Munro and Henry Laing, we found keeping on the even tenor of its way, under the temporary principalship of M. Antoinette O'Neill, who for nearly a quarter of a century was Abby Munro's capable assistant.

One of the results of this school's influence for half a century is seen in the number of colored men who own property in the village. Fully three-fourths of them own the house they live in. Some are paid for, and others in process of certain payment. Carpenter North, one of the first pupils of this school, owns a whole block of small, but comfortable houses, which he rents to the men and women of his race. This ownership of property exists in spite of the fact that the liquor dispensary does an average business of seventy-five dollars a day in Mt. Pleasant, three-fourths of the sales being made to colored people, who make up more than half of the population. The most conservative calculation indicates a per capita expenditure of ten cents a day for liquor on the part of Mt. Pleasant's dusky population. Neither the dispensary nor anything else can take the moral and economic sting out of the liquor evil.

As *Intelligencer* readers are more or less familiar with the work of the Schofield and Laing Schools we pass them by merely with honorable mention after the manner of the judges at an agricultural fair. Let us say in passing, however, that the need of the efficient private colored school in the South was never greater than it is to-day. Therefore it is to be hoped that Friends will keep these schools in kindly and substantial remembrance, for the good they are sure to do in the future as in the past to "our brothers in black" in the Southland.

H. W. W.

It is certain that no immigrant is more loyal to wife and child than the Irishman. Out of nearly 10,000 charity cases in which a wife was the head of the family, the greatest frequency of widowhood and the least frequency of desertion or separation is among the Irish. In only 18 per cent.

of the Irish cases is the husband missing; whereas among the Hebrews, Slovaks, Lithuanians and Magyars he is missing in from 40 to 50 per cent. of the cases. But the sons of the Irish, with that ready adaption to surroundings characteristic of the Celt, desert their wives with just about the same frequency as men of pure American stock; namely, 36 per cent., or twice that of their fathers.

PROFESSOR E. A. ROSS.

In The Century.

THE NEW "WOOLMAN."

[As reviewed in the *London Friend*.]

While wrong or oppression remains anywhere, John Woolman will not be out of date. To be introduced to him in new dress and by a sympathetic non-Friend is always a pleasure, and one which we have enjoyed in reading the *Life** recently prepared by Mr. Teignmouth Shore, son of the late well-known Canon of Worcester of that name. This is no mere reprint of the *Journal*, though that classic furnishes the foundation of the book, but the author has gathered from recondite sources at Devonshire House and elsewhere facts and descriptions which have enabled him vividly to paint in the background for the picture of this eighteenth century saint.

Though entitled, "John Woolman, His Life and Our Times," the work would be much more correctly described by omitting the word "our," for though this is truly "a study in applied Christianity" the application shown belongs to the eighteenth and not to the twentieth century. But in any case the book presents an excellent introduction for the uninitiated to the writings of John Woolman. For here we learn something of the beginnings of the Quaker organization, which "grew rather than was created"; we get the setting of the first part of the story among the New Jersey Quakers; we have graphic portrayals of some of Woolman's contemporaries in Philadelphia, for example, of "romping Beck Jones" as Anthony Benezet described her, who when acknowledged as a minister was warned by her mother, "Beck, your friends have placed you on a pedestal; take care you don't fall,"—but she proved a wise and fervent worker in good and charitable causes, and of John Churchman, of heart as tender as Woolman's; also of the outward conditions of existence and travel in that period. The longest extract from the *Journal* is the beautiful account of the visit to the Indians

*"John Woolman, His Life and Our Times." Being a Study in Applied Christianity. By W. Teignmouth Shore. To be had of Walter H. Jenkins, 140 N. 15th Street, Philadelphia, \$1.50.

at Wyaloosing on the Susquehanna, in company with Benjamin Parvin. A map of the Settlements in part of the Eastern States in 1750 is included in the volume.

Of the Journal Mr. Shore says it is "written throughout without any attempt at literary art or grace, with the natural result that, being a true record of human emotions and entirely successful in conveying the meaning of the writer, it is a work of supreme literary merit. The style is never pedantic, but simple, natural, expressive, on occasion in its vividness reminding us of the Defoe of 'Robinson Crusoe' and the 'Journal of the Plague.'"

The book will be valued by Friends, as well as others for whom it has more particularly been written.

BROOKLYN FRIENDS' SCHOOL.

On the afternoon of March 21st, in the Opera House of the Brooklyn Academy of Music, the Friends' School presented an original play, entitled, "Proserpina," the participants being chiefly pupils of the Intermediate and Primary departments, about one hundred in number. Nearly two thousand patrons and friends of the School were in attendance.

The play was an adaption of the classical myth of Mother Ceres and her daughter Proserpina, arranged in the form of a simple drama suitable for children, by Cora Haviland Carver. The music was composed especially for the play by Mrs. Charles J. McDermott, of the Mothers' Club of the School. The musical training of the children was given by Miss Ella Frances Woodward, director of the Kindergarten. The dances were arranged by Miss Alice Montgomery of the Kindergarten Department. A committee of mothers, of which Mrs. Malcom H. Ormsbee was chairman, designed and executed the costumes which, while exceedingly simple, gave beautiful effects in line and color. Artificial flowers and similar decorations including some of the costumes representing flowers, were made by pupils in the Department of Hand-Work under the direction of Miss Elizabeth M. Roach and Mrs. Prescott A. Sherer, teacher in the School.

The play was set in three scenes; the first representing the Earth Garden when the world was young, the second by a river near the border of the Earth Garden and the third, a repetition of the first.

Besides Ceres, the Earth Mother, Proserpina, and Pluto, there were groups of children representing bees, butterflies, rain-drops, gnomes, sunshine fairies, snowflakes, the four winds, flowers,

grasses, a squirrel and the twelve hours of day-time.

The purpose of the School in giving this play and in all of its dramatic activities was set forth by the principal, Dr. John L. Carver, in a brief address preceding the play, in part as follows:

"What is our purpose in bringing our little play before you? It is to demonstrate, if we may, that dramatic expression is one of the *normal* activities of childhood; and that the cultivation of dramatic expression keeps alive those imaginative and altruistic faculties which are the blind inheritance of every child: the ability to project himself unreservedly into the life of some being other than himself; the ability to conceive what its emotions must be, to sympathize with them, and to express them in his own being and action.

"A great secret of human happiness is the habit of putting oneself into the other person's place. Tact is the ability to do this. The very lubricant of life is this power to feel, ourselves, what another must be feeling.

"Dramatic activities, by virtue of their efficiency in cultivating this power belong in the curriculum of mental and ethical culture no less surely than the languages, mathematics, history and the sciences; and the time is not distant when plays that are now thought of as purely out-of-school activities, will claim their place of honor in the course of study.

"A great English poet has exquisitely recorded the power of the child to keep open the windows of love and sympathy—to be a part of the all embracing heaven:

"Heaven lies about us in our infancy!

Shades of the prison-house begin to close

Upon the growing boy;

But he beholds the light, and whence it flows,

He sees it in his joy.

The youth who daily farther from the east

Must travel, still is Nature's priest,

And by the vision splendid

Is on his way attended;

At length the man perceives it die away,

And fade into the light of common day."

"That the closing lines are true is the tragedy of it.

"Education is nothing if it does not seek increasingly to preserve the open soul and the broad sympathy with all that there is of good in the world. To this phase of our educational endeavor, wholesome dramatic concept and expression come as a mighty aid.

"Finally, dramatic exercises must come *naturally* as a part of the child's school life, bound by pleasant ties to the daily work in language, in handicraft, in physical development, in music, in literature, in art. The pleasure of dramatic per-

formance can take place in its best healthfulness only when the pupils' own work has made ready, in very large part, the material necessities of the delightful spectacle. Toward this ideal we have come a little way in this, our first representation of the kind before you. If some other year we may have you as guests again, we shall hope to present you a play much more completely the product of our pupils' mental and physical workshop.

"May I say in all frankness, without discourtesy, that, glad as we are to have you with us, and eager as we are to please you, we who are responsible for the School care much more for making to-day's performance a lasting benefit to the children who are playing, than we care even for pleasing you. Be assured, however, that as guests of Friends' School, you are very welcome."

It was the general comment of those who witnessed the performance, that freedom and naturalness were excellently preserved. The children were entirely unaffected, and entered into their parts with the enjoyment characteristic of real play. The experiment of Brooklyn Friends' School is an interesting one as illustrating what can be done in fostering the dramatic instinct of children under healthful conditions.

AGAINST PROPOSED RACE LEGISLATION IN MARYLAND.

A Friend of the Eastern Shore of Maryland sends us a clipping from a recent Baltimore paper which, in view of a "matter now before the Maryland Legislature," quotes a letter of Cardinal Gibbons written in 1904, as follows:

"In reply to your letter of yesterday, I hasten to say that the introduction of the 'Jim Crow' bill into the Maryland Legislature is very distressing to me. Such a measure must of necessity engender very bitter feelings in the colored people against the whites. Peace and harmony can never exist where there is unjust discrimination, and what the members of every community must consistently strive for is peace. Especially now, in the hour of our affliction, while calamity and disaster are frowning upon our city, mutual helpfulness should be the common endeavor and no action should be lightly taken which would precipitate enmities, strife and acrimonious feelings. The duty of every man is to lighten the burdens that weigh heavily upon his neighbor to the fullest extent of his power. It is equally the duty of every member of a community to avoid any action which is calculated to make hard and bitter the lot of a less fortunate race.

"Furthermore it would be most injudicious to make the whole race suffer for the delinquen-

cies of a few individuals, to visit upon thousands who are innocent that punishment and chastisement which should be meted out to the guilty alone."

Sent by Charles Willis, Denton, Md.

NEW BOOKS IN FRIEND'S LIBRARY.

The following books have recently been added to Friends' Library, Philadelphia: Jones, Rufus M., *Studies in Mystical Religion*; Rowntree, Social Service, *Its Place in the Society of Friends*; Wood, George Fox; Lodge, H. C. *Early Memories*; Meldrum, *Home Life in Holland*; Bennett, *Old Wives' Tale*; Wiggin, *Story of Waitstill Baxter*; Atkinson, *Greyfriars Bobby*; Mitchell, *Westways*; Adams, *Pioneer Boys on the Great Lakes*.

A NEW COURSE IN RELIGIOUS EDUCATION.

It is now generally understood among Friends that religious education does not mean instruction in creed and dogma. To quote from one of our exchanges: "The real aim of religious education as now conceived is not so much the imparting of information as the awakening of life. The end in view is growth in character, in happiness, in usefulness, and in spiritual vitality" (*Christian Register*).

With this thought underlying the effort the American Unitarian Association has planned a new course of study which, when completed, shall contain books for each successive year from the ages of four to twenty-one. In the earlier years these books will be primarily for the teachers; in the intermediate years there will be books for the pupils, having chapters instead of lessons, and with them manuals for the teachers; in the advanced courses the books will be addressed directly to the pupils, and a choice of subjects will be indicated and provided for.

It is planned to engage the services and co-operation of authors who will enter into the spirit of the whole course as well as into the preparation of their particular manuals, to pay these authors a just recompense, and thus to come into full possession of their product. The books will then be thoroughly edited by the Committee on Manuals, so as to bring each part into harmony with the whole scheme. It is expected that some of the manuals will be ready for use in the autumn of this year.

Many Friends have felt the need of a similar course, which shall contain within it all that is vital in the present day message of religion, and are looking forward to the time when it will take the place of (or at least supplement) the lesson leaflets that we are now using.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 18, 1914.

ANOTHER WORD TO ALL FRIENDS OF THE INTELLIGENCER.

Richmond, Ind., Fourth month 8th.

More than two weeks ago, I was asked by the editor to "have another word." I have been thinking it over, and while I feel that so many helpful things have been said following my previous letter (which has seemed to arouse so much more discussion than I ever imagined) that I can scarcely add anything more. I find that I do want to say "another word," if only to express my appreciation to all those who have taken the matter under such deep consideration. I have been reading over again to-day some of the articles which have appeared, voicing one phase or another of the whole question, and I am glad for every one of them. Even those who seemed to have misunderstood the real concern, and interpreted it as mere adverse criticism against one of the best friends I have, *The Intelligencer*, have expressed such deep loyalty to the whole Cause in which we are all working, the extension of the Kingdom that I am again reminded of my desire that I and all of us might spend more than one life-time in its service.

I should like to use this opportunity to acknowledge and express my gratitude for many personal letters showing deep sympathy with the concern that there is in our Society a need of a more real sense of the Presence of God in our lives. One, who is a member of the other branch of Friends, says the whole Society needs it, and one who belongs to the Methodist Church says the Church needs it, and that now and then those who attend the services, hungry for "bread," receive "a stone." But the fact of this universal need does not lessen our *responsibility*. It is rather much more increased, because the reality of inward experience in religious matters is the thing for which our forefathers suffered and died, thereby passing on to us an inheritance which few other denominations possess as organizations.

It is to the great glory of our Society that so much has been accomplished and will continue to be done for the cause of human betterment in all its phases. This is the expression of our message, but nevertheless it is the *expression*. We have only to consider the lives of Elizabeth Fry and John Woolman (which the "Outline" readers have been reviewing from the Emmott book) and others whose lives have borne the most fruit, to see that the keynote of service was a conscious contact with the Divine power, a reflection of Divine Love which shone through all their works; not merely kindness shown to those in distress, but a redeeming love for those who had not known the power of the Love of Christ in themselves.

The spirit of social service as I know it, is to meet the immediate needs as far as possible, and at the same time to get at the underlying causes of the evil that exists. Is there any evil that exists that is not due to the failure of individuals to recognize their relation to God and each other? Personality is the force behind all helpful service; and personality is surely the result of the Divine touch directly felt; or indirectly realized through some other personality or creation of God. Whether we recognize it or not, it is the Life, the Love of God expressed in his Creation that is the vital force in the Universe. Unless we are conscious of this power in our own lives, how can we bring its redemptive power into the lives of others? How can we make intelligent use of a force of any sort, the action of which we do not know by experience?

But this is only theorizing compared to the meaning of what we call fellowship in the Spirit. It is the overshadowing Fatherhood of God, the possibility of absolute trust in his guidance, found within our own souls, for groups as well as individuals, which is, as I see it, the vital message of the Society. Unless we pass on to all those with whom we come in contact, rich and poor, intelligent and ignorant, some glimpse of what that Fatherhood and sense of Guidance means to us, we have left out the kernel, the heart of our message. It is perfectly true that we cannot always begin to serve another by speaking of spiritual things, but it is certainly true that we need to be so filled with the spirit of love for every one of God's children that the moment we see the opportunity to reach the soul life, we shall be *ready* to speak of these things. All of us have a measure of sensitiveness toward God. Somewhere in our experience he has been to us a Father in some difficulty or some season of joy. Why should we not begin with this, just as we begin with a slight acquaintance to form a friendship with someone whom we long to know better? With

some of us the sense of confidence will grow rapidly, with others more slowly, but the joy of the friendship is in the consciousness of its growth, not in comparing it with other peoples' depth of friendship. God forbid that any of us should attempt to draw any line between saint and sinner!

"There is so much of good in the worst of us,
And so much of bad in the best of us
That it ill behooves any of us
To talk about the rest of us."

But it is the natural desire of every human soul to want to pass on to others what is valuable to us. The mere duty of obeying an impulse to pass it on in some definite form, is swallowed up in the joy of sharing with others what has seemed good to us. In this case of the concern for a deeper spiritual life among us, it is not that we think we have attained to any greater height of knowledge, and surely we have many things to learn from those who do not see life quite as we do; but rather, that in pressing toward the goal together "of the high calling of God in Christ Jesus," we shall share the joy of him who shows the Way. We are called as sons and daughters of God, not only to serve as obedient servants and handmaidens, but as *friends*, true sons and daughters, glad to do his bidding, discovering day by day some new proofs of the power and the wonder of his love.

"We are but organs mute, till a master touches the keys—
Verily vessels of earth into which God poureth the wine;
Harps are we, silent harps, that have hung in the willow trees,

Dumb till our heartstrings swell and break with a pulse divine."

With gratitude to all of you, editors and readers alike, who have given such kind consideration to the deep concern of one of your younger and less experienced friends, and trusting that the current of our fellowship runs so deep that it can never be really disturbed by any ripples of differing opinions; but only made fuller and freer by the eternal things which unite us into a life-giving stream to bring fruitfulness into the waste places,

I am sincerely your friend,

Richmond, Ind.

EDITH M. WINDER.

FOR ADVANCEMENT OF COLORED PEOPLE.

The Sixth Annual Conference of the Association for the Advancement of Colored People will be held in Baltimore, Fifth month 3rd, 4th, 5th, with a post-Conference meeting in Washington, on the 6th.

We shall give fuller notice later, as to speakers and other matters connected with the meetings.

As the representative of the Association, Mrs. Florence Kelley, Secretary of the Consumers' League, will speak at the Southern Sociological Congress, in Memphis, Tenn., on The Colored Child—The Coming Worker. This will be during the week of Fifth month 8th.

FORCING WAR TRAINING ON SCHOOL CHILDREN.

[This is from one of our readers, a Friend, and a veteran of the Civil War.]

I send the enclosed clipping from the *Milwaukee Leader* of Third month 1st. Is it possible, that conditions seething with ferment in our social life have become so grave that human wisdom must be thrown to the winds? That human thralldom must again rule under passion's sway? It is high time for all who believe in the Brotherhood of man to affirm inflexible opposition against every effort to glorify soldier or army life. Do we wish to add to our struggle for existence the doom of being food for the machine guns? President Wilson's wisdom must surely have fallen from its high estate under the strenuous task of steering the ship of state into channels made by and through the use of Dreadnoughts.

Como, Mont.

HIRAM PLATT.

WASHINGTON, Feb. 28.—The War Department is furnishing machine guns and magazine rifles to such high schools as desire to train their pupils for murder. One of these was sent this week to the Louisville Board of Education.

The machine gun weighs 200 pounds and will shoot seven miles. It is the same sort of weapon as was used by the coal companies in West Virginia and Colorado in shooting up peaceful camps of miners full of women and children.

With the approval of President Wilson, a number of these guns have been placed in the schools of the larger cities of the country. Twenty are now in use in New York. They are usually placed in the school gymnasium, where instruction and drills are given.

BUCKS FIRST-DAY SCHOOL UNION.

Bucks First-day School Union will meet at Newtown Friends' Meeting House on Seventh-day the 25th at 10.30 a. m. Trains leave Reading Terminal at 9.23 a. m.

OTHER UNIONS THIS WEEK.

Abington First-day School Union will be on the 18th [the date was incorrectly given last week] at Quakertown, Pa., 10.30 a. m. and 2 p. m.

Concord Union will be at Chester, Pa., also on the 18th, at 10 a. m. and 2 p. m.

Haddonfield will be at Moorestown, N. J., same date.

Western will be at Hockessin, Del., same date.

WITH FRIENDS IN CAMBRIDGE.

At the request of New York Monthly Meeting's Advancement Committee I went to Cambridge, Mass., to attend the Friends' Meeting for Worship the first First-day afternoon of this month. This meeting has been held monthly, except during the summer, since Second month, 1911, with an average attendance of twenty or more. The beginning was in this way. The Joint Committee on Isolated Members found that it had the addresses of some thirty or more Friends living in Boston and vicinity. One of these, Louise Merritt Parker, with her husband, Professor George Howard Parker of Harvard, had a pleasant home in Cambridge. A list of these Friends was given to her and she invited them to meet at the Parker home (whose back yard, by the way, joins the Longfellow back yard) on the evening of Second month 17th, 1911. Other meetings were held at the same place Third month 26th, Fifth month 7th and Sixth month 11th. The last of these meetings was attended by Abel and Elizabeth Mills, of Illinois Yearly Meeting, whose son, Charles N. Mills, lives at Waverly, a suburb of Boston.

In the fall the meetings were resumed, and either then or later the place of meeting was changed to a room in the building of the Young Woman's Christian Association. Among those who have visited the meeting from time to time are Henry W. Wilbur, Isaac Wilson, Henry M. Haviland, Albert Lawton, Mary Travilla, Eleanor D. Wood and Rufus M. Jones. At nearly every meeting there are some who had never attended before, the total number of those who have been present one or more times being over a hundred.

The meeting this month was held for the first time in the Phillips Brooks House, on Harvard Square. The change of place was made for the greater convenience of Friends who are connected either as instructors or students with Harvard and Radcliffe. The day was April-showery and the air was raw, but twenty-five found their way to the meeting, eight of whom had not been present on any previous occasion. Three of the eight came because I had written to them personally, two of them, Dr. Carl Schmidt, of Tufts College, and his wife, came to see what a Friends' meeting was like. Two of the most faithful attenders, although living so far away, are David J. and Mary R. Burdick, of Fall River, who were drawn towards Friends by reading some of their writings, and became members of New York Monthly Meeting a few years ago.

The meeting on First-day was composed of several Friends of our branch, some members of Philadelphia Yearly Meeting (Arch Street), two Wilburite Friends from Lynn, Wilmott R. Jones,

who was one of the standbys of the little meeting in Pittsburgh for a year or two, but now lives in Concord, D. A. Paige of Roxbury Meeting, and a few who are not members of any Friends' meeting. After a time of impressive silence I gave what I felt to be the central thoughts of Friends' message to the world to-day. Others who spoke were Wilmott Jones, D. A. Paige, and Frances M. Dadmun, formerly of Swarthmore, who has recently moved to Cambridge from Winchester. At the close of the meeting we had a short conference and several expressed the wish that there might be meeting every First-day instead of only once a month. This will be taken into earnest consideration and may be brought about in the fall. It was also planned to have a social on the Seventh-day evening preceding the next meeting.

The situation in Cambridge impressed me as being quite hopeful as there are several Friends who seem very much interested and the utmost harmony and liberality prevails among them. A few college students have attended from time to time. If any monthly meeting has members now attending either Harvard or Radcliffe, or any other educational institution in Boston or Cambridge, their addresses should be sent without delay to Louise Merritt Parker, 16 Berkeley Street, Cambridge.

ROXBURY MEETING.

As our meeting was not until afternoon two of us went in the morning to the supposedly Orthodox meeting in Roxbury, of which Benjamin Trueblood was for a long time minister. The house of worship is of Gothic architecture, resembling Methodist and Presbyterian churches that I have seen elsewhere. There was a raised platform containing a pulpit and near it a pedestal upon which was a vase of pink roses. Back of the pulpit was a long seat occupied by the minister, Wilbur Thomas, and a Friend who was presumably an elder. There was a distinct interval of silence at the opening of the meeting, after which a hymn was sung, a selection from the Bible read, and then another hymn. During a longer interval without pre-arranged service, two visitors spoke briefly.

The minister took for his text, "Ye have brought this man unto me as one that perverteth the people." He began by saying that whatever his hearers might believe concerning the birth of Jesus they would all agree that the world had been profoundly influenced for the better by his life. He then said that the same reasons that prevented the Jews from accepting the teachings of Jesus when he was on earth prevented the mass of the people from accepting those teachings to-

day. If he were to appear now and say the same things that he said two thousand years ago he would be looked upon as perverting the people and disturbing the social order. The whole sermon was a plea for the establishment here and now of the Kingdom of God as Jesus conceived it.

In the rack attached to the back of the seat, along with the hymn books, we found a card with these words: "The Society of Friends welcomes you to this service of worship. If you are a stranger and would like to become better acquainted with this Church and its work, kindly sign and drop in the collection box, or hand to an usher. If you are trying to do what is right, we have cause for fellowship."

After meeting, at which over fifty were present, we learned that the entire membership is 149, but that in connection with the Bible school, which is held at the close of the meeting, they come in touch with over 300 persons. However much we may question the wisdom of going back to the pastoral system, which early Friends bore a testimony against, we fully appreciate the thoroughly Friendly spirit of the members who compose this meeting.

ELIZABETH LLOYD.

MARIAN WILLIS REMSEN.

"No counterfeit, but the true and perfect image of life indeed."

The figure of this loved and loving Friend rises in my memory, like the strains of an old-time melody.

It was back in the seventies when a little coterie of young men, of whom I was one, were wont to gather in the little parlor where Edward and Marian Remsen welcomed them with a greeting as warm and cheery as that of a home-coming.

Every hour spent in their company was an education in the graces of life, and as I write these lines, my thoughts of them, though heavy, still are lightened with a joy.

Marian Remsen was childless, but she had the instincts and the heart of a mother and they lightened her countenance and beautified every movement and deed.

Her goodly gifts were made more goodly by a mind impregnable to any distemper either of fad or fashion, and I never saw her out of humor in my life.

Hers was the sort of thoughtfulness and help that urges and quickens, although, to many of us, the knowledge comes late.

I recall her ministrations at the bedside of one of our number who was ill during the prevalence of an epidemic in Philadelphia, when other women who dwelt under the same roof studiously shunned

the sick room, although there was no occasion.

If there is Providence in the fall of a mere sparrow that pecks and wallows lifelong in the dirt, surely the passing out of human lives is provided for as much as the coming in.

And it was perhaps purposed that the lives of these two people who had loved and dreamt together so many years, should within an hour of each other "close on the twilight to open with the dawn."

A. M. B.

Germantown, Phila.

A LIVING FAITH, THE NEED.

George Fox, the founder of our beloved Society, was one of the best examples of a living faith we have ever had in our Society. He was born of worthy Christian parents, and he early in life showed signs of a serious turn of mind. He became dissatisfied with the religion of his parents, he then visited priests and other religious professors, he talked with them and asked deep religious questions. But they were unable to satisfy his inquiring mind. Then he took to walking and meditating alone, seeking to find the truth. Then God spoke to his seeking soul, showing him what to do and what not to do, and he obeyed that voice. That I believe to be the condition each one of us should strive for, to seek to know the will of God and then do it.

We think we have faith in God, but when it comes to being guided by him in our daily affairs we are afraid to trust to his guiding hand; we think we know just a little better than the Lord what is best for us.

While we are in that condition we have not the true living faith in our Father we should have, not the active faith of George Fox. He had the faith and courage to do what the Lord told him to do even if it should bring persecution and imprisonment on him, and he thereby gained peace of mind for himself, and gained many converts to his belief in faith. If we of this generation had the faith and self sacrificing love for God that Fox had, what a rallying around our standard there would be. But it seems to me we are sick, sick unto death and are trying to doctor ourselves with patent medicine, as it were, instead of going to the Great Physician of souls, who alone can vitalize and renew us into a growing, active religious body again.

Have we as much faith in the Physician of souls as we have in our physician for bodily ailments? When we are physically sick we call in our physician and if he prescribes bitter and disagreeable medicine, we take it, for we have faith

in him; if he says a limb must be amputated it is done, for we have faith in his knowledge, we believe he knows what is best for us. But do we show that much faith in Jesus, the Physician of souls? Are we willing to do the things he asks us to do? To give up the things that stand in the way of our souls' best growth, because we have faith that he would not deprive us of our pleasure unless it was for our good. That he would ask nothing of us but what he would give us the strength to perform. For I believe until we have that true living faith in our Heavenly Father and his beloved Son, we can not build up our Society. For it appears to me it was faith in God that raised it up, so faith in him will preserve it, not an at "ease in Zion" faith, but a working faith as Fox had.

ANNA R. BENSON.

Benson, Md.

EVIL A FACTOR IN PROGRESS AND CHARACTER GROWTH?

Mr. Rabindranath Tagore, of India, is called a "poet-philosopher." He gave a lecture in London on "The Problem of Evil," and a report of it was given in the *Westminster Gazette*.

Mr. Tagore says that "the wonder is not that there should be obstacles and sufferings, but that there should be law and order, beauty and joy in the world." And while he admits the "incalculable immensity" of evil he affirms it does not "effectually clog" the current in the great river of life, but that its waters flow on "sweet and pure" for human use. And he goes on to say that we attempt to represent "statically" what is in motion," and that the "evil has to pass on and grow into good." He will not permit the "least evil to stop," for that would be fatal.

To these assertions the sceptic might reply that the distinction between what is "static" and what is in "motion" is quite fanciful, that many great currents are impure, and that cancer, consumption, the hook worm, epilepsy, not to mention other diseases, are evils "that stop with us" despite all that medical science can do; and to affirm that all evil is ever growing into good is a pretty big mouthful. No doubt Mr. Tagore is right when he says that man should not be saved trouble or difficulty; but why should he fall into that old delusion that "winter and pain" are necessary? Do my peaches ripen in the winter? Do the children of the slums come to a better life than those raised in loving homes?

Yes, Mr. Tagore, we will keep our "undying faith in the infinite," but we will not allow that the continuance of the coarse, the cruel, the ugly

and the bad is necessary to develop the finer parts of manhood and womanhood. When the sky is a vault of purple splashed with gold, when the flowers are sweet and the fields are green and fertile; when our children grow up with strong and beautiful bodies, then we shall have happy hearts, growing minds and aspiring souls.

JAMES G. TOWNSEND.

In Unity (Chicago).

MEDITATIONS.

Life's opportunities and possibilities and responsibilities are all before us. If we become active, alive, interested members of a religious organization similar to the Friends, these possibilities may be brought to pass.

It is necessary for us to become social beings and come into contact with the world's people. Jesus said, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." It was this desire for truth that made Jesus what he became, a faithful, devoted child recognized by God, and it will do the same for us. Truth is immortal and will never die; error is mortal and will never live. Truth is of God; error has no foundation to rest upon and is not known in the Kingdom of God. Righteousness exalts a nation and will also exalt an individual.

Jesus also said that he came to establish truth and righteousness upon the earth and that he always did those things that were pleasing to his Heavenly Father. We must do the same. That is the secret that will bring us, as it did Jesus, into close communion with God. God is just as willing to bless us to-day as he ever was to bless Jesus; but we must have something worth blessing.

When the gifts of God that have been bestowed upon us are made use of with the wisdom and power that come from God, life everlasting will be produced. Man is a developed child; the greater the development the greater will be the man. We ought to improve every opportunity with this thought in our minds. A portion of the creative power of God has been bestowed upon man that he might be a co-worker with God; this will qualify man to create in his mind the eternal principle of goodness, which is of God and is God.

The question of to-day is not so much what has been accomplished, but what we may accomplish. Back of all eternal life, back of every tangible and visible object, lies this eternal principle of goodness. No genius has been able to find the depths or scale the heights of the soul's possibilities. The poet says, "There is no height that a striving

soul may not reach, if on its own inherent strength it does believe." That is the strength which God has bestowed upon every man for his use. Jesus said, "Of myself I can do nothing; the Father that dwelleth in me, he doeth the work." The same Father works in us.

"There is a spirit in man and the inspiration of the Almighty giveth it understanding." Spirit is life, power, intelligence, substance and reality. All this has been bestowed upon man for his use, and it is for each of us to depend upon what has been bestowed upon him and not upon some other person. Here is where we come in touch with God. We are not to look to the past nor the future, but to the eternal now. Look to that God whose centre is everywhere and circumference nowhere. Put not your trust in man but in God. Man is passing through a state of development and is changing; God never changes. Permeating and penetrating all of this universe, all we see and all we do not see is the great Divine life current, which is Love. It is in this that we live and move and have our being. It is this force which holds the stars in their places, the atoms of rocks and mountains together, enables the shrubs and flowers to grow and animals to live. As man has come to know and use the currents of light, heat and electricity, which are only a part of the Life or Love current, he will soon learn to use the whole force. By its use he will presently see that man is divine, created in the spiritual image and likeness of God.

God's dwelling place is in man and man's dwelling place is with God, but God does not dwell in defiled temples. Part of man's work is to keep that temple in proper condition for God to dwell in. When we look into a mirror that which we see is not the spiritual man. The spiritual man is invisible to material eyes but is the life of all that is.

We ought to be more familiar with the Divine Law that Jesus referred to, as it would give us a clearer understanding of the existing condition between us and God. To know God we should believe that he is, and act as though we believed, and then we shall *know* that he is. We may not be able to live in earthly palaces, but we can all live in the Kingdom of Heaven. How? By right living, which is to live in harmony with the Divine Law. To love God and keep the commandments made known to us in our day, is the whole duty of man, and to do our duty in this world to God and man requires the development of every power and gift that God has bestowed upon us.

JOHN STRINGHAM.

Glen Cove, Long Island.

A CALL TO ARMS.

[Read by the author at a no-license dinner at West Grove, Pa.]

My native State! I view with conscious shame,
Thy willingness to share a part with wrong,—
To sacrifice that honor—and good name—
Which by inheritance, to patriots belong.
To fill thy coffers with the price of blood,
Wrung from the pittance of the needy poor;
Can but destroy the weal for common good,
And build a statehood that is insecure.
To license that which blights the sacred home,
And beggars childhood in the broadest sense;—
That steals from womanhood her queenly throne,
And damns the souls of men,—has no defense.
To be a partner in such heinous crime,
And then to punish them who chance to fall,
Is not in keeping with this age and time,
Which builds upon the brotherhood of all.
To thus engage in that which has no good,
And then deny thy sons the right of choice;
Injects the poison of monarchical blood,
That must forever hush dear Freedom's voice.
But we have left within our throbbing veins,
The blood of them who fought at Brandywine;
With nobler purpose than ill gotten gains,
We form another conquering battle line.
There is no conflict where there is no foe,
Hence this must be the field on which we fight;
Here we shall stand as they stood long ago,
Till wrong is vanquished by the power of right.
Quickly arise, ye men, from such disgrace!
And light the fires of Freedom once again;
To purge the lukewarm conscience and efface
This curse that blots the noble land of Penn.

HARVEY M. COOK.

Avondale, Pa.

AMONG OUR SCHOOLS.

(Philadelphia Yearly Meeting.)

Samuel C. Palmer, of Swarthmore College, will go to Millville, Pa., on this week-end. On Sixth-day evening, he will give a talk on Birds; on Seventh-day, he will take the children on a Nature-walk; on Seventh-day evening, he will lecture on Bermuda. He expects to attend meeting and First-day School.

Elizabeth B. Oliver, of the Department of Public Speaking of Swarthmore College, on the 8th, entertained the Gwynedd School most instructively and delightfully, with stories and games.

The pupils are interested in noting the arrival of the birds and the coming of the spring flowers. They have planted seeds at home and in the schoolroom, whose germination and growth are eagerly watched, as there is a rivalry between home and school as to whose plants will first appear.

The Friends' School at Greene Street and School Lane, Germantown, has become part of the Friends' Central School System, under the charge of Elsie Oakford, lately principal of the West Philadelphia Friends' School.

NOTES AND ANNOUNCEMENTS.

There will be a Pilgrimage to Newark Meeting (Orthodox) under the auspices of the New York Joint Fellowship Committee on Fourth month 19th. In addition to visiting the morning meeting at 11 a. m. Friends will meet in a conference at 2.30 p. m. to consider the topic "Who is My Brother's Keeper?" The Newark Meeting is held in the Y. M. C. A. Building, corner of Cedar and Halsey Streets.

The meeting of Ministers and Elders of Western Quarterly Meeting will hereafter be held on the morning of Quarterly Meeting day at 9.15 o'clock.

Elizabeth Powell Bond will be at Race Street Conference next First-day and speak on "An Epoch Making Period."

This will conclude the conferences at 15th and Race Streets for this season.

On account of the recurrence of small pox near Avondale, Pa., it has been thought advisable to postpone indefinitely the philanthropic conference of Western Quarterly Meeting, which was to have been held there on the 19th.

Lydia S. B. Cox, daughter of the late Joel Bean, of San Jose, Cal., will spend the summer in England, after attending London Yearly Meeting, which will be held the week following Philadelphia Yearly Meeting.

London Grove First-day School opened after the winter recess, on Fourth month 5th with an attendance of over ninety. The Primary classes were unusually full, and there was manifested throughout the School, among teachers and pupils alike, an eagerness to begin work in earnest.

Owing to the illness of Elizabeth W. Collins who was expected, a talk was given by J. Russell Hayes. He first entertained the children with some nature stories, and then gave an account of the work of the Men's Class in Swarthmore First-day School, and offered several helpful suggestions for teachers.

London Grove First-day School is now graded as nearly as possible according to the outline proposed by the Central Bureau. New books have been added to the Library, and some other supplies are to be furnished.

In addition to the regular class work, five or more members of the Adult Class are going to study the first volume of Kent's Historical Bible. Many Friends who had little First-day School instruction as children, feel the need of a greater knowledge of the Bible. And they intend to get it.

At Chappaqua, N. Y., on the 5th, at the meeting house, the Scripture was read by the President Ralph H. Sutton, who also read a paper on "Education in the Hicksite Branch of Friends." Alice M. Sutton read a paper on the Friends' Schools of the Orthodox Branch. James Gordon gave Current Events. Hymns sung were: "Blessed Assurance," and "Just as I Am." Next meeting Fifth month 3rd.

The Pittsburgh Friends had a good meeting on the 5th, fifteen being present. There were twenty-six at the Quaker Round Table on the evening of the 10th. It was held in the College Club rooms in the Bessemer building, the hosts being the bachelor men and women of the Round Table. The topic of the evening was, "What are the Fundamental Causes of the Present Social Unrest?" J. Byron Deacon spoke at some length on the subject, followed by Erasmus Wilson, known as the "Quiet Observer" of the *Pittsburgh Gazette-Times*. A number of others took part in the discussion.

S. P. S. E.

A Friend in New England writes: "As the *Intelligencer* is the representative of the Yearly Meeting in which I was born I am naturally much interested in it. It has increased very much in interest to me, and shows a great deal of philanthropic activity." This Friend "was much moved by Edith Winder's appeal; she found O. Edward Janney's Reasonable Faith restful to her, and the report of the cause of the Separation interesting, but any toleration of dancing is distasteful to her."

The rummage sales have greatly lessened the number of barrels that once came to the Schofield School at Aiken, S. C.

Now that house-cleaning time has arrived please remember we can use or sell anything ever used in a house as well as clothing of all kinds. We will mend if needed.

Dress suits are always in demand by expecting grooms or ministers. We close in five weeks so please send soon.

MARTHA SCHOFIELD.

Aiken, S. C.

FRIENDS' ASSOCIATION NOTES.

At Newtown, Pa., on the 8th a poem, "The Better Things of Life" was read by Harriett Cary. George A. Walton gave a most interesting and instructive talk on "Woodbrooke" describing in detail its origin, location, aims and methods. Some interesting current events were mentioned by Mary E. Eyre. The proceeds from the annual charity supper will be distributed as follows:—Newtown Relief Society, \$30; Friends' Neighborhood Guild, \$25; Daniel Oliver, \$25; and Sub-Committee on Women and Children, \$20.

At Byberry, Phila., on the 5th, Benjamin F. Battin, of Swarthmore College, spoke on "Some Early Friends." He laid especial stress on the fact that the Young Friends played such an important part then, and dwelt somewhat on the work at present needing to be done by them. At the close earnest discussion ensued, Rachel Knight, Arabella Carter and Elizabeth H. Bonner asking questions concerning the attitude of Young Friends then and now. Remarks were also made by John Wood, Harry S. Bonner and others.

At Penn Hill, Lancaster County, Pa., the Junior Association met on the 29th. William G. Kirk presided. "What Our Meeting Most Needs" was discussed by Walter Wood, followed in general discussion by Ida Wood, Samuel Paxson, Charles Coates. Anna Roberts, of Riverton, N. J., and Arabella Carter, of Philadelphia, were present and took part in the meeting. Grace Reynolds gave a recitation; Adaline Paxson, a reading from *The Optimist of the Philadelphia North American*. Hymns sung were "Blessed Be the Tie" and "God Be With You, Till We Meet Again."

BIRTHS.

WALTON.—On Third month 1st, to Warren C. and Ellen H. R. Walton, a son, who is named Bennett Roberts Walton.

DEATHS.

BALDERSTON.—At Higgins, Texas, Third month 5th, Anna T., wife of John W. Balderston, and daughter of the late J. Simpson and Mary Anna Betts. A member of Solebury Monthly Meeting, Pa.

BANCROFT.—Fourth month 8th, in Springfield, Ohio, Thomas B. Bancroft, in the 75th year of his age. Son of John and Susan Bancroft, of Philadelphia. A member of the Monthly Meeting held at Fifteenth and Race Streets.

BOND.—At his home, the Bond homestead for many generations near Winchester, Va., Fourth month 6th, John L. Bond, in his 78th year. He was a lifelong member of Hopewell Monthly Meeting. He is survived by his wife Anna M. (Lupton) Bond and four sons, Howell M. and Allen B. at home, Walker M., of Baltimore, and Edward L. Bond, of Clarksboro, N. J. Interment at Ridge Friends' Burial Ground.

"He loved thy fields and woodland ways,

And deemed thy humblest son a brother,
Asleep beyond our blame or praise,
We yield him back, oh! tender mother."

DAVIS.—At his home in Waynesville, Ohio, Fourth month 3rd, Mark Davis, son of the late David and Caroline B. Davis, of Burlington County, New Jersey, aged nearly 72 years. He is survived by his children: Eva, Raymond, Mary and Minnie S.

PARKER.—Third month 14th, at West Medford, Mass., William Iddings Parker, aged 71 years.

PARKER.—Third month 14th, at West Medford, Mass., Suna Bentley Parker, aged 64 years; fourth daughter of the late Richard T. and Edith D. Bentley of Sandy Spring, Maryland, and wife of William Iddings Parker.

PERKINS.—At her home, "Evergreen Lawn," Moorestown, N. J., Fourth month 8th Annie H. Perkins, in her 70th year. She was the daughter of the late John H. and Hannah A. Dudley, and the widow of Edward W. Perkins, and a birthright member of the Society of Friends. She is survived by a twin sister, Rachel G. Hilton, and by three children, Marion D. P. Jessup, Woodbury, N. J.; T. H. Dudley Perkins, and E. Russell Perkins, of Moorestown.

PHIPPS.—At Wilkes-Barre, Pa., Third month 20th, Dr. William Passmore Phipps, in his 53rd year, son of Philena P. and the late William Phipps, of Lionville, Pa. The funeral was held from the home of his mother in West Chester and the services were concluded at Kennett Meeting House. Interment was made in the adjoining cemetery.

"God calls our loved ones but we lose not wholly
What he hath given;
They live on earth in thought and deed, as truly
As in his heaven."

REMSEN.—At their home, 165 Harvey Street, Germantown, Philadelphia, Edward H. Remsen died First-day Fourth month 5th, in the 80th year of his age.

REMSEN.—Marion Willis Remsen, wife of Edward H. Remsen, and daughter of the late James and Mary Ann Willis, died First-day, Fourth month 5th, in the 70th year of her age. She was a member of Race Street Meeting. See page 251.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and

Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St.,

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THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1128 W. Lehigh Ave., Phila.

near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FOURTH MO. 17TH (6TH-DAY).

—Young Friends' Association of Langhorne, Pa., 8 p. m. A resumé of the year's work by different members.

—First-day School Entertainment, West Philadelphia (Thirty-fifth and Lancaster Avenue), 7.30 p. m.

FOURTH MO. 18TH (7TH-DAY).

—Concord First-day School Union, Chester, Pa., 10 a. m., 2 p. m.

—Haddonfield First-day School Union, at Moorestown, N. J., 10 a. m.

—At Norristown, Pa., Friends' Association, 8 p. m.

—First-day School Union of Western Quarterly Meeting, Hockessin, Del. See page 249.

—Abington First-day School Union, Quakertown, Pa. See page 249.

FOURTH MO. 19TH (1ST-DAY).

—At Girard Avenue, Philadelphia, evening conference, "Some Methods of Deepening Spirituality Among Friends." Discussion led by Hannah Clothier Hull, 8 p. m.

—In White Plains, N. Y., Meeting of Friends, at home of Elizabeth Komori, 3 Bank Street, 11 a. m.

—Abington Meeting House, "The Relation of the Child to the Community," Bernard J. Newman, Executive

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12 to 2 p. m.—Luncheon, 35 cents
6 to 7.30 p. m.—Dinner, 50 cents
Supper, 35 cents

Secretary of Philadelphia Housing Commission.

—Young People's Meeting, Frankford (Unity and Waln Streets), Philadelphia, 4 p. m.

—Young Friends of the Philadelphia Association visit Fallowfield Meeting and Y. F. A.

—Pilgrimage of New York Friends to Orthodox meeting in Newark, N. J., 11 a. m., 2.30 p. m. See Notes and Announcements.

—At Race Street, Phila., Albert R. Lawton, of New York City, meeting 10.30 a. m. Conference, 11.45, Elizabeth Powell Bond, on An Epoch Making Period.

Conference under care of Concord Quarterly Meeting in the meeting house at Lansdowne, Pa., at 3.00 p. m. to be addressed by Henry W. Wilbur on "The Responsibility of Citizenship."

FOURTH MO. 19TH (1ST-DAY).

—At Media, Pa., Providence Meeting House, Preparative Meeting, 11 a. m.

FOURTH MO. 21ST (3RD-DAY).

—Western Quarterly Meeting at London Grove, Pa., 10 a. m., Ministers and Elders, same day, at 9.15 a. m.

FOURTH MO. 22ND (4TH-DAY).

—Chester Monthly Meeting, Providence Meeting House, Media, Pa., 2.30 p. m.

FOURTH MO. 23RD (5TH-DAY).

—Calm Quarterly Meeting at Christiana, Pa.

FOURTH MO. 25TH (7TH-DAY).

—Westbury Quarterly Meeting, Brooklyn, N. Y. (110 Schermerhorn Street), 10.30 a. m. At 2.30 p. m. address by Edward N. Clopper, Northern Secretary National Child Labor Committee. Subject, "The Movement for Child Labor Reform."

WANTED—HOUSEKEEPER IN A FAMILY of four adults. No washing; and outside work done by a man. About 15 miles from Philadelphia. Address No. 75, this office.

WANTED—A MANAGING HOUSEKEEPER; strong and active for institutional work (one with experience in that line preferred). Reference required. Address No. 74, this office.

WANTED—BY A WOMAN OF EXPERIENCE a position as attendant to invalid, to assist with children over three years of age, plain sewing. Light duties. Suburbs. Address No. 77 this office.

WANTED—BY A RELIABLE, EXPERIENCED woman (not a friend) care of semi-invalid or as mother's helper. Willing to assist with housekeeping, sewing and light duties. Address No. 76, this office.

WANTED—BY A WOMAN OF REFINEMENT, position as home keeper or house mother in family where one or more servants are kept. Mrs. M., 5400 Chestnut Street, Phila.

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Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris. The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur. Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit. The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

—Rural Progress Club of Byberry, Phila., Reuben P. Kester will speak, Byberry Hall, 7.30 p. m.

—Conference Friends' Schools, Swarthmore College, 10.30 a. m., 2 p. m.

FOURTH MO. 26TH (1ST-DAY).

—Young People's Meeting, Association Rooms, Phila. Y. F. A., 15th and Cherry Sts., 8 p. m.

—At West Phila. meeting (35th St.

& Lancaster Ave., Rachel Lippincott, of Mullica Hill, N. J., 11 a. m.

FOURTH MO. 28th (3RD-DAY).

—Concord Quarterly Meeting, Wilmington, Del., 10 a. m.; Ministers and Elders, day before, 2 p. m.

FOURTH MO. 29TH (4TH-DAY).

—Purchase Quarterly Meeting, Amawalk, N. Y.

BOOK NOTES.

"Little Essays in Literature and Life," by Prof. Richard Burton, discuss many themes in pleasant, easy vein. Here is an extract: "The American yields to no one in invention, deft skill of handling, sympathetic sensitiveness to life, and impressionistic response to its many motives. But he is so anxious to finish his job, and begin another one, that his particular temptation is to scamp his work. And no one can scrutinize present-day literature for the purpose of an open-minded comparison of English and American productions without being forced to the conclusion that, in the matter of thoroughness and well-turned art, our kinsmen overseas are easily our superiors." (New York: The Century Co.)

"Ezekiel Expands," by Lucy Pratt (Boston). (Houghton, Mifflin Co.) This account of a good friendly little colored lad gives some startling views of the other side of the race question, as where Ezekiel says: "Yas'm, I'se gwine uplif' my people, and I'se gwine uplif' de wite' people, too." The droll dialect, and Ezekiel's original and helpful philosophy, are sympathetically set forth.



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A Religious and Family Journal

Martha J. Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 25, 1914.

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Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Whereby Our Life Is Stayed (verse)	257
Will There Be Prophets?	257
"To Give a Child a Chance"	259
A View of Easter	261
Norman Angell on the Mexican Situation	262
A First-day School in Indiana	262
Editorial	
"Uplift and Salvation"	264
A Conference Reminder	264
"The Larger Fellowship in Religion"	264
Conference of Teachers at Swarthmore	265
For Advancement of Colored People	265
For the More Spiritual Life	266
Attendance at Business Meetings	266
Spring Street Settlement	266
Easter at Grampian	267
Peace, the Church, and Individual Salvation	267
Some Voluminous Inaccuracy	268
The Reasonableness of Single Tax	268
George School Notes	269
Friends' Association Notes	269
Notes and Announcements	269
Marriages	270
Deaths	271
Calendar	271

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Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FOURTH MONTH 25, 1914.

{ Volume LXXI.
{ Number 17.

That man is spiritually minded who takes his greatest satisfactions from the unseen laws which are the music and gladness of the world, and which keep their way unhindered by its slowness, unhurried by its haste, and unvexed by its noise. These laws are not reserved to those who can contemplate them richly, express them nobly, and carry their inspiration to others. They are much more the property of those who, in the toils and absorptions of life, make them the standard of their action and the comfort and invigoration of their doing. They know that, when spiritual things are spoken of, what is meant is the impalpable but invincible body of principles which make the nervous system of their work. If they are cut, of what use are the muscles? Without their vital force, the hardest strength is paralyzed.

—Christian Register.

WHEREBY OUR LIFE IS STAYED.

Not by a mood elate
Are we made great,
Nor by a dull contrition are we freed;
There is a wider power
To glorify each hour,
The Spirit of our God
Alone can meet our need.

How then shall we sustain
His presence in our brain,
And keep his love for ever in our heart?
May we not sometimes stray
From walking in his way?
O God, if we should ask,
We know not what thou art.

Rock of immortal truth,
Dew of eternal youth,
Tempered as steel, and tender as the blade;
In thee the broken soul
Is sweetened and made whole;
Shall we evade the life
Whereby our life is stayed?

ROSA WAUGH.

In Friends' Fellowship Papers.

Norman Angell, Author of "The Great Illusion," the word on war and peace that has aroused more interest than any other, has written an open letter to the American Business Men and one to the American Student. These have been issued for distribution in two booklets of the American Association for International Conciliation (407 W.

117th St., New York City) from whom they can be had in single copies or in quantities without cost.

WILL THERE BE PROPHETS?

There is a personality in history whom we call the Prophet. We find him most continuously in religion. In every instance he appears in the rôle of a representative. In characteristic prophets we expect to find strong conviction and sincerity, individuality and force. The unifying and directing power of a great idea possessing a personality is productive of these effects. When that idea is a religious one, it has the very highest power in assembling all the mystic resources of the personality.

The Old Testament is our usual source-book, but earlier literatures and later disclose the same phenomena. In Egypt, Greece, Persia, and among the Arabs, there have been notable instances of prophetic service. Teiresias, Zoroaster and Muhammad may be named.

The Hebrew probably thought himself distinguished by his genius for law, but the world at large cares most for the Hebrew prophet. No other Old Testament figure holds such ethical and religious domain over the minds of men. There is a freshness and universality about him that defies time and change.

The main course of Hebrew prophecy agrees with prophetic development elsewhere in putting forward personalities who burned with intense zeal for ethical advance, fair play for man as man. Often in prophetic words God is represented as the Champion of one whom the world holds at unfair advantage.

The spirit of the prophet seems akin to the spirit of the poet, and the terms prophet and poet are, in concrete instances, often interchangeable. The power of interpretation following upon superior discernment is the divine gift used by both.

The emotionalism of the prophet is as noticeable in those instances known to Greece as in those of Palestine. Frenzy, madness, seeming "possession," assertion used as a spell over men's minds, these moods and devices have been known by many prophets, and all their power over human imagination utilized. The unusual makes primitive man think of God. It has this effect upon the

primitive, within ourselves. Unusual dignity strength, mastery, intelligence, precision; unusual poverty of intellect, emotional instability and freakishness also have stirred the wonder and the piety of simple folk.

Lacking confidence in himself, man usually seeks some other man, or object, or force, to lead him to God. He has appealed to magic, which professes to make or control, to divination, which claims to discern. Distinguished from these, prophecy claims to declare, publishes and thus represents divine things.

The fusion of the powers of a human being in the service of a great idea has often produced a manner like that of the prophets. The youthful King Amenhotep IV. of Egypt was caught by the sublimity and logic of the concept of a materialistic monotheism. The idea of monotheism, this time elevating Jehovah to supremacy, created Elijah of Israel. In his message, Jehovah was proclaimed as the just and jealous God, who uses his power on behalf of the weak and oppressed. Amos was possessed by the same magnificent idea of one God alone, and he the impartial arbiter of social righteousness. Micah was scarcely different from Amos. Hosea added the concept of the persistent love of the Father. Isaiah began the breaking up of the solid mass of the nation into two camps—one, those obdurate sinners whom God will punish (*cf.* Amos), and the other, those whom God's love will win (*cf.* Hosea). Jeremiah, the greatest of the Old Testament line, revelled in that intimacy with things divine which is the peculiar gift of the Oriental in religion. He discovered for all time, intimate, individual religion. Hosea was his spiritual ancestor, and the Gospel the consummation of his trend.

Prediction has always been associated with prophecy by spontaneous thought. The future is so immediately upon us that no practical interest can ignore it. There is no peculiar attention to the future by prophecy.

We stand upon less than a hairsbreadth called the present, which is instantly slipping into the past and instantly encroaching upon the future. If you would hit so rapidly flying an object as the present you must shoot ahead of it. Thus, if you, as a prophet, censure me for my evil, you tell me of something already slipping into the near past, and you threaten me perhaps with a punishment from God which is for the immediately coming future. It is the same if you are promising me a reward for good behaviour. Everything of live interest that you say to me must anticipate, must strike into that future which I am always entering. The prophet deals no more with the future than does the man who wishes to stop a runaway

horse. He runs in front of the animal, instead of behind, because he wishes to be where the horse, successively, is. The future with which useful prophets have dealt has been the near future. The only use a distant could have would be to enhance the fame of the prophet with the credulous.

The New Testament includes the record of a great mystical enthusiasm. This was usually under the control of a severe ethical discipline. But that discipline did not always succeed in directing the surges of feeling in the way of true orderly progress. We see enough in and behind such books as the Pastorals, Jude, Revelation, and 2 Peter, not to mention James and others, to enable us to gather more than hints of excesses, irregularities, effects bad as well as good, of an exuberant emotional life, as well as a serious decline from higher planes of feeling and endeavor. The exercise of various showy gifts all but ran away with the Pauline discipline in the Corinthian church at least. Persecution and ecclesiasticism helped solidify the organization of the Church. Ecclesiasticism sought to extirpate vice and heresy. It tended to confuse prophecy with heresy and to call it enthusiasm.

Now enthusiasm is the highest title ever given to prophecy. We are reminded of Paul's doctrine of faith in Christ as the actual presence of Christ within the believer. Paul was one of the notable dissenters of the ages in his theology and hindered greatly the ecclesiastical development of the Church. Yet, so great was Paul's versatility, that in his own way he was eminent in discipline also. He was more largely willing, however, to trust what he called the indwelling spirit of Christ to control the world.

Others were not so sanguine. Of so pure an enthusiasm ecclesiasticism has always been afraid. Paul said that the spirit of the prophets was subject to the prophets.

Early church history illustrates the fact that so long as there is life there will be prophecy. There will, on the other hand, be a tendency to resist the tendencies in prophecy, to diversity with stiff organization. These two perfectly normal resultants of life—prophecy and organization—will seldom know just what to do with each other. Both are necessary, and yet they so often appear hostile. Prophets are revealers, and thereby stimulators. They are seldom patient builders of programs. They are the impressionists in religion and ethics. Humanity is always seeking equilibrium, poise, and an early perfection. Its prophets are always upsetting its precocious perfections, breaking away from the poise and peace of attainment, and showing much frontier to be included in the realm.

May prophets be produced? Have we any power to summon them, or do they just happen? As a rule, all excellent results, all crystals of the spirit, are found in a field or matrix of similar phenomena. No poet arises in an absolutely poetryless society, no religious leader in a religionless folk, no prophets in a non-prophetic order. In much patient, even scholastic, cultivation of the data of ethics and religion, of politics and art, are likely to be found those conditions within which arise those rare exponents and apparently spontaneous prophets of the cause.

The richer the store, the richer will be the content of inspiration, however unstudied and sudden the prominent example may seem to be. The interpreting principle of prophecy is spiritual vitality, the content depends on education.

There is, then, a prophetic social order as well as a prophetic hero. A prophet in a wild rocky land alone with beasts would count for nothing there. The higher the order of society, the richer the reaction to the prophet. So much of the free spirit as can survive the guards and discouragements of the ages is our great discoverer. When the possessor of an indomitable degree of this best gift is also the inheritor of the best content of the past, and in the mystery of human intercourse produces a great message and effect, then the door of an age opens and we see a new world. One such door opened when the conception of the Kingdom of God according to the synoptic teaching was born; we are still dealing with the elements of that great idea, for it was idea rather than form, and therefore has its value persisted. No merely scripted program can long hold place. Scripture is a good servant but a poor master.

The Kingdom of God needs the service of a prophetic social order. Our civilization is becoming the Kingdom of God, and seems to need the smaller institution which we call the Church as a specialist in religious things, as the perfecter of individual character, as the group that will perceive and heed the genuine prophet. Meanwhile, we shall in our lesser degree exhibit that prophetic power and receptivity which is accorded us. We shall keep alive the religious gifts that are ours, and await any deeper entrance into the mysterious realms of divinity that shall be opened to us in any new world or prophet. The problem of Christianity is not to produce the prophet of the larger type, but to know what to do with him when he comes. Our greatest danger is that our faces may be averted from the real life and opportunity or religion.

A prophet would be utterly lost, even to the point of not being persecuted, in a social order of entirely different quality from himself. A prophet

will be most valuable in a society which is infused with prophetism. In fact we, the thousands who by our lives produce the staple idealism of an age, and the prophets who lead us to higher and better things, are the necessary field within which the great heroes of the spirit shall arise.

It depends upon us, the comparatively obscure, to decide what the next great spiritual movement shall be. An order of some sort with its representative prophets is inevitable. We are greatly interested, therefore, in the character of the coming age. From among ourselves will be born those greater children with those surpassing ideals. Our part in this present age is to help produce a profound grasp of reality, a quick moral conscience, and a penetrating religious faith. There is more need now than ever before for painstaking loyalty. We are entering upon the most sensitive, the most complicated age of social existence, the most in need, therefore, of the salvation of God.

ELIHU GRANT.

In Friends' Fellowship Papers.

"TO GIVE A CHILD A CHANCE."

BY L. HOLLINGSWORTH WOOD.

[In *The Southern Workman*.*]

About forty miles out on Long Island, and not far from its center, the Howard Orphanage and Industrial School, thanks to the energy and far-sightedness of Rev. James H. Gordon and his wife, has found a big, roomy farm, and with faith in its future has built seven new cottages, remodeled some older buildings, and started real life in the country, where children belong.

This is a philanthropic farm where two hundred and fifty children live, and play, and work, and learn how to do all three—an enterprise started and supported and developed by Negroes.

Its story is unlike Cinderella's in one thing. There was no fairy godmother. Perhaps some of the children had step-sisters—who can tell?—but at any rate it was no wave of a wand which produced the buildings at Kings Park and transplanted the two hundred and fifty children to their country home.

There was a fairy spirit somewhere, for one of the children—they are all under sixteen—wrote this little moving song to celebrate the change from the old brick building in the City of Brooklyn to the broad fields of Long Island.

**Southern Workman*, published by The Hampton Institute, devoted to the interests of the colored race and the Indians, and other similarly situated races; also it is one of the most interesting magazines, even to the "general reader," that we have. Monthly, \$1.00 a year, 10 cents a copy.

A MOVING SONG.

Moving Day 'way down in Howard Home,
 All the children carrying brush and comb,
 Mrs. Gordon standing clapping her hand;
 She means order and we understand.
 Mr. Gordon strutting down the street,
 A band of children tripping at his feet.
 Run, ye women; children, run, run, run,
 We are going to our country home.

But there was no fairy wand, unless the lives of men and women who have given time and money and love and, in the end, their very lives, to bring true their dream of something really good for the little waifs of the large and growing Negro population of the Northern cities, make up a fairy wand.

The story of those lives sounds very familiar. Sheep without a shepherd, and lambs straying about, have always interested somebody and in the spring of 1866 Mrs. S. A. Tillman saw so many of the children of her own race in New York and Brooklyn who could not be cared for in the institutions existing, that she took them into her own home at 104 East Thirteenth Street, New York.

She could care for only twenty, and there were so many more that, with the help of some ministers and Negro churches, the "Home for Freed Children and Others" was organized in August 1866, with the rooms of the Colonization Society, corner of Dean Street and Troy Avenue, in Brooklyn, as its home.

General O. O. Howard saw the chance to aid and, as witness to his work and helpful advice and influence, his name was used in the corporate title, when in September 1868 the Legislature of New York granted the Society a charter, and the corporate existence of the Brooklyn Howard Colored Orphan Asylum began.

To visit churches where Christ's name is used and beg for any worthy object, and especially for children, ought to be easy. In those days it was cold and snowed in the winter, and rained and was hot and uncomfortable sometimes in summer, and some people were busy with other things and had not time to stop and think about the hungry little children in the Asylum. But there were also some who did think and feel for them, and when the old rooms had to be given up, a new house was provided, and the little family of children and their caretakers grew and moved into the new brick building which was built for them. Perhaps it was easier for William F. Johnson, a colored minister, to give up his life to raising the money to pay for this building because he was blind, but perhaps it took a still higher courage, than if he could see, to grope his way about to visit churches and kind people in faith that they

would do what should be done to help the children of his race.

While this growth of the institution was going on, Brooklyn was taking rank with the great cities and becoming a part of New York, and the managers longed to have their charges on a farm where they could have room and better air, and a chance to work out of doors.

In 1910 the Brooklyn Rapid Transit Company offered to buy the property in the city, and the Jewish Agricultural and Industrial Aid Society was willing to sell its farm of 572 acres at Kings Park, and so, with the help of the moving spirit of Superintendent Gordon, and the managers, and our little girl who is a poet, the Orphanage came to its own in the country. Arbutus in your own woods is a good exchange for asphalt or even a chance in a city park; and pigs and chickens, and cows and horses, and lots of room for baseball, and a chance to climb a cherry tree—what do they not mean for boys, and why not for girls! There is a pond, too, with frogs, and an ice house and an apple orchard and two hundred and fifty happy children.

Seven new cottages were built; things are a little bare yet, but the trees will grow. There is abundance of light and the ventilation is good, and there is water in plenty. The schoolhouse is an old cottage remodeled and it is pretty crowded, but the children learn, though the exercises at graduation, or on holidays, or when some great man comes for a visit, have to be held out of doors. There are 145 boys and 105 girls, so it requires a large building to bring them all together comfortably.

The cost of all this opportunity to live makes a budget which it is a business problem to meet. Last year the expenditures were \$44,839.35, and the money came, first, from the City of New York and the near-by counties; second, from donations by churches, individuals, and entertainments; and third, from the sale of produce from the farm.

For the coming year the budget will be larger, for the school needs an expert in agriculture to aid Mr. Gordon, and the new schoolhouse, assembly hall, and hospital are all to be built, while the two hundred and fifty children are to be fed, and clothed, and taught, and helped to ability and happiness.

The classes in cooking, needlework, and laundering are turning out useful workers for the things which have to be done, and when the girls have found places, their letters to Mother Gordon, which she shows with proper pride, give good accounts of their appreciation of the training at "The Home." The Howard Orphanage hopes to send representatives to many a home to show

the kind of training which Mr. and Mrs. Gordon are giving.

The cobbling class always has work ready at hand, and the carpenters turn out very creditable tables, racks, and stools. The boys made a new dormitory out of an unused attic, finishing it with yellow pine, and it is now very presentable. They also made over an outbuilding for a domestic science classroom.

The care of the cows, and pigs, and chickens, planting and hoeing corn and potatoes, cabbage and turnips, and "making garden," keep the children busy in this country school of life.

The market for the produce of the farm and dairy is convenient. The city folk come to the edges of Long Island to live in the summer, and they stay later and later each year. The baskets of fresh eggs, and butter, and garden vegetables from the school can come to the railway station in the morning in time to be delivered to the conveyance which brings the business man to his train.

Spirits of Mrs. Tillman, General Howard, Mr. Johnson, and all the other good, hardworking fairies of the Howard Orphanage's history, happy in its progress, sad in its failures, stand at the shoulders of those who yearn to-day for growth in the trees you planted. In humility the present workers listen to your voices, in courage they follow in your footsteps, helping to make an institution for the self-help of Negroes, for Negroes, by Negroes.

A VIEW OF EASTER.

[At intervals the meeting at Swarthmore is put into the hands of the college students. On First-day, the 12th, several students spoke during the hour of meeting, and the following paper was read by an Armenian, who is a member of Swarthmore Meeting, takes one or more courses in the college and at the same time works at his trade as a tailor.]

Easter is celebrated in some countries with more pomp and enthusiasm than is done in America. I have seen Easter celebrations with fire crackers and firing of guns, a duplicate of the American July 4th. It gave an impression of the celebration of a victory. Easter is a celebration of victory whether done with fire crackers or quiet meditation. But what is this victory? Those who think that it is only a victory over death miss the most important part of its significance. The people who crucified Jesus were not as anxious to get rid of him as they were to get rid of the Christ

Ideal which he was teaching and which they considered heretical foolish and destructive. When they crucified Jesus they were glad, thinking that they had gotten rid of that Christ Ideal. The Jews together with the rest of the world believed that he who commands the greatest number is the greatest man. Jesus came reversing this idea and teaching that he who serves the most is the greatest. The Jews believed that the Christ would and should come in glory and power, he would wage war and kill people. Jesus came teaching that the Christ must be a friend of the weak, the fallen, and the sinner. The Jews believed that the rule of life is an eye for an eye and a tooth for a tooth; it is better to receive than to give; it is better to kill than to be killed, let the other fellow suffer, selfishness is all right. Jesus came teaching that a man must love his enemy; it is better to die than to kill, self-sacrifice must be the supreme rule of one's life. The conflict, therefore, was not personal but it was between opposite principles and ideals of life and duty. And for this reason victory would not be complete unless it was a victory of the Christ Ideal. Resurrection from the dead is certainly very inspiring and worth celebrating but it is not the greatest part of the victory. Lazarus is reported as being raised from the dead but we do not consider it of any significance to humanity; Elijah was taken up in chariots of fire, Enoch is reported as not to have tasted death at all, and yet they seem to be of no practical importance to us. Evidently, what makes Easter so significant is not a mere physical resurrection from the dead, or else it would not be different from the other cases. The great victory was the resurrection of the Christ Ideal with supreme spiritual power and vitality. The history of the past nineteen centuries shows that the Christ whom the Jews thought to have killed and buried is wonderfully alive and a mighty power for good. The apostles saw the living Christ. Paul says he saw him, too, and he did. And they are not the only ones who saw the living Christ. The martyrs in the prisons of Rome, the martyrs in the prisons of Persia, the humble genuine Christians of all ages saw the Christ that had overcome death. The victory of self-sacrifice over selfishness has been and is being evidenced in the lives of countless Christians. The people who realize the significance of Easter are not those who celebrate a past event of history, but they are those who see in their souls the resurrected Christ, who have renounced selfishness, who have been transformed into his own image, and who reflect by their lives to those about them the Christ Ideal. This is the message of Easter to me.

KAMAGHIEL G. BAYAJIAN.

NORMAN ANGELL ON THE MEXICAN SITUATION.

Norman Angell, the author of "The Great Illusion," in a recent address in St. Louis spoke as follows upon the subject of intervention by our government in Mexico: "It might be a good thing for Mexico if the United States should intervene, but it would certainly be a very bad thing for the United States. It required ten years' fighting for 400,000 British soldiers to subdue 100,000 poverty-stricken Boers, at a cost of \$1,250,000,000. These same figures would apply if the United States ever attempted to subjugate the Mexicans. English politics has been paralyzed for years by the problem of Irish subjugation. American politics would likewise be twisted if this country ever attempted to conquer Mexico."

A FIRST-DAY SCHOOL IN INDIANA.

[Report of the First-day School Committee to Whitewater Monthly Meeting, Richmond, Ind.]

For the past two years, there have been four principal policies incorporated in the management of the First-day School. First, there has been an attempt at closer organization. It has not been so carried out as to become a burden and thus stifle individual initiative, but rather it has been such as to economize effort and place the responsibility with the individual members of the school. This is evidenced by the holding of an occasional joint meeting of the teachers and officers, where measures for the benefit of the school might be discussed, and by the holding of regular monthly meetings of the teachers except through the summer months; also by the placing of a box on the corner of the Superintendent's table to receive any suggestion from any member of the school in regard to the operation of the school. This suggestion box bears the Scripture quotation "We are laborers together with God," which has been adopted as the motto of the school.

The second policy has been that of systematizing the curriculum of the School. It was felt by some that in the past the greatest defect of the First-day School was that it approximated an aggregation of separate classes, each posing as an individual unit within itself, and without any special relation to the others. Obviously this condition of affairs would lead toward nothing and could accomplish nothing whereas there should be one definite purpose culminating in some single achievement. Now while the actual conditions were not so discouraging as this would seem to indicate, they did constitute one of the most perplexing problems which had to be met, because in the small First-day School, by the very nature of

things, there is a strong personal relationship between teacher and pupil, and this while commendable, makes it very hard to bring the entire school under one general system. To introduce a method which would be systematic and yet which would not be so rigid as to prove a hindrance instead of an aid, was the problem to be faced. This situation was met by the inauguration of a complete grade course to cover a period of not less than six years study. Valuable assistance was rendered by Jane P. Rushmore, General Secretary of Friends' First-day Schools, to whose judgment the Outline was submitted. A committee was appointed which procured a complete set of Friends' Lesson Leaves, and these form the basis of the entire course, a part of which has been assigned to each class in a progressive order. This also necessitated a slight rearrangement of teachers and classes. The plan of holding annual examinations simultaneously in all classes, over the year's work, has been put in practice and has proven a success, from the standpoint of both teacher and pupil. Certificates of promotion are issued as stepping-stones to the granting of a diploma (the form of which was printed especially for this school), which marks the completion of the entire course. The object of this is not only to reward merit, but also to hold up an incentive to diligent application and more proficient scholarship.

The third policy which the school has endeavored to adopt, and instill into the minds of all, is Co-operation—the keynote of success in all common endeavors, not only within the narrow confines of the First-day School itself, but throughout all of the various activities of life. There must be those to lead and what is equally important, there must be those to *push*, and all must work together for the achievement of mutual benefit.

The fourth and last conscious policy to be mentioned, is that of constant personal oversight and care for those who may be absent from time to time, as well as those present. This has been repeatedly urged upon the teachers and has also been attempted by means of a special Lookout Committee, which was just getting under way at the close of last year. The importance of this policy will perhaps bear a little more emphasis. The School which becomes so engrossed with the working out of a system, or organization, and so preoccupied with general methods that it overlooks the immediate needs of the individuals for which it exists, is destined to spiritual atrophy, because it has misplaced the emphasis quite as much as those who no longer eat and drink to live, but live to eat and drink. *No amount of slavery to a machine can substitute the personal touch.*

That the school is growing stronger is evidenced in a number of ways. Sometime ago a mission fund was established to assist in the erection of a girls' school in India and this has been constantly increasing a little from week to week. Perhaps the strongest testimony of waxing strength is the large attendance which has been enjoyed on the second First-day in Fifth month, commonly known as Mothers' Day, and set aside as an annual rally day for the members and interested friends of the First-day School. Last year, the third First-day of Fifth month, recognized as Peace Day throughout the entire territory of the seven Yearly meetings, was observed by a special program and witnessed an unusually large attendance. Last year too, the First-day School sent a delegate to the First-day School gathering of Indiana Yearly Meeting, and as an inducement to further co-operation among the schools of this meeting, our delegate read a message to this meeting, entitled "The Purpose of the First-day School." It is hoped that something similar may be done each year. By the hearty support of the individual members of this Monthly Meeting, and others, the School succeeded in giving an entertainment and two socials, by which means it was enabled to send a special representative to the Friends' Summer Camp at Benjaminville, Ill., last summer.

The present status of the First-day School is in the main, good. There might, it would seem, be a little more constant attendance on the part of a few, and a little more promptness in assembling at the appointed time, on the part of many, but these are minor faults and not such as to make one feel anything but optimistic over the prospects for the future. The total membership is over fifty and the attendance will average at least fifty per cent. of that number. There are six teachers, all of whom are faithful to their classes and doing commendable work. The eight officers recently elected are as follows: Superintendent, Clem Ferguson; Assistant Superintendent, Edith M. Winder; Secretary, Helen Johnson; Assistant Secretary, Miriam Hutton; Treasurer, Thomas Bell; Librarian, Edith S. Moore; Monitors, Henry Johnson and Lewis Ashe. Obviously, there is every prospect for a successful year. The library has been weeded out, rearranged and recatalogued according to modern methods under the card catalogue system. This work, which required considerable time and skill was cared for by two members of this meeting, Edna Boone Wilson and Edith M. Winder, who gave their efforts gratuitously and made this achievement possible. The library now contains approximately 350 volumes, and a list of desirable new books has been pre-

pared from which to purchase in the future. As there are many fine books which are now easily accessible to all members of the First-day School and meeting, and which many would do well to avail themselves of, the new librarian has been urged to take steps to stimulate an interest in this valuable asset of the school.

In conclusion, it must be said that the importance of the First-day School to the meeting can not be overestimated. While it is true that the First-day School is the *protege* of the meeting, it is even more true that the meeting must in the future draw its support from the First-day School. The First-day School is the meeting's agent for its own self-perpetuation. It is from the seed sown in First-day School soil, that the new life of this meeting must spring if it springs at all. To verify this, the meeting has but to look around and ask itself of whom its members will consist ten years from now. It is certainly a conservative and reasonable statement to say that they must in the main, be those who are now members of the First-day School. Then what oversight are you exercising to see that the twig is bent as the tree should incline? How much care are you exercising that these young people—First-day School members—are receiving the right preparation to become members of this religious Society and carry out the great work to which it has dedicated itself? Are they left to judge by externals or are they being given the vital and fundamental points for which this meeting stands? So important a function must not be left entirely to personal responsibility, but should receive the meeting's official oversight.

The following two recommendations will close the report:—First, that in the future, for the sake of the meeting itself, the First-day School be given careful and continuous attention from a recognized source; Second, that this meeting instruct its First-day School Committee to confer with all the First-day School Committees within Indiana Yearly Meeting in arranging for the First-day School gathering at next Yearly Meeting, in order that every First-day School may send a representative with a message on some topic of interest to First-day Schools and meetings, thus carrying out the idea of co-operation and unity in First-day School work.

For the Committee,

HOWARD H. ELLIOTT.

"Blessed is the generation in which the old listen to the young; and doubly blessed is the generation in which the young listen to the old."

—*The Talmud*.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 25, 1914.

"UPLIFT AND SALVATION."

In reference to the comment in the issue of Third month 28th, on the wish quoted from the *American Friend*, that the evangelical members of our body might combine with the larger body "in a mighty service for the uplift and salvation of all who may be brought within the sphere of their influence," a Friend writes:

"That we have a living concern for the uplift of the community in which we live, broadening in its scope until it includes State and Nation, is evidenced by the new clauses in the first and fifth queries of Philadelphia's Discipline: 'Do you realize your responsibility to your members and to the community?' 'Do you fulfill the obligations of citizenship?' If we would uplift the community and fulfill our obligations as citizens, the first essential is that we should desire to do what is right. But along with the desire there must be an intelligent study of the conditions of the community. Such a study does not do away with the need for quiet meditation and introspection. If we would uplift ourselves and others we should use all the light that is accessible to us, and a good part of this light is possessed by the other people who are members of the community and are willing to do their share of the uplifting.

"There is a general agreement among us that salvation means being saved from sin and selfishness (whatever in addition to this our ultra-evangelical Friends may lay emphasis upon). The kind of salvation whose chief concern it is to escape from torment hereafter has a very narrowing effect upon those who think themselves saved, at the same time that they believe the great majority of the people in the world, including many who have lived much more helpful lives than themselves, will have no place in the heaven they expect to enjoy.

"Now the best way to keep sin out of our lives is not to think continually, or frequently, of the sins we desire to avoid. Instead of getting into

the attitude of 'fearing nothing except to do wrong,' let us cultivate rather the attitude of desiring at all times to do the things that are right. Let us strive to form right habits of thinking and living. Let the one thing that we seek more than all others be that we may be strong enough to do the right without hesitation, no matter what the consequences may be. If we seek first and all the time that justice and righteousness may prevail in our own lives and in the laws that we enact as citizens, we shall find the kingdom of heaven around us and within us here and now, and all fear of death and the hereafter will be removed from our lives. We feel assured that many of those who read this page have not experienced the outward change known as "salvation" and yet they approach death with an unfaltering trust, like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

A CONFERENCE REMINDER.

Friends should keep the General Conference in mind. First, the date, from Ninth month 2d to Ninth month 8th. Second, the place, Saratoga Springs. The Transportation Committee will soon tell the story of how to get there.

Friends should speedily send their desires as to board and lodging to the Committee on Halls and Homes. The price will range from \$8 a week up. Tell the kind of accommodations desired, and the price which the applicant is willing to pay. Send such applications to any of the following Friends: Harry A. Hawkins, 57 Pierrpont Avenue, Rutherford, N. J.; Rebecca B. Nicholson, Merchantville, N. J.; Martha C. Willets, Purchase, N. Y.; T. Janney Brown, Woodward Building, Washington D. C.; John W. Hutchinson, Hempstead, N. Y.; Allen Blackburn, Bedford, Pa.; Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia.

The Program Committee reports that Dr. David Snedden, Massachusetts Commissioner of Education, will address the Conference the evening of Ninth month 2d.

The main features of the program will be ready for publication soon.

It is none too early to begin to plan for the Conference. Those who apply first will be likely to secure choice of accommodations.

"THE LARGER FELLOWSHIP IN RELIGION."

The Philadelphia Liberal Club, of which a number of Friends are members, will hold a public meeting in the First Baptist Church, Seventeenth and Sansom Streets, Fifth-day evening, Fourth

month 30th, at 8 o'clock. Rev. Dr. George H. Ferris, pastor of the church in which the meeting will be held, will preside. Addresses will be delivered as follows: Rabbi Henry Berkowitz, D.D., "The Present Situation in Religion"; Rev. S. R. Bridenbaugh, D.D., "Fellowship in Service"; Henry W. Wilbur, "Freedom in Religious Fellowship." Representatives of about ten denominations belong to the club. It is especially desired that a good many Friends attend the meeting on the 30th.

CONFERENCE OF TEACHERS AT SWARTHMORE.

The Annual Swarthmore Conference of Teachers, under the auspices of the Friends' Schools and of Swarthmore College, will be held at the college, Seventh-day, the 25th, beginning at 10.45 a. m., with President Swain in the chair. In the morning the following addresses will be given:

Dr. Calvin M. Kendall, Commissioner of Education of New Jersey, "The Profession of Teaching."

Dr. Kate Gordon, Associate Professor of Education, Bryn Mawr College, "Method in Education."

Dr. Bird T. Baldwin, Professor of Psychology and Education, Swarthmore College, "The Science of Experimental Education" (Type Demonstrations).

Members of Conference are invited to luncheon in the College Dining Room, Professor John A. Miller, Toastmaster. The toasts will be responded to by Joseph A. Davis, West Chester High School; Ellen H. E. Price, Superintendent of Friends' Schools; Charles F. Wheelock, Assistant Commissioner for Secondary Education for the State of New York; Katherine Puncheon, Principal of Girls' High School, Philadelphia.

Between 2.15 and 2.45 there will be informal departmental conferences. These will be followed by an address in Assembly Hall by Dr. Augustus T. Murray, of Leland Stanford University, "Whittier's Religious Message." Also a solo by Miss Elizabeth B. Oliver and demonstrations of Educational Moving Pictures by W. N. Jennings.

FOR ADVANCEMENT OF COLORED PEOPLE.

The sixth annual conference of the National Association for the Advancement of Colored People will be held in Baltimore on the 3d, 4th and 5th of next month. Both white and colored speakers are announced, and the subjects for discussion cover a wide range.

At the opening session on the afternoon of the

3d, Hon. Moorfield Storey, of Boston, will preside. Addresses will be made by Mrs. Robert LaFollette on the colored working woman; Professor Jacques Loeb, of Columbia University, on "The Theory of Racial Inferiority in the Light of Recent Biological Knowledge," and Rev. R. W. Bagnall on "Color and the Church."

On the 4th the speakers will be Senator Wesley L. Jones, of Washington; Mr. Archibald Grimke, of Washington, D. C.; Mrs. Havelock Ellis; Dr. Katherine Bement Davis on "The Delinquent Colored Woman," and others.

On the closing day addresses will be made by Hon. Charles J. Bonaparte, Mr. Oswald Garrison Villard, Miss Adalene Moffatt, a cultivated Southern white woman, and others.

As at previous conferences, the mornings will be reserved for the business sessions of the association. This organization has done effective work in combating the spread of lynching and in bringing about co-operation between the races for general uplift. The association publishes from its headquarters at 70 Fifth Avenue, New York City, a thoughtful monthly review of the race problem, "The Crisis," edited by the distinguished colored scholar, Dr. W. E. B. DuBois.

FOR THE MORE SPIRITUAL LIFE.

I want to refer to some valuable words from a letter in your issue of Second month 21st; with the idea of emphasizing these important words:

"I am reasonably sure that the deeper spiritual life which we notice in English Friends' Meetings, is largely due to the fact, that families and individuals composing those meetings give time to worship in the quiet, through the week." "The silence of our meetings will not bear a message of spiritual strength and comfort to the seeking soul, unless we have learned how, in some measure to wait upon God."

"A daily quiet period" "of those who have learned how much it means to us in the growth of the spiritual background of our lives";—none of us can afford to leave this undone," "so much may depend upon it; the deeper beauty of our own lives, the spiritual state of our meetings for worship."

"One year's earnest carrying out of this, by ten per cent. of the attendance at our meetings, would make a wonderful difference in the power of the Society."

"Consciousness of the nearness of the Divine Heart, guiding and controlling all our movements and thoughts." "To say nothing of the joy, which we have every reason to believe, He means us to have in the abundant life."

We have record of the Great Pattern going to

the synagogue at time of public Divine worship, but I think it is written more about his withdrawing for prayer; even continuing all night in prayer.

It was learned that William Penn was most earnest in private prayer, from the boy who slyly peeped into the bedroom where William Penn was visiting; the boy had been impressed by a sight of the great man. William Penn in his home life had three periods, during the day, for himself and family to try to draw near to the fountain of wisdom, strength and knowledge.

We are informed that in the family of Samuel Gurney, that English Friend, of lowly, fruitful life, the guests and each member of the family were expected to withdraw for a period of retirement, each to his, or her own room, the hour they chose, I think, was 11 a. m.

We learn that George Fox was much concerned to separate himself in order to be attentive in his own soul.

Even from my small amount of information this enumeration could be lengthened out.

Says Thomas à Kempis: "I will hear what the Lord God may say in me. Blest is the soul that hears its Lord's voice speaking within it, and takes the word of comfort from his lips. Blest are the ears that catch the throbbing whisper of the Lord, and turn not to the buzzings of the passing world; that listen not to voices from without, but to the truth that teaches from within. Blest are the eyes that, shut to outer things, are busied with the inner life. Blest are they who penetrate within. And more and more by daily use strive to prepare themselves to take the heavenly mysteries and blest are they who try to give their time to God, and shake them free from all the burden of the world."

TACIE P. WILLETS.

Harrison, N. Y.

ATTENDANCE OF BUSINESS MEETINGS.

Is it not a lamentable fact that some of our business meetings are suffering because of the small percentage of members who attend them? And where such is the case, not only does the meeting suffer, but the members themselves lose the experience, discipline and help that such attendance, given from a right and unselfish motive, so surely brings.

The service one person can give is small, but to be present and ready when needed is great, and to be a part of an assemblage seeking to know and desiring to do the best, the right, the divine way, is greater. It is a privilege for which to be thankful, a place in which we can learn to prac-

tice the precepts of Jesus, and according to our progress manifest the love he taught.

A little sacrifice of some kind, perhaps change in the working plan to give us the hour or part of the day, doing without something we think we want so as to have trolley fare, treading on the pride that says it is of no account, etc., may bring as real a reward as was received by Friends long ago who rode many miles through difficulty and storm as well as sunshine. The excuse has been given that our ways are antiquated; allowing this, the best preparation for making better rules is a thorough acquaintance with those in practice, and that acquaintance comes to us individually as we help with the work of the meeting.

There is a time in many people's lives when it is not possible to attend these meetings, and for any one such days will come. There are other times when it is plain the nearest duty is elsewhere, or at home. But sometimes we need to consider which is the nearest duty, and perhaps at that time, looking sincerely for the right, we could often go to meeting and the conflicting work be done later and (experience has frequently found) more easily. Let us consider our individual responsibility herein, and try to carry out the promptings of our best selves, remembering, "these [things] ye ought to have done and not to have left the other undone."

ELIZABETH C. THOMAS.

SPRING STREET SETTLEMENT.

The *Philadelphia Courier*, an Afro-American Weekly Journal, commends the work of the Spring Street Settlement, Phila. It says:

"Of the numerous active agencies at work in this city for the betterment of neighborhood conditions among Afro-Americans, there is none accomplishing greater good or exerting a wider influence than the Spring Street Settlement, at Nos. 1223-25 Spring Street. For eight years this work has been conducted in a quiet and unobtrusive way, with the special object of ameliorating the conditions which obtain in the neighborhood in which the settlement is located.

"It is estimated that about 200 of the 600 colored families in the neighborhood have been brought under the influence of the settlement. Among other things the general efforts of the work are to promote better housing and sanitary conditions, better conditions of home life, regular and punctual attendance of pupils at the public schools, employment for those of proper age, and proper amusements and recreation. The settlement has conducted its work under great difficulties on account of lack of room and suitable sanitary and other necessary equipment."

EASTER AT GRAMPIAN.

West Branch First-day School, at Grampian, Pa., held Easter exercises on Fourth month 12th, at 10.30 a. m., and was opened by reading the 28th Chapter of Matthew by the Superintendent. After a period of silence the following programme was carried out: Singing by the choir, recitations, Luther Cleaver, Alice Taylor and Karl Wall; remarks on "Easter and Its Meaning" by James D. Wall; singing, solo by John Haley; recitation, La Vergne Davis; remarks supplemented by reading an article of poetry by Roy Caldwell; duet, Misses Anna Mahlon and Vera Spencer; recitations, Wava Spencer, Neva Spencer and James Scott; remarks by T. L. Wall, "On Easter Customs; song by male quartette; recitations, Leona Spencer, Marie Thorp, Luella Taylor; remarks by Elisha M. Davis, an essay by Russell Underwood on "Inhumanity of War," which was a strong argument against war and brought out comparison as to what the money spent on war vessels, etc., could do in other and more useful lines of work, education, etc., also the great advantage it would have been to have neutralized the Panama Canal instead of fortifying it. The programme took one hour and a quarter to carry out with one question deferred to a later time. There were 105 present. After singing by choir the exercises were brought to a close.

E. A. SPENCER, *Superintendent.*

PEACE, THE CHURCH, AND INDIVIDUAL SALVATION.

[Quoted under the heading "Will Money Buy Peace?" in *The American Friend.*]

It has not been Mr. Carnegie's practice to include the church in his benevolences, either as beneficiary or trustee. It would doubtless be impertinent to judge of his religious beliefs by this fact. Not all the real Christians are in the church by any means. It is an old saying that not all in the church are real Christians. The sudden and wholly unexpected turning of this man to the church as the almoner of fresh millions of his wealth is an interesting event. Did he encounter any declinations? Was there any religious body of representative size that preferred not, in the person of any of its clergy, to act on his new peace board?

Not that it matters at all, for the eminent and devout men who are to be the trustees are assurance of the utmost possible efficiency in administering this vast sum to promote peace in the world. It is a fact, however, that a considerable number of religious, and even philosophic people think Mr. Carnegie places undue faith in dollars. Dol-

lars rightly seem to him as very potent. He has recently said he expects to see universal peace before he dies. And if more money is needed to force the victory at once he logically puts down the money squarely on the world's counter. Why not? Let us buy this great good at once, and done with it.

Away back of war, however, is the bad human heart. The very old evils of pride, envy, the selfish love of power and gold, anger, malice, evil passions, these are the causes of war. The Church has been working for centuries to cure the evils at the source.

So courageous and infectious, however, are these evils that the Church itself has been often made ill by them, and thereby too frequently presents herself as most unlovely. Fire often kindles upon the very garments of the fire fighters. No wars have been so dreadful as religious wars. No fights are so unseemly as "church fights."

Nevertheless the Church of the ages is the only institution that will finally prevail against war. Steadily, one by one, she will teach men the story of the Prince of Peace. The changed human heart is her mission. She has no other mission. For heaven is best prepared for by being here and now a man of loving heart and just.

The clergy are to use these two million dollars to persuade themselves to greater eloquence for peace? Impossible. Is it to further the urgency and frequency of the presentation of the particular theme, world-wide peace? Hardly so, for it would be difficult to find a preacher who ever advocates anything else. Certainly in America, except for patriotic wars, the voice of the pulpit is uniformly for peace among men. From the Sunday schools the almost countless millions of children pour forth each Sunday, taught forgiveness, patience, mercy, pity. The malevolent affections that cause war are dissuaded even with hymns and all evangels.

Let Mr. Carnegie build more churches. Let him plant a church in every rural valley. Let him found a church opposite his library in every village that lacks one. It has been, for twenty years, the struggle of the Methodists to build a new church every day in the year. Yet they cannot keep pace with the demand. The same marvelous effort is the record of other denominations. It matters not the name. The established sanctuary, of any name, is the peace agency that he may rely on.

Money will not regenerate this world. Let us suppose a round billion were bestowed at once for the holy purpose of making all men unselfish. If it would mark the end no doubt the money could

be easily raised. But things human do not work that way.

Universal peace cannot be bought outright. For there is not one place where it is on sale. It is a product of each man's own heart. Each man is to be got at. A conservatory may make a few flowers grow, by warming a few roots. But June is what makes flowers grow. There must come over all lands the great wave of moral and spiritual warmth that turns man's savagery to loving kindness. Whatever helps to bring the universal June helps to bring international peace.

It does honor to his heart when any man flames with holy zeal to right any one great wrong, when his impatience becomes imperious and he vows to devote even his very life to bring immediate victory for the right. But not even the martyr's death is enough. There have been hosts of blessed martyrs, yet the golden age creeps slowly and tarries long.

Certainly then the good man's gold must expect the same tardiness. Consecrated gold helps, like the consecrated blood drops of martyrs. But the end is not yet. The date is not in the almanac. War will not cease in the world till it ceases in man's own soul. And that means the triumph of religion.

EMORY J. HAYNES.

From New York Evening Mail.

SOME VOLUMINOUS INACCURACY.

In commenting on "The Quakers in England and America," by Charles F. Holder, of Pasadena, Cal., the *Journal of the Friends' Historical Society* (London) says:

"The author has a warm regard for the Society of Friends and its history. A previous work by the same author, 'The Holders of Holderness,' has been largely drawn upon, and one would have preferred less reference to one family in a general history of Quakerism. Two chapters of fifty pages in the middle of the book are devoted to the biographies of John Bright and Mrs. Russell Sage, as 'representative of Quaker influence and inheritance' in England and America.

"Among many extraordinary pieces of information we are told that Sir William Penn became a Quaker, that William Penn was arrested as he was returning from George Fox's funeral, that John Woolman visited America in 1746, that 'Ireland has in Dublin a strong half-yearly meeting which was established in 1670, and has continued without break since 1793,' that Devonshire House was destroyed by the fire of London, and that a large house known as the Bull and the Mouth was rented by Martin C. Grand near Aldgate, and meetings held in the hotel."

SINGLE TAX AND A FRIEND IN ENGLAND.

[From the London Friend.]

John Moyle, a Stockport Friend, was recently awarded the first prize (£10 10s.), offered through *Everyman* by the late Joseph Fels for an Essay on the Taxation of Land Values and the Untaxing of Industry, on the lines of an "Open Letter to an Enterprising Business Man," written by Mr. Fels himself, and published in the paper last October. The judges of the large number of essays sent in from all parts of the British Isles and the Overseas Dominions included a member of the Land Values Group in Parliament, a Labour M.P., and Professor James Long, assisted by Mr. Edwin Adam, K.C., a recognized authority on the question. The Open Letter (nearly five columns of type) was published in *Everyman* of last week. As stated in the *Stockport Express*, the view of the root cause of poverty maintained in this letter was recently upheld by the prize-winner at a special meeting of Cheshire Friends and associates held at Stockport to discuss the problem, which is being studied weekly at the meeting-house, under the leadership of J. Moyle, by a circle of Stockport Friends and others.

THE REASONABLENESS OF SINGLE TAX

Elizabeth M. E. Solly, of Colorado Springs, a member of Race Street Meeting, Philadelphia, believes that the taxation of land values, exclusive of all other taxes, will remedy more evils society is now subject to than any other one, or many, changes in our economic system. She sent Amos Peaslee's article on the subject in *The Intelligencer* of Third month 14th to the editor of *The Public*, Chicago, and received the following reply:

"Replying to yours of recent date, Mr. Peaslee's arguments are by no means new. I would classify them as follows:

"(1) There is little difference between value of land and other property.

"(2) The expense of bringing land to its present state more than equals its present value.

"(3) Growth in population benefits the grocer, milk dealer, etc., as well as the land owner.

"(4) Profit in merchandise is the same as unearned increment in land.

"(5) If the government takes increase in land value, it should compensate land owners for decrease.

"(6) If it acts in accordance with the previous suggestion, it should also compensate stage coach owners for losses caused by the institution of railway systems.

"(7) Partial application of the Singletax has not had the effect promised to follow complete application.

"(8) The tax can be shifted.

"These objections need but be stated before the answers

thereto occur at once to anyone familiar with the subject. I will go over each one briefly. The first one is, of course, completely answered in "Progress and Poverty," in the chapter dealing with the Justice of the Remedy. The second objection is not true, and even if it were it would be irrelevant. It is the argument made by Herbert Spencer, which George completely answered in "A Perplexed Philosopher." There are too many examples of valuable land on which no labor whatever has been performed to seriously consider the statement at all. There is also much land on which labor has been performed which is valueless. Value does not depend on the amount of labor performed on the land but on what the needs of existing population have made it worth. The answer to the third objection is well stated in Mr. McGauran's letter.* As to the fourth objection profit on merchandise represents the value to the consumers of service performed in producing the merchandise and delivering it to them. Unearned increment does not represent anything whatever analogous to this. The fifth objection ignores the fact that all of the land value belongs to the people. A decrease in value is not a decrease in anything belonging properly to the land owner, but is a decrease in value of what is properly public property. There is consequently nothing to compensate the land owner for. The sixth objection seems based on acceptance of the fifth, which, of course, we do not do. If Mr. Peaslee were asked to give his own answer to this objection, he would undoubtedly have to make some statements which would imply an admission of the injustice of compensating land owners. The unfairness of the seventh objection is evident on its face. As long as we allow land owners to appropriate any of the rental value, so long will land speculation be profitable and some evils of the present system will remain. The faults that are found with the working of the partial application in Vancouver and elsewhere are merely arguments against leaving any land value with private individuals. The eighth objection regarding shifting of the tax is one to which the answer is too familiar to need repetition and is contained in the chapter on the canons of taxation in "Progress and Poverty."

S. DANZIGER.

GEORGE SCHOOL NOTES.

School opened on the morning of the 14th.

During vacation Mr. Robert L. Cooke and Mr. Norman W. Swayne enjoyed a trip to Bermuda.

Levi Ballinger, of Moorestown, N. J., and Ruth Wildman, of Langhorne, have withdrawn from school.

Two new students, Mary H. Prickett, of Adams County, Pa., and Dorothy Manchester, of New York City, have enrolled for the remaining months of the school year.

The annual Glee Club concert will be held on the evening of the 25th.

The annual school oratorical contest was held Seventh-day evening, the 18th, when the following program was presented: Piano solo, Elizabeth Croasdale; oration, "The American Navy," Walter T. Conrow; oration, "The One Way Out," John G. Bowman; oration, "Theodore Roosevelt, the Public Servant," Harold H. Kirk; oration, "Government Ownership of Railroads," Dorothy Young; piano

duet, Elizabeth Croasdale and Elizabeth Schneider; oration, "The Saloon Must Go," Joel C. Swisher; oration, "A Solution of the Mexican Situation," C. Rulon Dare; oration, "Napoleon Bonaparte," Cornelius Ely; the judges, Miss Hirst, Miss Wilson, Miss Miller and Mr. Briggs, awarded first place to C. Rulon Dare, second to Joel C. Swisher.

Dorothy Young won the recent Third-year Class oratorical contest. The other contestants were Hallett Stabler and Cornelia Stabler.

The baseball team lost their first game of the season to Trenton Normal by a 5-4 score on the 18th.

FRIENDS' ASSOCIATION NOTES.

At Cornwall, N. Y., in the Meeting House on First-day afternoon, the 17th, the meeting was opened by the president, I. Campbell Cocks reading a Psalm. Edmund Cocks and J. Campbell Cocks, delegates to the annual meeting of the Executive Committee of the General Conference, Friends' Association, gave their report. Readings were given by Dorothy Cocks, Catharine Cocks, Mary Cocks. Gilbert T. Cocks spoke about the amendment to the National Constitution in regard to National Prohibition, and he said that the people on both sides of the great question realize that the crisis is at hand. A general discussion of the question followed. ROWLAND C. COCKS.

Friday evening, April 10th, a most enjoyable meeting of Unionville, Pa., Friends' Association was held at home of Mr. and Mrs. Evan Bullock. As it was such a beautiful moonlight evening, there was a large attendance. President Thos. S. Chambers opened meeting with a Bible reading. The program began with music by five of the members. "The Quaker Widow" written by Bayard Taylor was beautifully read by Emmarine Bullock. Ida Sharpless gave an interesting report of The Executive Committee Meeting of Friends' Associations held in Philadelphia in March, which she attended. The Life of William Penn was read by the Secretary Florence T. Michener, parts of which were illustrated by copies of "The Violet Oakley" paintings in Harrisburg Capitol. Music closed the meeting. A social hour followed.

FLORENCE TURNER MICHENER.

NOTES AND ANNOUNCEMENTS.

The following books have recently been added to the Friends' Library Philadelphia:

Graham, "Evolution and Empire."

Chase, "California Coast Trails."

Moses, "Literature of the South."

Daniels, "Home Life in Norway."

Kipling, "Collected Verse."

Kipling, "The Day's Work."

Noyes, "Sherwood."

Saleeby, "Woman and Womanhood."

Willson, "Education of the Young in Sex Hygiene."

Morgan, "Wireless Telegraph and Telephony Simply Explained."

Lodge and Roosevelt, "Hero Tales from American History."

Murphy, "The Present South."

Nicholson "Otherwise Phyllis."

Watts, "Van Cleve."

Madame Layyah Barakat will give her very interesting lecture on "The Palms of the Desert," at Girard Avenue First-day School, Philadelphia, on First-day, Fourth

* "Mr. Peaslee seems to forget that if the growth of population tends to increase the grocer's profits, the land owner in that town—not the grocer—would get the benefit. Increased profits would tend in turn to attract men there to share them. This intensifies competition and tends to lower profits. At the same time it increases demand for land and tends to enhance the value of that. It therefore cannot be said that the growth of population finally increases the value of other things as well as land."

month 26th at 9.45 o'clock. Friends and others are cordially invited to attend.

Word has come to us from Australia that there is an opening for at least one doctor at the Homeopathic Hospital in a city of 45,000 inhabitants, "and owing to the great demand for homeopaths in England, none can be obtained from there. Although there is a Homeopathic Hospital there are only three homeopathic physicians in the city and its suburbs."

If any young American physicians of either sex wish to know more about this opening the *Intelligencer* will put them in communication with the person from whom the information comes.

Octoraro Friends' opening meeting for the summer will be held at Octoraro, Pa., Fourth month 26th, at 2.30 p. m., under charge of Penn Hill Association.

Rising Sun and Penn Hill combine for mutual helpfulness in this matter. A cordial invitation to be present and join in the exercises is extended to all who are interested.

On account of the presence of scarlet fever in one of the homes of Newtown it has been thought best to postpone for two weeks the Bucks First-day School Union. It is believed that the situation is well in hand and that the danger is remote, but in order to avoid all risk the Union will meet at 10.30 a. m. on Seventh-day, Fifth month 9th.

A luncheon for New York George School men was held in the Mills' Restaurant, 15 Broad Street, New York, on the 18th at 1 p. m. This is the second occasion this year when George School men now residing within the vicinity of New York have met together to talk over old times and learn more of one another's present interests and occupations. A special room in this 10th floor restaurant, decorated in buff and brown, and surmounted by a George School pennant, has practically become the

permanent headquarters of this informal luncheon association. Here, in its initial enthusiastic gathering last First month, the association inaugurated its plan of holding three luncheons a year—winter, spring and fall. This spring meeting, both from the standpoint of attendance and interest justified the possibilities of future gatherings and the date of the fall meeting was set for the third Seventh-day in Tenth month. A number of the George School men in the vicinity were unavoidably absent. Those who did join round the common board were:

Maurice Griest, '01, W. Russell Tylor, '08, Morrell Smith, '07, William Raymond Burling, ex-'08 and '10, Ed C. Moore, ex-'06, N. P. Walton, Jr., '05, J. Paul Satterthwaite, '05, George B. Moore, ex-'11, J. Kenneth Haviland, '13, Harold M. Gurnee, ex-'16, Harold B. Haviland, ex-'15.

A public meeting in the interests of the Larger Fellowship will be held under the auspices of the Liberal Club of Philadelphia in the First Baptist Church, Seventeenth and Sansom Streets, Fifth-day evening, the 30th, at 8 o'clock. George H. Ferris will preside and open the meeting. There will be addresses by S. R. Bridenbaugh, Henry Berkowitz and Henry W. Wilbur.

The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the Meeting House, Fifteenth and Race Streets, Philadelphia, Seventh-day, Fourth month 25th, 1914, at 1.30 p. m.

The Sub-Committees will meet as follows: At 9.30—Peace, in Room No. 4; Colored People, Meeting House, Ground Floor; Proper Publications, Meeting House, Youth's Gallery, East Section; Purity, Meeting House, West Section of Youth's Gallery. At 10.30—Women and Children, Room No. 3; Equal Rights, Meeting House, North Section of Youth's Gallery; Prison Reform, Meeting House, West Section of Youth's Gallery; Temperance, Room No. 1; Education and Publication Section, Room No. 1, 10.00 a. m. At 11.30—Legislative Committee, in Room No. 4.

MARRIAGES.

KIRSON-ATKINSON.—In Philadelphia, Second month 20th, Alice M., daughter of Anna C. and the late Silas Atkinson, of Holicong, Pa., and Benjamin Kirson, of Philadelphia.

WALTON-PARKER.—Third month 27th, at the home of William L. and Annie E. Thomas, New Garden, Chester Co., Pa., under the care of New Garden Monthly Meeting, B. Orin Walton and Stella Anna Parker.

DEATHS.

BUCKMAN.—May Begley Buckman, daughter of Sara Martin and Thomas Smith Begley, and wife of Charles Harper Buckman, died at Norristown (Pa.) Hospital Third month 28th. She was a loving, self-sacrificing mother, wife and friend, often bearing testimony to the Truth in meetings for worship. In an unobtrusive way she helped in all branches of philanthropic work. The services were held at Plymouth Meeting, Fourth month 1st, where Henry Wilbur, Sara T. Linvill and Samuel

Jones bore testimony to her faithfulness and thoughtfulness of others. Her husband, Charles H., daughter, Edna Buckman Kearns, and son, T. Smith Buckman, survive her. Burial at Plymouth Meeting, Pa.

COE.—At Cinnaminson, N. J., Fourth month 1st, Augustus V. R. Coe, in her 48th year; a member of Westfield Friends' Meeting. She is survived by her husband and nine children.

FRENCH.—Near Mullica Hill, N. J., Fourth month 8th, Alfred French, aged 77 years. He was a life-long member of Pilesgrove Monthly Meeting.

HALLOWELL.—Fourth month 11th, at West Medford, Massachusetts, Norwood Penrose Hallowell, aged 75 years, son of the late Morris Longstreth and Hannah Penrose Hallowell.

HARDY.—Fourth month 7th, Hugh, son of Thomas and Georgia Hardy, of Pendleton, Ind., aged 18 months. On the day of the funeral the large residence was filled with

sympathetic friends. Wilson S. Doan, of Indianapolis, spoke beautifully and the minister of the Christian Church appeared in supplication. The little pet was a member of the meeting. J. L. T.

HOAG.—Frank, son of the late William and Amy Gurney Hoag, died at Binghamton, N. Y., Fourth month 13, 1914; born at Stanton Hill, N. Y., Fifth month 17, 1859. He is survived by three sisters, Emily H. Possons, of Cocksackie, N. Y., Lydia Hoag and Fannie G. Carr, of Pleasant Hill, town of New Baltimore, N. Y.

Funeral services were held at his old home, Pleasant Hill. Interment in the family plot in the Stanton Hill cemetery.

"Beautiful spirit, free from all stain,
Ours the heartache, the sorrow and pain

Thine is the glory and infinite gain
Thy slumber is sweet.

Peace on the brow and the eyelids so
calm,

Peace in the heart, 'neath the whitte
folded palm,
Peace dropping down, like a wondrous
balm.
God giveth thee rest.

Rest from all sorrows, and watching,
and fears,
Rest from all possible sighing and
tears,
Rest through God's endless wonderful
years,
At home with the blest."

LIPPINCOTT.—At Woodstown, N. J., Third month 29th, Edwin W. Lippincott, aged 64 years.

DUELL.—At Woodstown, N. J., Fourth month 11th, Elmer Duell, aged 78 years. A life-long member of Pilesgrove Monthly Meeting.

PARKER.—Third month 14th, at West Medford, Mass., William Iddings Parker, aged 71 years.

PARKER.—Fourth month 1st, at West Medford, Mass. Anna Bentley Parker, aged 64 years; fourth daughter of the late Richard T. and Edith D. Bentley, of Sandy Spring, Maryland, and wife of William Iddings Parker.

TITUS.—At the residence of her son-in-law, William T. Smith, Fourth month 13th, Phebe W. Titus, widow of John V. Titus, in the 91st year of her age. The funeral was held at 123 Pierrepont Street, Brooklyn. Interment in the cemetery at Westbury, Long Island.

For over forty years she was a member of the New York Monthly Meeting. Her loss will be deeply felt, for she was known to all as a wise counselor and loving friend.

"Her path shall brighten more and more

Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away."

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House.

Topic during Second month, "The Christian Message According to John." FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day School, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FOURTH MO. 25TH (7TH-DAY).

—Westbury Quarterly Meeting,

Brooklyn, N. Y. (110 Schermerhorn Street), 10.30 a. m. At 2.30 p. m. address by Edward N. Clopper, Northern Secretary National Child Labor Committee. Subject, "The Movement for Child Labor Reform." —Rural Progress Club of Byberry,

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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

Phila., Reuben P. Kester will speak, Byberry Hall, 7.30 p. m.

—Conference Friends' Schools, Swarthmore College, 10.45 a. m., 2.15 p. m. See page 265.

—Philanthropic Committee Philadelphia Yearly Meeting, Race Street. See Notes and Announcements.

—Postponement: Bucks First-day School Union. See Notes and Announcements.

FOURTH MO. 26TH (1ST-DAY).

—Young People's Meeting, Association Rooms, Phila. Y. F. A., 15th and Cherry Sts., 8 p. m.

—At West Phila. meeting (35th St & Lancaster Ave., Rachel Lippincott, of Mullica Hill, N. J., 11 a. m.

—At Octoraro, Pa., opening meeting for the summer at 2.30 p. m. See Notes and Announcements.

—At Girard Avenue, Philadelphia, First-day School, 9.45 a. m., Madame Barakat on Palms of the Desert.

FOURTH MO. 28th (3RD-DAY).

—Concord Quarterly Meeting, Wilmington, Del., 10 a. m.; Ministers and Elders, day before, 2 p. m.

FOURTH MO. 29TH (4TH-DAY).

—Purchase Quarterly Meeting, Amawalk, N. Y. Ministry and Counsel at 10 a. m., Quarterly Meeting, 11 a. m., Friends' Association, 2 p. m. Train leaves 155th Street and 8th Ave., New York City, 7.33 a. m.; Elmsford, 8.28; Millwood, 9.01; Amawalk, 9.28. Returning leaves Yorktown Heights at 4.45.

FIFTH MO. 1ST (6TH-DAY).

—First-day School Conference and Social, West Phila. (35th and Lancaster Ave.) 8 p. m.

FIFTH MO. 2ND (7TH-DAY).

—Phila. Quarterly Meeting, at Race Street, 1.30 p. m.

—Farmington Half Yearly Meeting, Orchard Park, N. Y.

FIFTH MO. 3RD (1ST-DAY).

—In White Plains, N. Y., Meeting of Friends, at home of Elizabeth B. Capron, 2 Bank St., 11 a. m.

—At Race St., Phila., Elizabeth Lloyd, meeting at 10.30 a. m.

—At Chappaqua, N. Y., Friends' Association.

—At Chichester, Del., Circular Meeting under care of Concord Quarterly Meeting, 2.30 p. m.

—Young Friends of Phila. Association visit meeting at Mullica Hill, N. J. A Conference to follow.

SPRING IS HERE

and summer is coming. One evidence of this is that the Roberts & Mander Stove Company are again advertising their Quality Gas Ranges. No doubt many Intelligencer readers have already tested these and found them good.

With the first warm days there are always some city dwellers who feel the desire to go "back to the land." If any of these would like to try their hands at farming in congenial company, they can learn all about the Roslyn Co-operative Farms, in the Delaware Valley, near Washington's Crossing, from our Friend Wm. T. Wright, Newtown, Pa.

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The Separation of 1827

The Article on the Separation in the Society of
Friends published in the *Intelligencer* of Fourth
month 28th has been reprinted in pamphlet form
and may be obtained from Friends' Intelligencer
Association for five cents a copy.

FIFTH MO. 4TH (2ND-DAY).

—Nine Partners Half Yearly Meet-
ing, Poughkeepsie, N. Y.

FIFTH MO. 7TH (5TH-DAY).

—Abington Quarterly Meeting at
Horsham, Pa., 10 a. m.; at 3 p. m. a
conference will be held on Prison Re-
form to be addressed by Louis N.
Robinson or Roy Ogden, of Swarth-
more College.

FIFTH MO. 9TH (7TH-DAY).

—Salem Quarterly Meeting at West
Meeting House, near Alliance, O.
—Miami Quarterly Meeting at
Waynesville, O.

FIFTH MO. 11TH (2ND-DAY).

—Philadelphia Yearly Meeting.

FIFTH MO. 25TH (2ND-DAY).

—New York Yearly Meeting.

BOOK NOTES.

Dr. Clara Barrus has done good
service in her book, "Our Friend,
John Burroughs," by giving an inti-
mate view of the veteran author. She
appreciates thoroughly the old na-
ture-lover, and her chapters are full
of delightful reading. She has per-
suaded John Burroughs to tell about
himself, in parts of the book. Thus
he tells the secret of his long, happy
life: "The secret of my youth in age
is the simple life—simple food, sound

sleep, the open air, daily work, kind
thoughts, love of nature, and joy and
contentment in the world in which I
live." In another place he confesses:
"I have had my share of the holiday
spirit; I have had a social holiday, a
moral holiday, a business holiday. I
have gone a-fishing while others were
struggling and groaning and losing
their souls in the great social or poli-
tical or business maelstrom. I know,
too, I have gone a-fishing while oth-
ers have labored in the slums and
given their lives to the betterment of
their fellows. But I have been a good
fisherman, and I should have made a
poor missionary, or reformer, or
leader of any crusade against sin and
crime. I am not a fighter, I dislike
any sort of contest, or squabble, or
competition, or storm. My strength
is in my calm, my serenity, my sun-
shine. In excitement I lose my head,
and my heels, too. I cannot carry any
citadel by storm. I lack the audacity
and spirit of the stormer. I must re-
duce it slowly or steal it quietly. I
lack moral courage, though I have
plenty of physical and intellectual
courage." (Boston: Houghton, Mif-
flin Co.)

—Among the many reading-books
for little students, the "Story Hour
Readers," with colored pictures, will
hold the child's interest with its fresh
telling of the stories of the old familiar
heroes and heroines of the nursery.
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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 2, 1914.

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Announcement Season 1914

Patrons of Glenburnie Inn will be interested to know that Mr. Henry L. Messner, who for three seasons previous to last summer's assisted in the management of the Inn, will return this season, having purchased an interest in the property.

We are also pleased to announce that Mrs. W. J. Matthews comes to Glenburnie Inn as Manager this season. Mrs. Matthews owns and manages a winter hotel at Sanibel, Florida, and the same high standard of cuisine and service which has won an enviable reputation for her hotel in Florida will be maintained at the Inn. Mrs. Matthews will have with her at Glenburnie the same trained help she employs during the winter.

On the golf links a number of changes and improvements have been made, chief of which is the raising, enlarging and leveling of the tees and the general improvement of the putting greens.

The tennis courts, upon the opening of the season, will be in the pink of condition.

The new croquet court will have a "spirit-level" surface and be ready for the experts.

The new launch "Bijou II," owned by the Inn, as well as excellent livery service under the same management, will again this summer offer other means of diversion.

The Inn will be open June 12th, a little earlier than usual.

The New Glenburnie Inn Booklets are now in the hands of the printers and you will receive a copy as soon as they come from the press.

We hope you will find this announcement helpful in deciding upon the place to spend your Summer's vacation.

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WANTED—See page iii

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Friends who are willing to assist the Yearly Meeting Refreshment Committee in serving lunch during Yearly Meeting week, will please send their names to Esther W. Fell, 433 W. School Lane, Germantown, Philadelphia.

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Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa.

We wish to call the attention of Friends to the change of conditions in the neighborhood near the Meeting House. So many of the elderly Friends do not want to cross the street and yet wish to be within a square of the meeting, but at the present time we cannot find many suitable accommodations that near.

(ANNA A. EMLEY
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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

A City Park (verse)	273
The Hampton Anniversary	273
With the Students at Swarthmore	275
Dr. Starbuck's Teachings and Our First-day Schools	276
This Life and the Higher Life	279
Where the Farmer Succeeds Without Rain	279
Editorial	
The Future Life and Present Conduct	280
Emotionalism in Religion	280
How to Get to the Conference	281
Orthodox Friends and the Mexican War	282
Settlement Work Among Colored People	282
Conference at Menallen	283
The Easton Friends' Study Circle	284
A Reason for National Prohibition	284
Fellowship Club	284
Young Friends of Philadelphia	285
Friends' Association Notes	285
Notes and Announcements	285
Births	286
Marriages	286
Deaths	286
alendar	287

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 2, 1914.

{ Volume LXXI.
Number 18.

What have I to do with the sacredness of traditions, if I live from within? No law can be sacred to me but that of my nature.

EMERSON.

Quoted in Stephen French Whitman's "Isle of Life," 1913.

A CITY PARK.

Little park that I pass through,
I carry off a piece of you
Every morning hurrying down
To my work-day in the town;
Carry you for country there
To make the city ways more fair.
I take your trees,
And your breeze,
Your greenness,
Your cleanness,
Some of your shade, some of your sky,
Some of your calm as I go by;
Your flowers to trim
The pavements grim;
Your space for room in the jostled street
And grass for carpet to my feet.
Your fountains take and sweet bird calls
To sing me from my office walls.
All that I can see
I carry off with me.
But you never miss my theft,
So much treasure you have left.
As I find you, fresh at morning,
So I find you, home returning—
Nothing lacking from your grace
All your riches wait in place
For me to borrow
On the morrow.
Do you hear this praise of you,
Little park that I pass through?

HELEN HOYT.

In Poetry.

THE HAMPTON ANNIVERSARY.

Old Point Comfort, Va.

If we had come to Old Point Comfort, for an earlier glimpse of Spring, we might feel ourselves a disappointed party of Pilgrims. True, the dog-woods are somewhat in advance of Philadelphia's and wistarias show their color, and peach orchards and pears give charming touches of color to the landscape; but instead of the languor of the spring atmosphere we find ourselves stimulated by the briskness of October air, and we look in vain for the feast of roses that sometimes graces this occasion. But we have come, to the number of nearly a hundred men and women, to see the work of Hampton Institute, and to share in the

exercises of the Forty-sixth Anniversary. It has proved to be a "Festival" to use Professor Taft's happy word in his address to the students of Hampton who are just finishing their courses of study. Hampton Institute is in a place "beautiful for situation," its spacious and picturesque buildings among sheltering trees, and extending along the grassy border of Hampton Roads. The home of Principal H. B. Frissell and his family is the old Mansion House of this plantation at the mouth of Hampton River. Two days were given to seeing the various departments of this busy community; and it was necessary for our guides to hold us strictly to schedule-time as printed on the folders placed in our hands. When we found a class testing for pure wool fabrics, for pure linen, and for the weighing of silk, of course we were eager to get the lesson ourselves; as in the department of artistic weaving; or of basketry with its fascinating results; and among the gardeners how gladly we would have lingered to learn of the structure and development of seeds. What we saw as we passed through class-rooms A to O on this observation tour, can only be suggested; everywhere was busy attention to the work in hand, apparently undisturbed by our interested inquiries. Beyond the dairy and the horse barn, we were led to the plowing match which we found could have many elements of interest in common with a college baseball game. Two competitors brought in from neighboring fields not belonging to the Institute, to show the evolution in agricultural implements, were the one-ox plow and the one-mule plow. All these interesting things more than filled the morning hours. Soon after 12 o'clock we were gathered near the Mansion House to see the review of the battalion, and the marching of the seven or eight hundred students to their places in their large dining-hall where they paused, and sang:

Father, thou art great and good,
And we thank thee for this food.
By thy spirit we are led,
Give us, Lord, our daily bread!

Luncheon was served to the guests at the hospitable Mansion House—in its inviting rooms, and on the porches and lawns. On the table in Dr. Frissell's library was a recently published book by Miss L. M. Hammond, a southern woman who wrote this sentence: "What is there, outcome of the fifty years, commensurate with the obliga-

tion of a strong people to a weak one? What have we done to bind them to us? What to lift them up? What foundation have we as a people laid for dwelling with them in honor and mutual good will? * * * As a people, for a people, the foundation is yet to be sought, and other foundation than justice, there is none. * * * We must see in the negro, first of all, deeper than all, higher than all, a man made in the image of God, as truly as we ourselves." This book has been chosen by a committee of southern women representing two hundred thousand women, as a text-book on the race problem. This is the leaven that is at work in the South, not less needed in the North to bring about the saving justice.

The evening (April 23rd) found us gathered upon the lawn, under the stars supplemented by electric lights, to witness the pageant arranged by the students to show the "Gifts to the Nation," of the two races in this great school—the Indian and the Negro. Instead of trying to report the interesting and picturesque features of this pageant, it will be a greater service to say that—for a hundred days in ten States a score of Colored boys and Indians from Hampton will hold pageants through the summer of 1914. Upon the eighty-five-foot schooner "Hampton" (a gift of a friend of Hampton) the chorus will make the long voyage from Hampton Roads, Virginia (stopping first at Wilmington, Delaware) to Bar Harbor, Maine, striving to aid their school by giving the best Negro music and folklore and the tribal dances and ceremonial chants of the Indian.

The second day (April 24th) began with a visit to Whittier School, where the colored children, numbering between three and four hundred from all the regions round, are separated into eight grades beginning with the kindergarten. Here they get "book-learning" and cooking, sewing and gardening and other industrial training under white teachers trained for the work. It is a school of training also for the Hampton students who choose teaching for their work—such students being required to spend four months here. Hampton cannot graduate teachers enough to meet the demand for them. The opening exercises of this school are very impressive. The children fill a large assembly room, standing in long rows, with bowed heads while they repeat their simple prayer, then join in singing their hymns. It is a part of this morning exercise to greet our flag, and recite after in concert their promise of loyalty to flag and country. This morning, too, had an embarrassment of riches, in the classes of this school and the Trades School of Hampton, and the meeting of the Hampton Associations represented by the guests. Then came again the mid-day bat-

alion drill, and the marching of the students all to their luncheon. And again the guests were bidden to the Mansion House for a social hour with luncheon.

The climax of this memorable visit was the afternoon gathering in the gymnasium, for the exercises of the graduating class, and in honor of Robert C. Ogden, President of the Board of Trustees until removed by death during the last year. The gymnasium was packed to its limit with the student-body and their friends, the guests from abroad and the guests of honor. The singing of this day is one of the treasures of memory. These are the refrains gathered from that vast volume of melody: "In God's right hand," "I want to be ready, walking through Jerusalem, just like John," "Want to go to Heaven, when I die," "Don't you get weary," "Hampton by the Sea," "Steal away to Jesus."

"Why I wanted an industrial education" was the theme of Blanche M. Briggs, of Virginia. Lula Owl, of North Carolina, spoke of "My Mother's people—the Catawbas." The limits of this letter do not allow reports of these interesting addresses, but the story would miss one most valuable point if it were not said that the speaking of these young girls was remarkable for the purity and simplicity of their language, and the dignity of their manner wholly free from self-consciousness. We had been told that all their work—whatever their manual work might be, was made tributary to their mental training. The result of this effort of their teachers was clearly to be seen in the public speaking of the students. One unique example must not be forgotten. "The raising of a young calf" was a truly "object-lesson," given by B. Luther Colbert, of Georgia; for, beside him on the platform was such apparatus as he needed, and presently there was liberated from a basket a beautiful Holstein calf born on April 17th. The little creature having more use of his legs than the human baby of such tender age, was made secure; and stood quietly for the most part under the smiling eye of President Taft, while his expert master explained that in order that the tender care of the human mother for her baby be effectual, the baby calf also must be reared with regard to cleanliness and the suitability of food, its quantity and regularity. While the young man was making ready the food for the eager little one, he was carrying on his discourse in the best of English, with now and then a touch of humor, until the thermometer showed the right temperature for the food, when he gently released the anchorage, and slipped his two fingers into the little one's mouth, to encourage his "instinct for sucking." He finished

his entertaining lesson (and "artistic" might properly be added) by showing us the use of the brush in maintaining the standards of calf-hood. It is interesting to note that this young man's name is in the list of candidates for academic diplomas. It might be mentioned here that there were sixty-six candidates for certificates—in agriculture twenty-two, in bricklaying ten, in carpentry eight, and the rest in blacksmithing and six other manual employments. There were sixty-nine candidates for academic diplomas.

Two admirable addresses were made to show how much is done to carry industrial training for both races into the rural districts of Virginia. Service to all who need it, seems the controlling principle at Hampton.

The address in memory of Robert C. Ogden by Dr. S. C. Mitchell, President of the Medical College of Virginia, was a masterpiece of eloquent portraiture of a man whose interest in humanity made him a helper of unnumbered souls.

Ex-President Taft has long been a member of the Board of Trustees. At yesterday's meeting of the Trustees he was made President of the Board. In addressing the students he said: "The inspiration of this ceremony, and looking into the improvement that is really being worked out through the spirit of Hampton, and the spirit of Armstrong, and the spirit of Ogden comes to one with the lifting force that each one of my auditors understands and feels." He addressed them as "My young friends" just as he would address Wellesley or Harvard young people. They will not forget that he said "My young friends, there is before you a great opportunity. You are coming just at a time in the course of your people in the South when the opportunity at your hand is greater, I think, than that of those who went before you."

What we have seen and heard in this Hampton "Festival" we shall ponder in our hearts with thankfulness, and take heart of hope in the promise in the colored people themselves, and in the assurance that these "Pilgrims to Hampton" represent a persisting interest in their progress.

ELIZABETH POWELL BOND.

WITH THE STUDENTS AT SWARTHMORE.

[A recent Collection talk to the students of Swarthmore College by Joseph Swain, President.]

The visit of Charles D. Hurry to Swarthmore College emphasized the point of view upon which I should like to speak briefly this morning.

Mr. Hurry graduated in the year 1900 from the University of Michigan. He spent the time from 1900 to 1902 as Secretary of the Young Men's Christian Association at Indiana University.

The next year he was made State Secretary of the Young Men's Christian Association of the State of Michigan. After that he spent three years in South America. He has traveled in the far East in the interests of the Student Volunteer Movement, and is now Executive Secretary of the Student Young Men's Christian Association of the United States. I have rarely if ever heard a more effective and convincing talk to students than the one he gave here on last Third-day morning.

He stands to-day as one of the most effective workers and one of the trusted leaders of a great world movement. He belongs to that group of young men who are co-operating with John R. Mott and Robert E. Speer, and others in inspiring college men throughout the world to make the most of the gift which God has given them.

Assuming that you agree with me that Mr. Hurry is a fine type of man and doing a great work, I want to inquire what are the qualities which are making him the man and leader that he is? In the first place he has good intellectual powers, though no better than many of you. There are a number of you perhaps who are not only his equal, but some of you are his intellectual superiors. His great asset is his point of view, the emphasis which he puts upon things worth while. I first met him in a scientific laboratory at the University of Michigan in the spring of 1900, when he was a student. These are some of the qualities that he possesses that impressed me then. He was modest, he did not think he knew it all. He was teachable; he was courteous; he was considerate of others. He was deferential toward his teachers; he spoke with enthusiasm of what they had done for him. He was optimistic; he believed in people and was in sympathetic touch with those about him. He had a cheerful face that brought cheer to others. He was living a clean, wholesome, temperate life. He had high ideals of life, and was trying to live up to them. He had learned how to work with others and how to co-operate with others. He did not know then exactly what he wanted to do, but he did want to live the best life and perform the best service of which he was capable. He was ready to consecrate all the powers he had to that end.

It was these qualities that led me to ask him on graduation to go to my Alma Mater as a Secretary of the Young Men's Christian Association. I wanted him to inspire other young men to live the kind of life he was living and to help them to get a proper perspective of their own powers and possibilities. These same qualities commended him to others. These qualities won for him the respect and confidence of John R. Mott, and Rob-

ert E. Spcer. It was a real delight to me to see on his recent visit how in the period from 1900 to 1914 he had grown in strength and power. The qualities I have enumerated, together with the will to do what he ought to do, have made him what he is. Not one of the qualities he possesses now is beyond the attainment of any student here this morning. Perhaps it is not within the range of expectation that all of you may become national figures in the line of your choice, but it is entirely possible for many of you to gain national distinction in the line of your chosen field, and it is possible for all of you to fill a large place in the world many times greater than you perhaps think if you fix a high goal for yourself.

As Mr. Hurry pointed out in one of his talks, he who does things which are worth while in the world, has ideals which he constantly strives to attain. He never fully realizes them, but he constantly strives to attain them, and so lives on a much higher plane than he would otherwise. He told you to banish from your life anything which prevented you from being strong in body, mind, and soul. He told you to devote yourselves to good things, things which are worth while and bring peace to your mind. What he said may well be summed up in a paragraph from Dr. Jordan, which I have read to you before, but which will bear repeating. In twenty-five years from now whether Swarthmore College takes a pride in you or not will largely depend on whether you take these lines to your heart and live by them, for they will multiply your powers many times.

"So live that your afterself—the man you ought to be—may in his time be possible and actual. Far away in the twenties, the thirties of the Twentieth Century, he is awaiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, boy of the Twentieth Century, let him come as a man among men in his time, or will you throw away his inheritance before he has had the chance to touch it? Will you let him come, taking your place, gaining through your experiences, hallowed through your joys, building on them his own, or will you fling his hope away, decreeing, wanton-like, that the man you might have been shall never be?"

DR. STARBUCK'S TEACHINGS AND OUR FIRST-DAY SCHOOLS.

[Read at Concord First-day School Union by Esther K. Smedley.]

The modern day-school teacher realizes that the *child* is more important than the *book*. In order to be efficient, the teacher must study his or her pupils. Only with this knowledge of the child and his development, physically, mentally and spiritually, will the teacher obtain the desired results.

Is it not just as important for us, as First-day school teachers to apply this method in our work? Dr. Starbuck, of Iowa University, answers strongly in the affirmative, and in his course of lectures at the recent Summer School, he showed us how we may prepare ourselves as efficient teachers. He says in order that we may know what to present to the smaller children, or what material to place in the hands of the older ones, we must first learn the characteristics of the various ages. He divides child life into three periods:

I. The Kindergarten period, from three to seven years, in which fancy, imagination, refined sentiments, and spontaneous play prevail. The teachers of these little ones have receptive and responsive minds with which to work. This child is a visualist, he is an imitator. With these few characteristics of the Kindergarten age in mind we are ready to see the application to our work.

First, we said that the child is fanciful and imaginative. We can begin our story-telling. Mind you, I said *story-telling*, not *story-reading*. How many of us make the mistake of reading the story, when with a little more preparation, we can *tell* it, and receive far greater results. The reading voice of the average person does not command the attention of the speaking voice. Then also, how much better it is to look straight into the eyes of those eager listeners, and watch them grow big with interest and delight. Let the child feel *your* personality back of the story, rather than the cold hard binding of a book.

I have swayed a trifle from the first characteristic of the Kindergarten child, fancy and imagination. In our story-telling, we need not go into detail, mere suggestions are often sufficient. Why, a child in one minute can think of more fantastic colorings to the story we are telling, than our poor prosaic minds could think of in an hour. Give this fancy and imagination a chance to play. We must not pile on the knowledge, but suggest, and arouse the emotional responses.

Along with our story, comes the problem of the moral. We learned that another character-

istic of the child was refined sentiments. This is clearly shown in his fancies. He does not imagine the vulgar. His drawings may seem crude to us, but they are refined to him. Yet, it is not necessary to appeal to these refined sentiments by laying great stress upon the moral. We can present the moral situation as we are telling the story, but as Dr. Starbuck says "Don't let us tack on the end, 'Now children, this is the moral of my story.'"

We said the child is a visualist. After the story is told, give him a pencil and paper, and let him draw the river Jordan and the trees growing along it, or give him a pair of scissors, and let him cut out the camel crossing the desert. Through his own pictures he sees the story vividly, but let him make his own, and do not give him manufactured drawings to be filled in with gay loud colors.

This brings us to our third characteristic:—spontaneous play. I don't mean that we are to take children out in the meeting-house yard and play games. But this child needs recreation. Can't this visualizing the story with pencil and scissors, be made a play and recreation? Allow him to relax from the tension of listening, let him talk, laugh a little, while he is busy illustrating the story, and it will be play for him. I would also suggest a little singing at this age.

Dr. Starbuck's second great division of child-life is:—

II. The period of sensory-motor activity from seven to thirteen years, characterized by: (1) Efficiency of the senses; (2) Rapid development of the motor life; (3) Interest in detail.

The child of seven or eight is very similar to the Kindergarten child, yet the difference is growing. He is becoming less imaginative, less an imitator. He is beginning to act upon his own initiative. Interest is shown in narrative history. Why not start him with the simple form of the life of Jesus?

Beginning with nine years and from then to thirteen, we notice a more decided change. Physically, the body grows slowly in both height and weight. There is an arrest of development. The brain attains nearly its mature weight, and increase after this is small. Now is a time of growth of associative fibres, and co-ordination of muscular movements. There is still a marked lack of ability to concentrate long at a time, so let us not expect too much of this child yet. A decided interest is manifested in science and history, for facts, for detail. The literary tastes have changed, he no longer is satisfied with fairy stories or imagination, the practical is wanted.

The theological ideas of this age are practically the same as of the primary age. The conception of God as a sort of father still prevails. Their ideas of heaven, hell, and angels are unchanged, but towards the close of this period, the child begins to doubt, to question. His questioning is not logical, he has not learned to reason yet.

Now arises the question, just what is the mental ability of this child. One of the characteristics of this period is the efficiency of the senses. The child is capable of close observation work, any appeal to the senses. Memory is growing stronger. Conscience is becoming more active. But towards the end of this period, the intellectual life is coming to a lull. The great turning point is being reached.

Again we have our conception of the child, now what work is applicable? We said the child is grasping for facts, for the practical, with no use for the sentimental. Now is the time to begin the great historical events of the Old and New Testament. In doing this, let the child connect this history with the history he is beginning to learn at day-school. For example, if we are giving the lesson in which Abraham and his people move west seeking new lands, lead up to it, by drawing a comparison to the story of Columbus in his quest of new territory. Draw out the comparison by asking them questions, then ask if they know of any other great man who went west. But be prepared for any answer. A few weeks ago, I was giving my class this lesson and had led up to it in the manner suggested. Then I asked "Can any one tell me another great man who went west." Immediately a hand came up and to my surprise the answer "Buffalo Bill."

The child has an interest for the heroic. Let us show him some of the great heroes of our Bible, but give him those which seem closest to his life, that is, those which are most life-like, that he may see the connection between these lives and his own.

Next we find that the child is developing the senses rapidly. He is observant, so let him have objective aids, such as pictures, charts, and the making of his own maps. His memory is strongest now, let us take the opportunity to give him passages of good literature to memorize, during this period.

Dr. Starbuck's third great division is:

III. Early and later adolescent periods from thirteen to twenty-one or two, in which the two great characteristics are, (1) Reorganization of the personality; (2) New sense of a new self.

Let us first take the early adolescent ages from thirteen to sixteen or seventeen. This age Dr.

Starbuck says is the most critical period, and must be handled with the utmost care. At the close of the last period, we said that the intellectual life was coming to a lull. Around the age of thirteen for boys, and a trifle earlier for girls, the mind is at a complete quiescence. Great strides are made in the physical growth. Bones and muscles cannot keep pace with each other, causing the child to be awkward. We must have the greatest sympathy for this boy and girl. Lancaster says, "Many a life tragedy starts with the misunderstanding of the boy or girl at adolescence." There is a natural indifference, a spiritual deafness. Again quoting, "During this period there comes a physiological new birth, when the boy and girl are born 'out of childhood into manhood and womanhood,' and a psychological new birth when they are born from 'egoism and isolation to altruism and society.'"

At fourteen or fifteen comes this re-awakening, as Dr. Starbuck calls it, "an intellectual teething." There is an increase of vitality and energy both physically and mentally. Dr. Burnham says "It is clear that at this period education must no longer be mere acquisition, it must give outlet for action. Youth must be given an opportunity to do something." Yet these spells of elation alternate with spells of despondency.

Spiritually, this child has awakened. He is seeking for the spiritual meaning of religion. The theological questioning reaches its maximum at about fourteen. He has learned to reason, to be logical. Creative imagination begins to show strongly. The boy or girl forms an ideal and follows it. Emotional activity is intense.

In dealings with the adolescent period, Dr. Starbuck has given us eight suggestions: (a) Get in earnest; (b) be patient; (c) use individual method; (d) be tactful; (e) help the new self to be born; (f) furnish food for thought; (g) socialize the personality; (h) cultivate sentiment and as a result of wisely guiding this age, we may reap the human harvest.

The work of our First-day school for this period is first, to separate the boys from the girls, give the boys men teachers, and the girls women. This is best for two reasons: (1) the imitative tendency is again strong, although, instead of imitating anything and everything, they imitate those activities of their teachers which seem manly or womanly, and (2) the sexes are conscious and unnatural in each other's presence now.

Then, at this age of indifference, care must be taken not to force work upon them. Dr. Starbuck suggests that we allow them to choose a little what they want, for in forcing work that is

displeasing at this time, a terrible dislike may be acquired for all First-day school work, which would be hard to overcome.

This seeking for the spiritual, for the ideal, can be gratified by presenting such material as the great men and women of the Bible, great men and women of the world of religion both past and present. It is from these characters, that their ideals are to be formed.

It is at the close of the early adolescent period that we lose so many of our boys and girls. In their search for spiritual knowledge, they often leave us to go elsewhere, thinking they can find what they want, perhaps in some other denomination. So let us be ready to feed this spiritual hunger, and according to Dr. Starbuck, be prepared to "furnish the mind richly."

Now, for a few moments with the later adolescent period, the boy and girl from sixteen or seventeen to twenty-one or twenty-two. Most of the characteristics of early adolescence apply in the latter, but while some lose their strength, others develop. The physical body has reached its growth, the mind has become keen, agile, and logical. The imitative tendency is no longer prevalent. The boy or girl realizes a birth of a new self. There is a distinct individuality, and an attempt to adjust this new self to the existing conditions. Physical and mental activity increase.

Doubt, also, increases. Dr. Starbuck says, "Doubt is a process of mental clarification, it is a step in the process of self-mastery, it is an indication that all the latent powers are beginning to be realized. Instead of trying to crush doubt, it would be wise to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth." A more serious view of life is taken. The boy and girl attempt to understand life's problems. There is a great intellectual restlessness, a seeking for knowledge.

Therefore, to satisfy this craving for knowledge and understanding, a suggestion would be to begin history of Christianity, tracing the Christian faith up to the time of Quakerism. Then let us take up the study of Quakerism, our own religion, throughout the rest of this period.

With this training through the three great periods of child-life, the young man or young woman is now ready to step forth into the world and live a life of active service.

Although political equality has been won in Norway, it is typical of the spirit of organized womanhood, that the suffrage union did not dissolve. It remains in active existence to aid women in making a successful use of their votes serving as a central bureau of union and guid

ance; to do good work in collecting a fund to help young women to scientific and professional education (without which they cannot do as good work as men); and to work for the suffrage for women in other countries until all civilized women have been enfranchised. JANE A. STEWART.

THIS LIFE AND THE HIGHER LIFE.

[As a "Lenten Meditation" in the daily *Palladium*, Richmond, Ind. Edith M. Winder, who calls our attention to it, writes, "This editorial in one of our local papers voices the universal aspiration of the soul. I believe it is worth the attention of readers of the *Intelligencer* as showing the world's present need for our message."]

In a questionnaire, sent out by the Philadelphia *North American*, we find the following: "Does your observation of the present time lead you to believe that some sort of spiritual awakening or upheaval or fresh expression is impending or imminent?"

It has large significance that this question was answered with an emphatic affirmative, and it has still further significance that the greater majority of these were men and women of affairs, scattered across the land. When so many in widely separated localities agree, there is little probability that their answer is blinded by ignorance or warped by provincialism.

All the signs of the time point to a deepening of religion. Eucken says our contemporaneous religious life is one of the shallowest things imaginable. Many are becoming dissatisfied with it and are seeking something more likely to answer the needs of a being so many sided and so profound as the human spirit.

Paul says of the Jewish laws of morality and ceremonialism that they are the "schoolmaster" to "lead him to Christ." There is a sense in which this thought of Paul's may be applied to the world as a whole. Its functions seem to be to awaken and stimulate the sense of needs which the Infinite alone can satisfy.

The world stirs our love of beauty. Its sunsets and sunrises, its far vistas, its night of stars, its day of wonderful skies and clouds, its feast of sound, "which are all music to a healthy ear," the shapes of flowers and the songs of birds, the call of the human voice and orchestral music—these all create in us a hunger for beauty which is never appeased until it is fed by him "who hath made all things beautiful."

The world arouses in us a desire for wisdom. Human intellects often amaze us by their power. The accumulated knowledge of the race is stupendous. Science and philosophies are vast in their extent and inspire us with awe. Nevertheless the world's wisdom arouses in us something

it can not satisfy, and, in spite of all its power, does little more than create in us a desire which can only be met by the perfect wisdom of the Absolute.

So also is it with friendship. Contact with others cultivates a love for them and a desire for their companionship. We grow more and more to need friends and to desire them. But who have friends and lovers among men capable of filling up entirely their need for companionship? They have aroused in us the passion for friendship which can not be satisfied until we have learned "to call him friend."

The world is not to be despised. Its life is real and well worth while. It deserves to be loved as God loves it, but its utmost efforts avail only to arouse in us the sense of needs which the divine alone can satisfy. It is a schoolmaster leading us. The more it progresses and improves, the more it has to offer, the more powerful are its appeals, the deeper will be the needs it creates, and the more will men be driven to God. After all, the manifold efforts of the race are all inspired by the instinctive seeking for the life "that is life indeed." As Augustine said in his great prayer, "Thou hast made us for thyself and we are restless till we rest in Thee."

WHERE THE FARMER SUCCEEDS WITHOUT RAIN.

One of the greatest and most triumphant agricultural booms in the world is to be found in Africa—the dry-land farming of central Tunis, where the rainfall is less than ten inches. This success is astonishing in the face of the uncertainty, dread, and failure that harass our own as yet unadjusted dry-land agriculture. As an evidence of local failure I would cite the observations of an agricultural scientist on a recent ninety-mile journey in the southern part of the Great Plains, where the rainfall averages twenty inches. In the ninety miles traversed there was but one surviving settler and not even a cattle-ranch. The dry farmers had pushed out the cattlemen, and the recent droughts had pushed out the dry farmers—all but one—in a strip as long as from New York to Philadelphia. Our uncertainties arise under a rainfall of ten to twenty inches. The African's complacency is assured by less than ten inches. Subscriptions have recently been taken up here for people living in an average rainfall of sixteen to eighteen inches. Yet the complacent success of Tunis is in the vicinity of Sfax, where in seven consecutive years the total rainfall amounted to forty-one inches—five and eight-tenths per year. J. RUSSELL SMITH.

In Harper's Magazine.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 2, 1914.

THE FUTURE LIFE AND PRESENT CONDUCT.

How much truth is there in the following paragraph found in the latest issue of one of our leading magazines?

"If there be no continued life, what a strange aspect is cast thereby on the obligation that an honest man feels to tell the truth at all costs! How foolish seems the honesty of a bankrupt whom a lie might have kept rich! What a mistake is the voluntary death for another's sake of the seaman or patriot who might have saved himself, or the martyr's death at the stake, in order to be loyal to truth, faith, or conscience! If a true man has no deathless claims on the eternal, then neither his honor nor his duty would demand any such acts of self-sacrifice."

Without questioning the immortality of the soul let us ask ourselves honestly how much our belief in a future heaven and hell affects our daily conduct. Is it true that if this belief were taken away from us we should have no incentive to righteous living?

Let us consider first the character and conduct of the men who lived in the times described in the Old Testament—among whom were the prophets and the writers of the Pentateuch, the Psalms, the Proverbs. Among these there was no general belief in immortality, especially in the earlier days, though the sect known as the Sadducees, in and before the time of Jesus, believed in the resurrection of the dead. According to Cruden's Concordance the words *immortal* and *immortality* do not once occur in the Old Testament. The word *eternal* is applied to God and his attributes but not to man. There is no reference to everlasting life for individuals, and the one reference to *everlasting salvation* refers to the salvation of Israel as a nation. And yet the books of the Old Testament bear conclusive proof that the Israelites had high standards of truth and honor and had learned by experience that it brought them peace

if they did the things the Lord required of them.

There is no doubt that since the establishment of the Christian Church the lives of men and women have been influenced by the thought of the blessings that would be theirs if they followed certain lines of conduct and gave their assent to certain dogmas, and of the torments they would endure if they failed in these respects. In the old Puritan times thousands of people refrained from work on the Sabbath day because they believed they could not enter into eternal happiness unless they literally obeyed the Fourth Commandment. And to-day in a number of our churches the members habitually do some things and refrain from others because the Church has taught them that salvation depends upon obedience. But in the everyday affairs of life concerning which the Church has never given emphatic directions, how often does a man think of the hereafter? How often does he stop to ask himself, before saying unkind things about his neighbor, or giving short weight or short measure, or taking advantage of his neighbor in some other way, how his conduct will affect his eternal life? And how often does a man risk his life because he thinks such a sacrifice will make sure of everlasting happiness? When the young wireless telegrapher saved the young woman instead of himself, was it because he thought of the life to come, or because it was a part of the civilization in which he had grown up to think of women first?

There are thousands of our citizens, many of them church members, who do not believe in any such heaven as is described in the Book of Revelations, who feel that they have no positive knowledge of the life after death, and who even are not at all sure of individual immortality, and yet they are among our most intelligent and upright citizens. They strive daily to do justly, to love kindness, and to walk humbly in their search for divine truth.

If we are intent upon establishing here on earth the kingdom of righteousness and justice, we may be at rest concerning the hereafter, trusting that the same abiding strength which sustains us here will remain with us in the continuing life.

EMOTIONALISM IN RELIGION.

The address of Rabbi Isaac Landman as reprinted in the *Intelligencer* of Fourth month 4th was rather interesting reading to me, and I for one am not surprised that you gave it space in the paper. I am glad that there is one religious journal that dares to give to its readers the news on religions as well as social questions, and I am

also glad I was born, and brought up in a Society that does not have to depend on old creeds and confessions for truth. I believe it was Lucretia Mott that said "She would rather take truth for authority, than authority for truth." I have never been much enthused with great revivals, a frenzied religion as Landman styles it, and yet there seems to be some good come from such revivals occasionally. One Ira Evans Hicks came to Cardington, Ohio, with his tabernacle, which would seat twelve hundred, the latter part of the past winter, and did a great deal of good. It gave the dry bones of the churches of this place such a shaking up as they have not had for many years. Hicks is certainly a very sincere and conscientious man and dealt hard blows on the evil habits. Drinking, tobacco using, card playing, and dancing all received condemnation, until many inveterate smokers threw away their pipes and the gambling places closed up and their cards were cast upon the waters of the Olen-tangy. One pool room closed up for want of patronage. Dancing among church members was made to look so ridiculous, that it has been abandoned. And then it promoted brotherly love between the churches and all the people who attended the meetings. The attendance of children in the Sunday Schools and churches wonderfully increased. And it promoted fraternal fellowship between Cardington and Mt. Gilead, so much so that the latter village has arranged to have the Hicks Tabernacle come to the County Seat next fall.

"So welcome I from every source
The tokens of that primal Force,
Older than heaven itself, yet new
As the young heart it reaches to,
Beneath whose steady impulse rolls
The tidal wave of human souls;
Guide, comforter, and inward word,
The eternal spirit of the Lord!"

Whatever promotes righteousness, and good will, is worth while. W. T. KEESE.

HOW TO GET TO THE CONFERENCE.

Friends' General Conference meets in biennial session at Saratoga Springs, N. Y., Ninth month 2nd to 8th, the opening session being at 2.30 p. m.

The Transportation Committee has made detailed arrangements as to railroad rates and the best routes to take in going to Saratoga at that time.

For points south of New York there is no through route. By regular train change has to be made in New York to the Hudson River Steamboats or to the Hudson River and West Shore Railroad.

A special steamer, the "Adirondack" has been

secured, for Ninth month 1st, leaving Pier 32 North River, foot of Canal Street, New York, 2.45 p. m.; New Jersey Central Railroad, Jersey City, 3.30; Pennsylvania Railroad, Jersey City, 4.00; foot of 123rd Street, New York, 4.30; arriving at Albany, Ninth month 2nd, early morning. Here connection will be made with a special train on the Delaware & Hudson R. R., leaving Steam Boat Landing, Albany, 10 a. m., arriving Saratoga, 11 a. m.

Special trains are arranged for from Philadelphia, Baltimore and Washington over the Pennsylvania R. R. and the Philadelphia & Reading. Arrangements can be made also for the Baltimore & Ohio.

If there are only enough from Baltimore and Washington for one train, it will be arranged for over the road that a majority wish to go by.

The time going on Ninth month 1st is as follows:

Pennsylvania Railroad: Washington, 10 a. m.; Baltimore, 10.58; Wilmington, 12.29; Philadelphia, 1.05; West Philadelphia, 1.42; North Philadelphia, 1.52; Bristol, 2.15; Trenton, 2.32; Jersey City, 3.42.

Baltimore & Ohio R. R.: Washington, 9.00 a. m.; Baltimore, 9.50; Wilmington, 11.18; Philadelphia, 11.58; Wayne Junction, 12.15 and on to New York over Reading.

Philadelphia & Reading: Philadelphia Reading Terminal, 1.30; Columbia Avenue, 1.35; Wayne Junction, 1.43; Jenkintown, 1.51; Langhorne, 2.04; Yardley, 2.11; Trenton Junction, 2.16; Plainfield, 3.00; Jersey City, 3.20. The train will run out on to the pier alongside the steamer.

If 100 or more wish to go all rail—without change to boat in New York, arrangements can be made over either or both roads from Philadelphia.

As the best rate that could be obtained from the Trunk Line is 2 cents a mile each way, arrangements will be made to collect fare on the special train by use of mileage, so that no tickets need be purchased beforehand.

The boat fare New York to Albany and return is \$2.50, good to return either by special boat on Ninth month 8th, or on any regular boat.

The rate between Albany and Saratoga each way is 78 cents.

This would make the round trip New York to Saratoga, \$4.06; from Philadelphia, \$7.66; Baltimore, \$11.50; Washington, \$13.26. The cost from any point can be easily figured by finding the mileage from that point to New York.

Any going on other than special trains can secure the two-cent rate by use of party tickets or mileage. There are also regular ten-day excursion rates.

State Rooms on the Boat are \$1.00 and \$2.00 for two in a room, \$3.00 for room with one double and one single berth. There are also 300 single

berths (150 for each sex) at 50 cents.

Berths or rooms may be engaged ahead by application to J. H. Allaine, Hudson Navigation Co., Pier 32, North River, N. Y. Payment should be made by Postal Order, where possible one check for a group or party. The names of *all* occupants of state room must be given.

A table d'hôte dinner will be served on the boat for \$1.00, also in the morning a club breakfast.

All baggage whether checked or carried should be plainly marked with name and route, name of boat, and boarding house address in Saratoga.

Conference Badges will be furnished on the trains and boat and at the office of Transportation Committee in Saratoga, 50 cents. The money received from this source is used to meet certain expenses.

INFORMATION REQUIRED.

The Boat and Railroad companies and the Conference Transportation Committee must know as early as possible how many expect to attend the Conference and the routes by which they propose to travel.

Send word by postal to the Chairman of the Transportation Committee, John William Hutchinson, Hempstead, Long Island, New York; and notify the local railroad agent so that the proper tickets and instructions may be obtained by him.

FROM THE WEST AND CANADA.

Summer excursion tourist fares are in effect from all points west to Saratoga.

Friends of Genesee, Ohio, Indiana and Illinois Yearly Meetings should consult their local ticket agents and notify Clarence C. Mills, Decatur, Ill.

ORTHODOX FRIENDS AND THE MEXICAN WAR.

[From Philadelphia *Record*, Fourth month 23rd.]

Deciding that they were not bearing testimony against warfare with sufficient firmness in view of the conditions in Mexico, the Society of Friends, in Yearly Meeting at Fourth and Arch Streets yesterday, appointed a committee to seek an appointment to confer with President Wilson or send him suitable testimony of their disapproval of the present hostilities. This committee ascertained by wire that the President would be unable to give an interview until next week, and a telegram covering the views of the meeting was drawn up. The message, signed by John B. Garrett, George Abbott, Isaac Sharpless, Edward G. Rhoades, George M. Warner, Francis R. Taylor, T. Raeburn White and J. Henry Scattergood, was sent to Washington last night. It read as follows:

The yearly meeting of the Religious Society of Friends for the Eastern part of Pennsylvania and for New Jersey

and Delaware, now in session in Philadelphia, sends greeting to the President.

We heartily sympathize with the expressed intention of the Administration to avoid war, and would welcome the earliest possible withdrawal of the American forces from Mexican territory.

The State Department has repeatedly urged upon other nations the desirability of delay in all cases of international controversy, in order that the facts may be investigated. How can our country consistently abandon this policy thus urged upon others and precipitate a conflict without investigation or delay?

We believe that the thoughtful Christian people of the United States deplore, as we do, this present conflict. We cordially join in the message transmitted yesterday by the Federation of Churches held in New York City, and we stand on our testimony to the unrighteousness of all war. We are, therefore, constrained to express to the President our profound regret that actual conflict has been allowed to occur, as indicated in to-day's dispatches, and we make this earnest appeal for a cessation of hostilities.

This expression of sentiment upon the part of the usually reserved Friends did not stand alone in pointing to the progressive spirit of the meeting. As Walter L. Moore said: "At no time in the history of the Society has more of loving message gone forth to the rest of the world than during the sessions of this week. The Society stands with hands extended to the world in Christian love and sympathy."

These messages took the form of three letters; one to Australia cheering the young men who are suffering for the cause of Christ in refusing to submit to military training; one to China which expressed the fact that the hearts of Philadelphia Friends are touched and tendered with "sympathy of love with you in your affliction"; the other was given to Joseph Elkinton to take to whatever Friends he might meet in his trip around the world. It was an expression of international amity through Christian affection.

SETTLEMENT WORK AMONG COLORED PEOPLE.

[Read by Ellwood Heacock at a conference on Work Among Colored People in Philadelphia, in the New Century Drawing Rooms, under the auspices of Whittier Centre.]

It has been well said that the name "Settlement" implies residence, the essential idea being that people from the more fortunate ranks of life shall live among the poor and wretched and seek to raise them by personal example and influence and by improving the conditions under which their life must be passed.

Whether for the benefit of one race or another, in all the Settlement Clubs, classes, mothers' meetings, visits in the homes, etc., there should clearly prevail the personal influence, the indi-

viduality of the worker, not as one connected with an organization, but as an interested friend. Thus in the direct contact in neighborhood life and work culture will have a telling effect and the workers can become leaders in the community, and their ways will be respected and imitated.

The Settlement, better than any other agency except the church, affords an opportunity for the social worker to come into close and confidential relations with the colored people. Being recognized as a friend the settlement worker has the opportunity of seeing the colored child or adult in the natural spirit, and, under such favorable circumstances, can best perform the offices of friendship.

Contrasting my experience of recent years among colored people, with that of former years among white people in social work along settlement lines, I am pleased to be able to say that any virtue noticeable among white people is noticeable to the same extent among colored people also, when the life of the latter enjoys opportunity equal to that of the former; and the converse of this statement is also true, namely, that any crime chargeable to colored people is under like circumstances of personal development, chargeable to white people as well. In matters of honesty, truthfulness, personal appearance, etc., I have found a high degree of character among colored boys and girls.

The opportunity for culture for white people is many times greater than that for colored people, in Philadelphia, as elsewhere, even in proportion to population. This is true in the number of settlements and of the encouragement afforded them. The few Settlements of our city which were established for the purpose of uplifting the colored people are not adequately supported financially, and are by no means sufficient in number.

I am pleased to be able here openly to declare that the colored settlement workers with whom I have had the pleasure of being associated, a part of each week at least, during the last few years, are, I am sure, the equal of any white settlement workers of like training; and just as the Settlement has become, in a sense, a school of practice, for white workers in social service, so it can broaden and qualify, in the same line, educated and willing workers of the colored race.

The colored child, particularly, needs the Settlement. His home is frequently small, crowded, and unsanitary, and added to this is frequently the danger of improper association with other children in his own home, during the hours out of school, while his mother is at work. The Settlement has the latch-string on the outside. The

colored family needs "a friend at court," so to speak, and the settlement worker can often prove a friend in the time of trouble, and as need arises can secure the co-operation of other agencies in behalf of its people.

The Settlement is a centre from which can radiate vital influences for social betterment of the colored people. It should have no suggestion of an institution but simply the atmosphere of culture, of fair play and of obedience to the *best* in character and progress of which the individual is capable.

CONFERENCE AT MENALLEN.

An interesting Conference was held at Menallen, Pa., on First-day afternoon, Fourth month 19th.

For several months Monthly Meeting has been held on First-day at the close of the Meeting for Worship. Then lunch is provided and all find the social hour a pleasant portion of the day, after which a Conference is held. At these afternoon Conferences papers are given and discussions follow. The children of the First-day School always have a share in the program as well. At one meeting, instead of the regular program Mrs. Parsells of the W. C. T. U. gave us a most excellent temperance lecture.

At the Conference on First-day William C. Tyson presided and opened the meeting by reading the 13th Chapter of Corinthians. A paper was given by Eva J. Cook on "Our Duty to Our Meeting" in which she urged each to be faithful and diligent in heeding the still small voice in the small duties which make the meeting alive and a force, and suggested the danger of becoming too *busy* to do the things in First-day school and meeting which are so important.

An exercise entitled "Springtime Questions" was pleasingly given by six children.

Walter Heacock of Harrisburg gave an excellent paper on "Service." He read the little poem "Pass it on," told of the work being done by the united forces of a number of the churches in Harrisburg in getting several hundred of the men together, who are not accustomed to attending any church, for a religious service every First-day. He spoke of a great surgeon who never operated without first bowing in prayer for guidance. He said that in a certain sickness when he was at the point of death—among the first persons he was allowed to see was—a dear elderly lady who said to him, "Thy life has been spared because thy God has a work yet for thee to do."

Recitations were given by Frederick Tyson and

Eleanor Peters and "A Boy's Question" was read by Mrs. C. Arthur Griest.

The reading of the two articles in *The Intelligencer* on the attitude the Young Men and Young Women's Christian Associations take toward Friends led to live and interested discussions.

These conferences are well attended and are proving very helpful.

THE EASTON FRIENDS' STUDY CIRCLE.

About three years ago, largely under the initiative of Arthur Edwin Bye, the Friends of Easton, Pa., and Phillipsburg, N. J., formed themselves into a study circle which met every two weeks at the homes of the members. At different times this has been visited by Henry W. Wilbur, Joel Borton, and others. A year ago the Bye family moved from Easton to Princeton, N. J., and are much missed by the other members of the circle, but the meetings have continued to be held bi-weekly except during the summer months.

This year they are reading Braithwaite's "Beginnings of Quakerism." There are three families that attend quite regularly and three more whose members come occasionally.

The last meeting, on the evening of the 17th, was held at the home of Josiah and Elizabeth Trimmer in Phillipsburg, with Elizabeth Lloyd in attendance. There were twelve present including the visitor. During the quiet time with which the meeting opened there was a brief message concerning the things that most influence our daily conduct, and then the chapter describing the fall of James Nayler, was read by one of the circle. The members made various comments concerning Nayler's trial by Parliament and the severe punishment that was inflicted.

A REASON FOR NATIONAL PROHIBITION.

The authenticity of the following letter is vouched for by William H. Anderson, State Superintendent of the Anti-Saloon League of New York. Our readers will draw their own conclusions:

KENTUCKY DISTILLERS' DISTRIBUTING
COMPANY

Distributors direct from Distillery.

KANSAS CITY, Mo., December 3, 1913.

KEEFY INSTITUTE,
Dwight, Illinois.

Gentlemen:

Our customers are your prospective patients.

We can put on your desk a mailing list of over 50,000 individual consumers of liquor. This list is the result of thousands of dollars of advertising.

Each individual on the list is a regular user of liquor. The list of names is now live and active. We know because we have circularized it regularly. We will furnish

this list in quantities at the prices listed below. Remittance to accompany order.

40,000 to 50,000	\$400.00
20,000	300.00
10,000	200.00

We will not furnish the list in less than lots of 10,000.

Discontinuance of business January 1st is the occasion of selling our mailing list.

Yours truly,

KENTUCKY DISTILLERS' DIST. CO.,

W. FRANKLIN, PR.

The same letter was sent to the Neal Institute of Chicago, a similar institute, the management of which followed it up and was informed that a charge of 10 cents per name would be made for the *exclusive* use of the list. The last letter, a follow-up, dated December 20, to the Neal Institute, contains the following paragraph as printed in the *Chicago Tribune*, April 17th, the *Tribune* being authority for the statement that the original letters of the Distillery Company are in the possession of the Neal Institute:

We know that you can make our list exceptionally productive to you. Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is keenly alive to the injury of his practice, and he is only awaiting some way of stopping. If you can convince him of the permanent efficacy of your treatment he is your patient, and you know how to convince him.

FELLOWSHIP CLUB.

On the evening of April 8th, the Fellowship Club met at the home of Wilmer I. Bartram, Newtown Square, Pa. A reading by the president, Harvey M. Thomas and a solo by Gertrude D. Baldwin opened the meeting. After the reading of the minutes and the election of two new members the new officers were installed.

The program was in charge of the ladies. Emily Smedley gave a most interesting account of her work as Superintendent of School Lunches in Philadelphia. A paper, *Some American Women of Achievement*, was read by Alice E. Smedley. Several solos by Gertrude D. Baldwin were enjoyed.

Alice C. Baldwin revived the story of Crawford after which the play, *Crawford Dames*, was well given.

A. E. S.

Last week we pointed out how future warfare is likely to be affected by our increasing knowledge of light rays used to touch off explosives at a great distance. Here is another thought for those of military trend. Suppose submarines should develop to two or three thousand tons and carry a corresponding equipment, and aeroplanes and balloons should show a corresponding develop-

ment. The battleship then would have no chance against the coast defence. Indeed, it probably has far less now than is appreciated. Therefore, we do not think residents of the United States ought to sit up all night fearing attacks from Germany or Japan.—*Harper's Weekly*.

In a happy marriage the wife's affection for her husband is often maternal as well as conjugal. She treats him like a grown-up son, looks after him and mothers him like one of her own boys. We all know this habit, and love it. We should recognize that something was missing if there were nothing *but* the maternal in a wife's attitude. But we should also recognize something missing if there were nothing but the conjugal. Moreover the pair should be good comrades as well as husband-and-wife and mother-and-son. Together these three affections make a richer love than any one of them alone.

RICHARD C. CABOT.

In The Atlantic.

YOUNG FRIENDS OF PHILADELPHIA.

The next regular meeting of the Young Friends' Association of Philadelphia will be held Second-day evening, May 4th, at 8 p. m. in the auditorium of the Y. F. A. Building, Fifteenth and Cherry Streets.

This will be the last meeting of the season and we have arranged a program suitable for Spring.

Dr. Samuel C. Schmucker, of West Chester, Pa., that most entertaining lecturer, is going to talk to us on "Little Brothers of the Air." As nearly everyone seems to be interested in birds, we hope for a large audience.

FRIENDS' ASSOCIATION NOTES.

On the morning of Fourth month 19th, four Friends, namely, Arabella Carter, Martha W. Moore, J. Harold Watson and Frederick Suplee, all of Philadelphia, attended meeting in Fallowfield Meeting House at Ercildoun, Pennsylvania.

Martha W. Moore and J. Harold Watson were acceptably heard in the meeting for worship. And all added much to the interest of the First-day School which followed.

At noon a basket lunch was served to about fifty persons and all enjoyed very much the social intermingling at this time.

In the afternoon those present again assembled to hear of the "History and Work of Friends' Associations."

This meeting was opened by a Bible reading. J. Howard Humpton, Jr., gave a very good recitation and Mary A. Maule followed with a reading intended especially for the children.

Arabella Carter then spoke on the "History and Purpose of the Association Movement." This was clearly explained so that our members might know more of the workings of the central body.

Frederick P. Suplee gave suggestions in regard to programs and methods of local executive committees. J. Harold Watson told of the relationship and responsibility of the Association to the meeting for worship. Martha

W. Moore gave us hints on our relationship to the community.

The following executive committee was appointed for the ensuing year: Warren L. Webster, Bertha M. Chandler, Marian L. Skelton, Elizabeth W. Moore and Mary A. Maule.

Much appreciation was expressed of the help received from the visitors after which a few moments of silence closed the meeting.

The next meeting is to be held Fifth month 24th, in Fallowfield Meeting House.

MARY A. MAULE.

At Moorestown, N. J., Fourth month 10th, in the Friends' High School, a review of "The Inside of the Cup" was given by Helen Paul. The application of criticism contained in "The Inside of the Cup" to Quakerism was discussed by Elizabeth Lippincott, Rachel Herr and George B. Evanson. Music was rendered by Evelyn Dudley, Ralph Satterthwait, Helen Thorn and George B. Evanson.

A. B. A.

Thornbury Association met at the home of James and Anna Broomall on the evening of Fourth month 10th, with forty-one present. A report of the General Conference of Friends' Associations was given by one of our delegates, Elizabeth P. Styer. She told of her visit to the new Young Friends' Association building. They have a most modern and well equipped building and made all the delegates welcome. Alice Lukens gave a good account of the proceedings of the afternoon session of the same conference. George Bredin told in a pleasing manner the story, "My Double and How He Undid Me," by Edward Everett Hale. Katherine Styer read several selections from Winston Churchill's "The Inside of the Cup." Next meeting at the home of Wilmer and Ella Cheyney, Fifth month 8th. A social hour and games closed the evening.

ANNA E. CHEYNEY, *Secretary*.

NOTES AND ANNOUNCEMENTS.

The Young People's Meeting at Race Street, on Fourth month 26th, was greatly strengthened by the presence of a number of visitors from Wilmington, Lansdowne and other places, who were very welcome.

At West Philadelphia meeting (35th and Lancaster Avenue) Rachel Lippincott, of Mullica Hill, N. J., was a visitor, on First-day, the 26th. Her impressive message was centred upon the words of the Master: "Thou shalt Love the Lord thy God." The attendance was large, as usual.

A reception, to the nearby First-day Schools will be held on Sixth-day, Fifth month 1st, by the officers, teachers and scholars of the First-day School, at the school-house at 35th and Lancaster Avenue (all interested Friends are invited). Under the chairmanship of Joseph Bailey an interesting program has been provided. A short period will be given to the graded work of the school. Recitations by Ethel Ball, of Quakertown, etc., concluding with refreshments during the social hour.

Willis T. Keese, of Cardington, Ohio, has a prospect of attending Miami Quarterly Meeting, Fifth month 9th, at Waynesville, Ohio, and his own Monthly Meeting at Greenplain, near Selma, Ohio, on the Fourth-day following. He looks forward also to going to Richmond, Ind., to visit Friends and to attend some meetings there. He

lives at a distance from meetings and does not often have the opportunity to attend.

Gilbert Rowntree writes from Hobart, Tasmania, Third month 14th: "I see occasional references in the *Intelligencer* to our Australian conscription, and the hardships endured by some young Friends for conscience's sake. A few days ago another Quaker boy was sentenced to military jail for refusing military drill. I hope some of your body (Hicksites) will feel it laid upon them to visit Australia in the love of the Gospel. I feel more than ever that some of your speakers could touch the Australian Friends."

Mary H. Whitson writes from Santa Cruz, Cal., Fourth month 19th: "We leave here, where we have been visiting with Walter C. Fogg and wife for two weeks, on the 22nd, go then to San Jose, Palo Alto and Patterson, in the San Joaquin Valley. There we visit Ethel Walton Wright, a member of Race Street Meeting. Here we have met Warren Garrett and expect to see the Hollingsworths. At Pacific Grove, while on a two-day auto trip to Monterey, we had a pleasant call on Dr. Elizabeth Lukens." Her next stopping place will be at the Y. W. C. A., 1249 O'Farrell Street, San Francisco.

BIRTHS.

LEWIS.—In Pasadena, Cal., Third month 19th, to J. Ernest and Amy Lee Lewis, a daughter, named Dorothy Anna.

THOMAS.—Philip Dare Thomas, son of William John and Edith Bentley Thomas, was born at "Cloverley," Sandy Spring, Maryland, on Third month 22nd.

MARRIAGE.

KIRSON-ATKINSON.—The date of the marriage of Alice M. Atkinson and Benjamin Kirson was Fourth month 20th (not the date given by our mistake in the notice in this column last week).

ZAVITZ-ROBERTSON. — Fourth month 14th, at 340 Fourteenth Street, Brandon, Manitoba, home of the bride's mother, Vincent Zavitz, of Antler, Saskatchewan, to Meta Robertson.

DEATHS.

HALL.—At his home, near Quaker City, Ohio, Third month 21st, Edward Hall, aged 81 years. He was a member of Stillwater Meeting.

HUNT.—At Golden's Bridge, N. Y., Fourth month 22d, Charles Lindley Hunt, in his 72d year. Funeral services were held in Friends' Meeting House at Chappaqua on the 25th.

LUNDY.—Mary Jane Hampton Lundy, a member of Genesee Yearly Meeting, April 25th, at her home in Junius, where she had lived fifty-one years, aged eighty-nine years and nine months. She is survived by three sons, Herbert C., Charles F.

There will be a Pilgrimage, under the care of the New York Joint Fellowship Committee, to Westbury Meeting (Liberal) on First-day, Fifth month 3rd. Meeting will convene at 11 a. m. A box luncheon will be served at noon. In the afternoon at 2.30 there will be a conference on the general topic: "Our Quaker Limitations." Trains leave Pennsylvania Station, New York, at 10 a. m. and 1.38 p. m., and Flatbush Avenue, Brooklyn, at 10.01 a. m. and 1.36 p. m.

Will thee kindly insert in *The Intelligencer* for the next two weeks that the Friends' Library in the P. Y. F. A. Building will be open during the week of Yearly Meeting from 12 until 3 and from 5 until 6 each day, and on Seventh-day the usual hours 11 to 6. The Librarian will be in charge.

Friends in attendance at Yearly Meeting are invited to visit the Library.

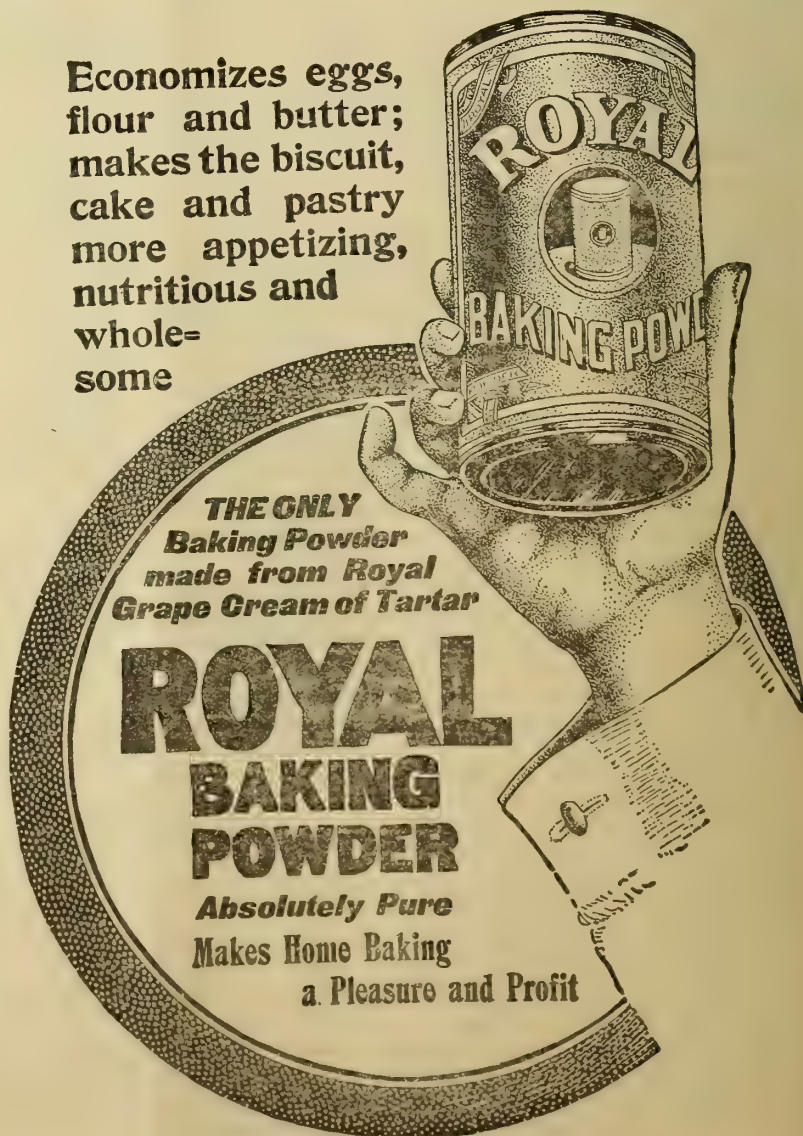
A Friend has the following volumes of *Friends' Intelligencer* that she will give to any one who will pay the cost of transportation. Bound volumes, 1855, '57, '58, '59, '60, '61. Home-bound copies, mostly sound, but somewhat eaten on corners and fly-leaves by silver moths and mice, 1864, '66, '68 to '81 inclusive, and 1884. Any one desiring one or more of these will please write to *Friends' Intelligencer* Association.

**Economizes eggs,
flour and butter;
makes the biscuit,
cake and pastry
more appetizing,
nutritious and
whole-
some**

**THE ONLY
Baking Powder
made from Royal
Grape Cream of Tartar**

**ROYAL
BAKING
POWDER**

**Absolutely Pure
Makes Home Baking
a Pleasure and Profit**



and W. M. Lundy, all of Junius, and thirteen grandchildren and eight great-grandchildren; also two sisters, who were with her during her last illness, Mrs. S. A. Willet, of Kenmore, New York, and Mrs. P. L. Woodruff, of Oklahoma City, and one brother, B. F. Hampton, of Junius, N. Y. The memory of her quiet Christian life will be a legacy much prized by her descendants.

PHIPPS.—In the notice of the death of Dr. William Passmore Phipps, of Wilkes-Barre, Pa., in our issue of Fourth month 18th, it was not noted that he is survived by his wife, Martha Walters (Dilworth) Phipps, and a young son, William Levis.

WALKER.—At her home in Waterford, Virginia, Third month 17th, Sarah A. Walker, widow of the late J. Edward Walker.

WHARTON.—At her home, York Road and Chelton Avenue, Oak Lane, Pa., Fourth month 3d, Anna Lovering Wharton, daughter of Joseph Samuel and Ann Corbit Lovering, and widow of Joseph Wharton, in her 84th year.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Wain Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.30 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FIFTH MO. 1ST (6TH-DAY).

—First-day School Conference and Social, West Phila. (35th and Lancaster Ave.) 8 p. m.

FIFTH MO. 2ND (7TH-DAY).

—Phila. Quarterly Meeting, at Race Street, 1.30 p. m.

—Farmington Half Yearly Meeting, Orchard Park, N. Y.

FIFTH MO. 3RD (1ST-DAY).

—In White Plains, N. Y., Meeting of Friends, at home of Elizabeth B. Capron, 2 Bank St., 11 a. m.

—At Race St., Phila., Elizabeth Lloyd, meeting at 10.30 a. m.

—At Chappaqua, N. Y., Friends' Association.

—At Chichester, Del., Circular Meeting under care of Concord Quarterly Meeting, 2.30 p. m.

Binders for Intelligencer

The Index for 1913 has been mailed to all of our subscribers who have asked to have indexes sent them. If any other reader would like to have a copy a postal card will bring it. In connection with this we call attention to the Big Ben Binders (see advertisement) of which we have a few still on hand.

Housecleaning Time

is here and that is probably why a vacuum sweeper is described on our last page. It will cost our readers nothing to try it, and if they write for it they will of course mention "Friends' Intelligencer." After the housecleaning is over a week-end or longer at the seashore or mountains would be very refreshing. Another hotel is added this week to our list of seashore resorts, and Glenburnie-on-Lake George, already known to our readers, promises to be more attractive than ever.

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The Fifth month number just coming out includes in its table of contents:

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Human Goodness,

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George H. Ferris
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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

—Young Friends of Phila. Association visit meeting at Mullica Hill, N. J. A Conference to follow.

—At Merion Meeting, near Narberth, Pa., Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—In Cambridge, Mass., meeting of Friends, Phillips Brooks House, Peabody and Kirkland Streets (near Harvard Square), 3 p. m.

FIFTH MO. 4TH (2ND-DAY).

—Nine Partners Half Yearly Meeting, Poughkeepsie, N. Y.

FIFTH MO. 7TH (5TH-DAY).

—Abington Quarterly Meeting at Horsham, Pa., 10 a. m.; at 3 p. m. a conference will be held on Prison Reform to be addressed by Louis N. Robinson or Roy Ogden, of Swarthmore College.

FIFTH MO. 8TH (6TH-DAY).

—Thornbury Y. F. A., at home of Wilmer and Ella Cheyney.

FIFTH MO. 9TH (7TH-DAY).

—Salem Quarterly Meeting at West Meeting House, near Alliance, O.

—Miami Quarterly Meeting at Waynesville, O.

FIFTH MO. 10TH (1ST-DAY).

—Young People's Meeting in Cherry Street Meeting House, Philadelphia, 4 p. m. All young people urged to attend.

FIFTH MO. 11TH (2ND-DAY).

—Philadelphia Yearly Meeting.

FIFTH MO. 16TH (7TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J., 11 a. m. Meeting for Ministry and Counsel on 17th at 10 a. m. before the meeting for worship. Trains will be met at Sea Girt station.

—Short Creek Quarterly Meeting at Concord Meeting House, near Colerain, Ohio.

FIFTH MO. 25TH (2ND-DAY).

—New York Yearly Meeting.

OLIVES AS AN AMERICAN CROP.

Some astonishing evidence has recently come from our own arid Southwest. About twenty years ago there were some olive-plantations made on irrigated lands in districts that may properly be called desert. After the orchards were established, a failure of the irrigation supply led to abandonment. The cottonwood shade trees and the other fruit trees perished, but the olive has lived and thrived for a number of years on the natural rainfall of 8.11 inches per year at Phoenix and 6.88 inches at Casa Grande, Arizona.

J. RUSSELL SMITH.

In Harper's Magazine.

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Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris
The Liquor Problem; a View and a Review
—Henry W. Wilbur.

Pro-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted.
From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1.—The Personal Habit
The Liquor Question, No. 2.—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

Advertisements in this column 25 cents cash for first insertion of 25 words or less. For every additional six words send 5 cents extra.

WANTED.

WANTED—A PRINCIPAL FOR ABINGTON Friends' Day School for Intermediate and Primary pupils. Address Cynthia G. Bosler, Sec., Ogontz, Pa.

WANTED—BY A GRADUATE OF NEW England Conservatory of Music, work at entertainments as Pianist or Accompanist. Lena G. Preston, 1220 Master Street, Philadelphia.

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WANTED—BY A WOMAN OF REFINEMENT, position as home keeper or house mother in family where one or more servants are kept. Mrs. M., 5400 Chestnut Street, Phila.

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BOARDING AND ROOMS

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In spite of President Wilson's recent autobiographical sketch given before the National Press Club at Washington, he is still a good deal of a mystery to the public at large. The *Century Magazine* this month prints an article which attempts to study the President from a completely non-partisan point of view. It is by A. Maurice Low, for many years Washington correspondent of the *London Morning Post*, and author of "The American People: A Study in National Psychology."

BOOK NOTES.

Francis Thompson is a name high in the ranks of recent English poets; in "The Life of Francis Thompson," his friend Everard Meynell has written a book of unusual interest and strange attraction. Son of a country doctor, Francis Thompson tried in vain his father's profession, tried priesthood, soldiering, tried even shoemaking, shoeblacking, and running errands in London streets for sixpence; and so at last he turned poet. Then, after years of suffering and wandering as an out-cast, he was rescued by the generous-hearted Wilfrid Meynell (father of Everard), and given a home, and allowed to develop his gift of authorship in sheltered peace. How it must have astonished his father, who had given up all hope for the youth, to find "his son's name suddenly coupled with those of Shelley or Keats or Tennyson"! If we are not quite ready to accept him at this valuation, at least it is certain that Francis Thompson wrote some of the most striking and original verse, and some of the most beautiful prose essays, of his time.

Thompson's poetic vision shines out in such a line as,

"Look for me in the nurseries of heaven;"

in his feeling for the things of eternity as related to small matters of daily life,—

"Thou canst not stir a flower
Without troubling of a star";

in his great affection for the season of springtime,—

"Mark yonder how the long laburnum drips

Its jocund spilth of fire, its honey of wild flame."

The lovely garment of words he chose for his thoughts was the fruit of his fine artistic sensibility. He tells how, reading the old poets in his youth, he awoke to "the poetry of words, the beauty of language which is the true flower of poetry, the sense of magic in diction, of words suddenly becoming a marvel, quick with a preternatural life."

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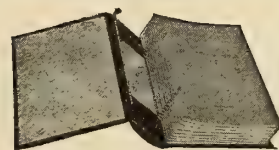
The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' *Intelligencer* Association for five cents a copy.

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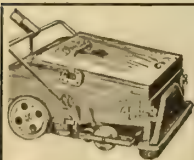
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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Rest and Recreation.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

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CONTENTS OF THIS ISSUE

War (verse)	289
Non-Resistance That Will Stop War	289
An Anti-War Appeal to the Press	290
A Y. M. C. A. Worker in China	291
An Uncanonized Quaker Saint	291
Spiritual Inspiration for All	292
Our Navy and National Honour	293
A Quaker Grandmother	293
Suffrage Day	294
A New Portrait of George Fox	294
Doctor Janney's Book on the Making of a Man	294
Exhibition at Friends' Seminary, New York	295
First-day School Meeting, Yearly Meeting Week	295
Concord First-day School Union	295
Editorial	296
As to Our Relations with Mexico	296
The Scattered Seeds	297
Emily Atkinson to be Matron at George School	297
The Whittier Fellowship Guest House	297
With Friends at Pennsylvania State College	298
With Friends at Waynesville	298
Concord Quarterly Meeting	298
Philadelphia Quarterly Meeting	299
Friends in Old New York	300
Social Solidarity	300
An Essay of a New Social Critique and Program	301
Abington Friends' School	301
Among Our Schools	301
A Workingman's Plea (verse)	301
Notes and Announcements	302
Friends' Association Notes	302
Births	302
Marriages	302
Deaths	302
Calendar	303

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PHILADELPHIA, FIFTH MONTH 9, 1914.

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Number 19.

WAR.

I heard in the street the echoing trouble of multiple drums:

The driving fifes are near and clear and now the army comes,

The soldiers, the sailors, the banners and the brave;
And we shall have a victory and they shall have a grave.

I heard the bitter trumpets cry out around the sun,
As, shadow by shadow, the fight was lost and won.
The clouds drew down and listened, hearing under them
The music mourning in the rain and this the requiem:

The house not made with hands is being overthrown,
The young men's vision fades, the old men's dream is flown,

They turned upon their brothers, how shall they atone?
Awake, behold the field, for they have slain their own.

RIDGELY TORRENCE.

NON-RESISTANCE THAT WILL STOP WAR.

[From the *Springfield Republican*.]

It remains to be seen how much of a demonstration the French general federation of labor achieved in its call for a general strike as a protest against militarism. It was the view of the officers of the federation that "only by the complete cessation of the means of production and locomotion and of work of all kinds can labor strikingly demonstrate its firm determination to refuse all co-operation in warfare, which work of death is contrary to the ideas of progress and humanity." A general strike is in itself a kind of war, and workingmen will need to find some less destructive and more continuous method of convincing the Government that they are in deadly earnest in waging war upon war.

It is not likely that the victory of peace can be won without martyrs, but a small number of victims in proportion to the killed and wounded in a great war would serve. For two months Europe has been under the menace of the greatest catastrophe in its history, a war which would set many millions of men to butchering each other. Such a war might easily have resulted in the killing or wounding of a million, perhaps two or three million, of workingmen, soldiers against their will. To avert such a catastrophe great sacrifices would be worth while. Neither gallows nor prison will hold a million passive re-

sisters; as soon as Europe is ready to risk for peace but a small part of what it has stood ready to risk for the question of Servia's seaport on the Adriatic, militarism must collapse. The Quakers showed long ago that men cannot be forced to fight against their will; when the same intensity of moral purpose fires the masses in their crusade against the Moloch of war, victory will be in sight.

That will be the end of the incubus of "the nation in arms," the ideal fathered by Machiavelli and developed so monstrously in our own day. If there is fighting it will be left to the people who desire to fight—non-resistance might not see its way clear to taking arms to suppress war, but its end will be sufficiently attained when the peace-loving are neither compelled to kill and be killed nor crushed under the stupendous and increasing burden of modern armaments. If anything can be urged in behalf of war, it is in the case of war waged in leisurely fashion by a small force of professionals; it is ugly enough even under those conditions, but at least the fighting is left to the warlike, and every battle reduces their number.

The great German militarist, General Bernard, says in his last book that "war is a biological necessity of the first order"; the next step of the people must be to make sure that it is left to the class that finds it a biological necessity. If war is so fine a thing as they claim, they should rejoice in a reform that would permit them to gratify their heritage from the tiger more frequently; in the golden age of warfare a soldier might spend a lifetime very happily in killing other people, but nowadays war has become too ruinous a luxury to be indulged in twice in a generation, and is about as "educational" as an earthquake. There can be no doubt as to the awakening of the working people of Europe to the folly of the vast armaments for which they are cruelly taxed, and the propaganda will spread with the increasing solidarity of labor. A general strike is premature now, but the time may come for a demonstration that will "stagger humanity" without bloodshed. A paralyzing strike without regard to frontiers would have a very sobering effect in a crisis, and it may not be many years before such a demonstration is possible; the anxiety of the past few weeks has been a lesson not easily to be forgotten.

AN ANTI-WAR APPEAL TO THE PRESS.

[Issued by Philadelphia Yearly Meeting of Friends,
Fourth and Arch Streets, Fourth month 27th.]

*To the Proprietors and Editors of the Newspaper
Press of the United States:*

Urged by an abiding conviction of the unrighteousness of all war and especially impressed by a belief that the existing and impending armed conflict in Mexico is as unnecessary as it is wicked, the Philadelphia Yearly Meeting of Friends has authorized the sending of this communication, to which we earnestly invite attention.

The United States now finds itself in the position of inflicting death and destruction upon the inhabitants of Mexico, with whom we have been and still profess to be at peace. We have thereby exposed not only our soldiers but our citizens sojourning in that country—men, women and children—to great danger, from which they already suffer.

The destruction of human life is sought to be "justified" not by any great national peril; not on account of some moral issue; not because of the suffering and danger of innocent people who must be protected; not even because some policy of the nation is thought to be endangered; but because those temporarily in charge of our government were unable to arrange the details of a salute.

The dreadful consequences of this war, already suffered and likely to ensue, cannot be justified on any such ground before God or before the enlightened public opinion of the world or before our sister nations in the western hemisphere, to whom we have always professed warm feelings of friendship and regard.

Whether a nation shall prosecute a war is determined finally not by those holding authority but by the power of the opinion of her people. That opinion is formed in large degree by the Public Press.

We believe the intelligent citizenship of this country is almost a unit against this war.

Whether this same opposition shall continue depends largely upon the action of you who control the policy of the great newspapers. We urge you to STAND FIRM for the patriotic policy of reconciliation.

We are aware of the strong pressure which will be brought to bear on you to uphold the course marked out by the officers of our government on the plea that patriotism requires it; but true patriotism does not require a blind following after a mistaken leadership.

We remind you that many of the greatest men of history opposed unrighteous wars in which their own countries were engaged—that, during

the American Revolution, William Pitt was the friend of America; that John Bright opposed the course of England in the Crimean War; that, in 1846, Abraham Lincoln ridiculed in Congress the causes assigned as an excuse for our own country's having commenced hostilities against Mexico.

Now, if ever, is such leadership required. The news may be published in such manner as to arouse unduly the military ardor of the nation and obscure the true aspect of this question. We ask your earnest attention to this important matter and that in your Editorial Comment you will keep constantly before the people, not only the awful consequences of further hostilities but the trifling character of the reason assigned.

If, after the expenditure of blood and treasure, and after losing the trust and confidence of the smaller nations who believe us to be as just to them as to the great nations, we win our point, what will be our gain?

Ours is a great Christian democracy which has stood pre-eminently for justice and for peace. It is unworthy of our Christian citizenship that because of a personal resentment against one whom we do not recognize as representing that people, we should attack a distressed and suffering people wholly unable to stand against us.

There are already many public men who have taken the position that no justification for armed conflict has been exhibited. We urge you to support this view and to use your great opportunity to assist in crystallizing public opinion so that the officers of our government may be led to undo the wrong already done so far as that may be possible.

If we exercise patience and forbearance and show a willingness to do what the present State Department has repeatedly urged other nations to do—investigate the facts and wait a year before considering the use of force—either the present cause of friction will be shown not to exist, or by the lapse of time and the change of conditions its importance will have so diminished that it will be forgotten.

Meanwhile, the United States should cease its menacing attitude and should strive to reassure the Mexican people and all other nations that it has not suddenly entered upon a career of conquest or forsaken utterly the principles it has so often professed: namely, that reasonable and peaceful means of settling international disputes be exhausted before there is any thought of force, and that the same consideration be given to a weak nation as to a strong one.

Signed by authority and on behalf of the Yearly Meeting of the Religious Society of Friends in

session in Philadelphia, Fourth month 20 to 26, 1914:

George Abbott, Carroll T. Brown, Henry J. Cadbury, John B. Garrett, Walter W. Haviland, Samuel W. Jones, Arthur R. Pennell, Arthur L. Richie, J. Henry Scattergood, Isaac Sharpless, George Vaux, Jr., George M. Warner, T. Raeburn White, Stanley R. Yarnall.

Committee Appointed for This Service.

A Y. M. C. A. WORKER IN CHINA.

[Following is a letter from our Friend, Joseph E. Platt, to the home organization (the Y. M. C. A.), under which he has gone out to the foreign mission field. He writes to the *Intelligencer*: "If thee cares to use any of this 'Quarterly' report letter of mine I should be glad, as it might lead some to think something of this foreign work. I look over my *Intelligencer* with much interest as it comes every week."]

Peking, March 28, 1914.

Yesterday we passed our examinations and finished the second term's work in the Language School. To-day we are enjoying a one day's holiday before starting in again on Monday. It is certainly good to feel that we have two terms of hard work behind us, and that we are making some progress at this task, which they tell us is a lifelong one here.

In addition to the pleasure of passing examinations, however, this week has been a very rich one for us, in that we have had the privilege of attending a most helpful conference of the Association Secretaries of this part of China. It was arranged in order to derive benefit from the visit of Mr. Messer, of the Chicago Association, who led the discussions. It has been very inspiring to meet in this way with these strong Chinese and foreign Secretaries, and to get a new vision of the work ahead of us.

In talking with these men I have been interested to see how they regard the present situation among students, especially those of government schools. It is regarded as about the largest opportunity and privilege of the Association here in China, at present, to get right in among these crowds of men with our Bible classes and other work. A few years ago it was impossible to start a Bible class among them. Now at all places they say there is this same healthy response with men interested and eager to study the Bible. It is not merely a passing interest stimulated by the interest in Western science, but continues steady even despite the very unsettled political conditions. And best of all, these classes are steadily bearing fruit by leading men to know Jesus Christ and into church membership. The experience of all the men seems to be that much more

could be done right now with very little effort, if they only had the time or a little more help. The harvest is there, but they cannot go after it.

There is a fine example of what is possible among these men in the Student Association at the Union Medical College here in Peking. Of the hundred and some men in the college, many of whom are not Christians, all but five or six are in Bible classes, and more than half of them are engaged in some form of service, such as work among servants, teaching Bible classes, street preaching, etc. These men are dissatisfied with their work because there are still five or six not in Bible classes.

Such "life" as this shows us what is possible in all of these student fields. Oh! that the Association might be used to the utmost in the face of this wonderful opportunity to bring these coming leaders into a knowledge of the only way unto salvation—Jesus Christ.

Word has just come to me this week that another one of these *untouched* student fields, with 3,000 students, *must be* opened up this fall, and that another fellow and I are to be sent there to do it. If ever I have felt the need of strength and guidance it is now, in the face of this opportunity. I am certainly very, very thankful for friends at home who are remembering this work, as well as myself, before the throne of our Heavenly Father, in whose joyful service we are all enlisted.

AN UNCANONIZED QUAKER SAINT.

[From *The Dial*.]

If the Quakers thus magnified their purest spirits, John Woolman would be a saint. But the Quakers have a way, unfortunately, of keeping many of their best things to themselves; and had it not been for the recognition accorded by Charles Lamb and President Eliot and other men of the "world," Woolman's name would hardly be known outside of the Society of Friends. As it is many well-read people know John Woolman's meagre journal to be the record of one of the most remarkably consistent lives ever lived on the pattern of Christ's. As literature it is one of the precious documents of the American colonial period. To rehearse Woolman's life with the help of his Journal, fortified by contemporary testimony, was well enough. But the world to-day wants to know whether this Christ-life led under the sole dictates of the Voice within is practicable. Is it possible for a man to be in the world and yet not of it, as was Woolman? A tailor of Burlington, New Jersey, he supported a family, paid his bills, directed by spoken and written word the

trend of contemporary Quakerism, traveled repeatedly on horseback from New England to Virginia, visited England in the love of the gospel, and died of small-pox at York in 1772, in the fifty-third year of his age. So much Mr. W. Teignmouth Shore relates well enough, in his volume entitled "John Woolman: His Life and Our Times" (Macmillan*); but he misses the chance to present Woolman effectively as a prophet of our times. See what this Quaker stood for in the middle of the eighteenth century: anti-slavery in the colonies, a just treatment of the Indians and a lively solicitude for their moral welfare, temperance in the use of liquors, peace among the nations, improvement in the condition of certain oppressed laboring classes, simplicity of life and modesty in expenditure, sharing the lot of the unfortunate, the responsibility of wealth. This sounds modern enough to arouse the curiosity of our generation to know more of such a life. Speaking only at the irresistible dictates of his Master, letting his example speak louder than words, by the modesty and gentleness of his love for all sorts and conditions of humanity he drew all men to him. The idiosyncracies into which he was led by the logical expression of his ideals seem not to have interfered a whit with the great influence that was diffused by his personality. There is a place for a book which shall study this life from the standpoint of present-day society; but in the meantime we do well to ponder the secret of Woolman's power. His Journal cannot be lightly read by any serious man. It contains the most vital message that Quakerism has brought to the modern world.

SPIRITUAL INSPIRATION FOR ALL.

[Sent for publication here by a Friend who finds in it good Friendly doctrine and feels that such interchange between those of different religious denominations is most profitable.]

Every individual is capable of divine inspiration and this Christianly scientific fact should be understood and demonstrated. God is no respecter of persons. Irrespective of circumstance, education or personal position, the divine Spirit, that is, God, is so related to all men that they may be led directly by him to escape from evil and to know, speak and do the right thing at the right time. In the workaday world men are wont to consider themselves as circumscribed and limited by human nature and experience. A bet-

ter understanding of religious history, however, together with a larger appreciation of the ever-presence of God, shows that divine Love gives man greater powers than the merely intellectual, and it is more clearly seen that the advancement of mankind individually and collectively keeps almost directly in line with the inspiration of spiritual Truth and Love which enters the heart and guides the actions. Christ Jesus, the Way-shower, proved how all-sufficient is infinite Love to supply unerring intelligence and the ability to cope with every circumstance. Seeing this, all men should turn continuously to the divine Mind for guidance in their daily affairs and should be just to themselves in the knowledge that man, recognized as God's image and likeness, is at all times capable of reflecting spiritual wisdom and power.

The source of all true inspiration is the divine Mind, the Mind of Christ, and all are privileged to express this Mind in thoughts and deeds and words of wisdom, justice, mercy and love. It matters not, so history shows, whether an individual be learned or unlearned; it is the heart and not the intellect that is of spiritual importance. Truth and Love meet the human need not because of personal opportunity, culture or social attainment, but because the loving, prayerful, trustful heart seeks to turn the tables upon evil and to prove that God endows man with the full capacities of Godlikeness. It is the unselfish purpose to live so as to experience and share the mercies and blessings of infinite good that is supported by God. Those who express true humanity are inspired by the Christ spirit and thus gain their own true selves, their own abilities to think, to speak and to act in wisdom and in strength and this is the essential of their happiness and progress.

Men should consider this intimate and indissoluble relation of all being to the divine Mind in order that they may rise to higher planes of thought and profit by the spiritual experience of others. Such consideration prompts a proper appreciation of the ancient prophets and apostles whom divine Love inspired to wise counsel and mighty leadership. It prompts in like manner an appreciation of the marvelous message of Truth which has come to heal and to save mankind through the clear, compassionate teachings of Mary Baker Eddy, the Discoverer and Founder of Christian Science. As with the ancient prophets and the great Master himself, an all-absorbing love for mankind and for God, good, pervaded Mrs. Eddy's thought and directed her activities. Spiritual inspiration alone accounts for that presentation of the gospel in word and in

*John Woolman, His Life and Our Times, being a study in applied Christianity. By Teignmouth Shore. Macmillan. Through W. H. Jenkins, 140 North Fifteenth Street, Philadelphia, \$1.50.

deed that has healed and continues to heal of sin and of disease. Christian Science is not of human invention, but of spiritual inspiration and its works testify to the limitless healing capacities of divine Spirit. Its manner of activity is well described in these words by Mrs. Eddy from its text-book, "Science and Health with Key to the Scriptures" (p. 454): "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way."

So love is the keynote of Christian service and of all real success. This is the "old, old story" as well as the "new, new song," the love that is broad and deep and impartial, the ever-consecrated love illustrated by the Master and given as a rich heritage to all men alike. Love in the heart gives grace and discretion to the lips, and great abilities in the daily walks of life. There are no bounds or limits to what the loving may know or experience of good. The binding clamps of fear, envy and suspicion are broken by love and then consciousness is flooded with a wealth of wisdom. Those who seek first in consciousness this kingdom of God, this reign of Love which is righteousness, shall surely have "all things" added unto them. Let one only go along his way with the simplicity of a child, trusting Love to meet his every need and seeking to reflect this Love in all his affairs and the stony, rough places shall become highways of holiness and paths of pleasantness.

Spiritual inspiration is therefore neither unnatural nor supernatural. Man by nature reflects his divine Principle, God, and this Principle can solve all problems and point the sure way of health and happiness. To be upright, pure and free from evil, to be divinely inspired, is the natural estate of all, and each man should look and work for this spiritual possibility in himself and others. Through real effort one may rise above the mental and physical and financial ruts and find that, apart from custom or education or personality or any other human element, the inspiration of divine Spirit gives him sufficient and lasting strength and freedom. The one great need of all mankind is the spiritual idea of God's presence and power and love. Such a spiritual idea has triumphed over evil throughout history and will repeat its saving work wherever it finds lodgment in the heart. One should consider with gratitude the blessings that have come to the world and himself individually through the inspired words and works of other men and should go forth with a realization of his own spiritual possibilities to manifest the light of Love, whatever he may meet.

From the Christian Science Monitor (Daily).

OUR NAVY AND NATIONAL HONOR.

[At the instance of members of the Pennsylvania Arbitration and Peace Society the following has been put into a number of local papers. Perhaps some who read it here may be able to use it in the newspapers of their communities.]

There is a certain class of individuals who are timorous concerning national honor. They believe, and loudly proclaim, that unless you have a "navy punch" to protect your "honor," it will be jeopardized. Of course, everyone who lays claim to intelligence knows that the robber with a big club or gun is not particularly concerned with honor if you disturb him in his night's raid. The power of defense does not imply virtue any more in the government than in the robber, or even in yourself if you surprise the intruder and capture him at a pistol's end. Honor is wholly beside the question. Nothing but strength, skill, endurance can be determined by such tactics. And if national honor depends upon a navy, then Norway, Switzerland, and Belgium are incapable of possessing that wonderful quality, the defense of which is slowly bankrupting the great nations, since they have no navies. Such assertions are ridiculous, but no more so than the claim of the militarist.

Personal honor, it was once that, could only be settled by the duel, but to-day it is dishonorable to use any means other than the courts to protect individual rights. Nations will surely come to the same happy solution of their differences through the agency of the Hague Tribunal, and the adoption of unrestricted arbitration treaties is the next immediate and very desirable step. With the machinery of the courts once in operation, public opinion would be the compelling force, directing the quarreling nations into an honorable settlement of a problem that by an appeal to arms might cost the lives of thousands of men, cripple industry, destroy credit, and waste millions of the peoples' money.

There is a "better way."

A QUAKER GRANDMOTHER.

"A Quaker Grandmother," by Ray Strachey, is an intimate account of Hannah Whitall Smith (aunt of President M. Cary Thomas, of Bryn Mawr College) in her relation as a grandmother. No kindlier or more sympathetic grandmother could be imagined than this sunny, happy Quaker who was the guardian of her two granddaughters in London. Childhood, school-days and college years were made joyous and delightful through the thoughtful care and love of this dear old lady. The secret of her influence may be seen in these wise words of hers—how different from the

severe puritanism too frequently practiced!—"What we old people ought to do is to keep a sharp lookout for the virtues and the wise actions of the young, and never fail to commend them. It is a universal law of human nature that what we are commended for we like to repeat, and a judicious system of sympathetic appreciation is, to my thinking, the most effective 'discipline' the world knows." (New York: Fleming H. Revell Company.)

SUFFRAGE DAY.

On Seventh-day, the 2nd, there were demonstrations in favor of woman suffrage in many parts of the United States. A New York Friend writes: "The Friends' Equal Rights Association, of New York City, had an automobile in the suffrage automobile parade. The feeling in the city had been that there was to be no parade, so there were no crowds of watchers, but in most of the streets there were rows of onlookers, and in some localities, great enthusiasm. The automobiles went up to Central Park, then down through another avenue and then up again, that different parts of the city and different classes of people should see the parade. Probably the most good was done in one avenue where the parade was a novelty. The street was almost filled with men and boys, the women filling the windows of the tenement houses along the lines. The boys were full of mocking merriment, but there was no disorder, and undoubtedly the parade caused discussion in the homes, which is what is needed."

In Philadelphia the dozens of automobiles followed the marchers. A Friend who was in the last automobile was impressed by the courteous behavior and apparently friendly attitude of the crowds that lined the streets and looked out of the windows. The police arrangements were perfect and there was no disorder anywhere. Three buildings along the line of march had a profusion of yellow banners and drapery; these were the North American building, Strawbridge & Clothier's large department store and the new Farm Journal building on Washington Square, where the march ended and a public meeting was held. The evening papers stated that eighteen of the *Journal's* staff were in the parade.

A NEW PORTRAIT OF GEORGE FOX.

Of the few paintings and engravings of George Fox, one of the rarest is the engraving by Thomas Fairland, who is said to have drawn it from a Dutch sketch made during one of Fox's preaching journey's in Holland. Only two copies are known; one is in the Friends' portrait gallery, Devonshire

House, London; the other was a few years ago in the possession of a clergyman of the Church of England. The second of these engravings has recently been reproduced, in fac simile, through the instrumentality of John M. Lester, of Germantown, Pa., for the first time in this country, on good art paper, by the finest known process. The size of this portrait is 7 x 7 inches. It will be sent to any address for \$2.00 a copy by W. H. Jenkins.

DOCTOR JANNEY'S BOOK ON THE MAKING OF A MAN.

There is an urgent demand on the part of parents and teachers for a book that will state the facts concerning the physiology and hygiene of sex in a sane and simple way, so that they may have the information at hand to impart to the boys under their care, and thus be enabled to fulfil the duty of instructing and warning the young.

There is also a growing demand for a book suitable to place in the hands of boys of the high school age, written in a chaste and attractive style, that will give them just the information that they need for their own protection and as a preparation for fatherhood.

"The Making of a Man," by O. Edward Janney, M.D., meets these requirements. The author is a physician of many years' experience, and an instructor, who has given much time and thought to the subject of the moral instruction of the young.

The book has grown out of a course of lectures on the subject given by the author to many classes of boys in high schools. It follows modern ideas of teaching. It is scientific, being based on biology, botany and eugenics; but not too technical to hold the attention of all who have the care of the young.

Nor is there any reason why this book should not be placed in the hands of any thoughtful, normal boy. He will receive through reading it the instruction necessary for his welfare and his preparation for fatherhood imparted in a sane and wholesome way.

Every boy who is in the position of sharing at some time in the dual headship of a family possesses the right to a knowledge of the broad facts concerning the generation and development of offspring. Therefore, these facts are plainly stated, in the belief that only good can come from their scientific and reverent relation.

Parents, principals of high schools for boys and teachers of physiology will find in this book

*Published by *The Lord Baltimore Press*, Baltimore, Md., \$1.00. For sale by Walter H. Jenkins, 140 N. 15th Street, Philadelphia.

suggestions and an outline for a fuller presentation of the subject, as opportunity may arise.

EXHIBITION AT FRIENDS' SEMINARY, NEW YORK.

In arranging their annual exhibition the teachers of Friends' Seminary have three definite aims: To make the occasion one of interest and entertainment to their visitors; to exemplify as great a variety of school activities as possible; and to keep down to a minimum the interference of preparations with the regular work of the school. All the aims are fulfilled by the simple plan of selecting from the daily exercises those that can be easily adapted for public presentation.

Besides the usual display of hand work, including writing, drawing and coloring, carving, carpentry, basketry and so forth, the following exercises were on the program of the exhibition held this year on April 24th.

Members of the fourth grade, impersonating the days of the week, gave an account of the origin of their names. These had been learned by the whole class but were given by those who could do it best. The second grade gave one of their little plays in which the spring fairy sends a rabbit to the children with the message that spring has come. Each child had a part—bird, beast, or flower—and entered into the spirit of the play without self-consciousness. The kindergarten and first class played games and marched. The third class rehearsed a music lesson, explaining the scale, staff, and clefs, and reading simple songs from their books. The chemistry class tested milk and compared by tests for coloring matter, strawberry jam purchased at the grocery with some that had been prepared by the domestic science class. Half a dozen boys in the caps and aprons worn by the class in camp cooking, made a stew which they put away in a homemade fireless cooker. The seventh grade history class appeared as the sheeted ghosts of English kings and queens, setting forth in dialogue their several virtues and achievements. A little French play, made from one of the stories read in class, was given by girls of the intermediate department. There were songs by the whole school and a duet.

The latter part of the program illustrated the daily physical training. The younger boys, divided into two sides, had an exciting contest in basket-ball goal throwing. The younger girls danced the Venetian Furlana and a descriptive spring dance. The older boys were put through a Swedish gymnastic drill and the girls represented in pantomimic action the entertainments of a lawn party.

Every child in the school had some part in the exhibition and almost every department of work was represented. A single day, the day of the exhibition, was taken from regular school time for rehearsal.

FIRST-DAY SCHOOL MEETING, YEARLY MEETING WEEK.

During Yearly Meeting week, Philadelphia, Fourth-day evening, Fifth month 13th, 1914, will as usual be occupied by the Association for the Promotion of First-day Schools in Philadelphia Yearly Meeting.

Dr. William B. Forbush will make the main address on "A Broader Outlook for Religious Education."

He has had large experience in lecturing at colleges and universities and at meetings of the Pennsylvania Chautauqua. He is the editor of "Workers with Boys." His main work has always been in connection with the moral direction of boys and young men. He is the author of many books; "The Boy Problem," "Travel Lessons on the Life of Christ," "Travel Lessons on the Old Testament," "Boys' Life of Christ," and "The Broadening Path" are known to many of our readers.

CONCORD FIRST-DAY SCHOOL UNION.

Concord First-day School Union, held in Chester, Pa., Four month 18th, was unusually large and interesting. The reports from the schools were especially encouraging, showing that they are better graded than ever before, and that one school has provided for examinations and promotion; other schools make yearly promotions without examination.

A series of talks on Friends' Discipline, prepared by Edith M. Winder, and first given as part of the general exercises of Swarthmore First-day School, has been printed in pamphlet form. Two copies of this were presented to each of the fourteen schools; additional copies may be had for five cents each. There was a feeling that this little booklet will fill a long-felt want.

The origin and history of the "Men's Class" at Swarthmore School (to which women are now admitted), was given graphically by J. Russell Hayes in response to questions asked by Benjamin F. Battin. A few Friends objected to the discussion of such topics as the tariff, the Monroe Doctrine, and Socialism, in a school whose purpose is religious teaching, but the general feeling seemed to be that religion ought to enter into the consideration of every subject that has to do with the social and industrial life of the community.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 9, 1914.

Bringing war more closely home to us than does the situation in Mexico is the terrible internal strife in Colorado. On another page will be found the account of the consideration of it in one body of Friends, Concord Quarterly Meeting. It is a deplorable state of affairs that exists in the Western mining region. It is still more deplorable that so many friends of peace cannot see their way at this crisis to condemn the sending first of the State militia and now the Federal soldiers to the scene of the trouble.

An address to the proprietors and editors of the newspapers of the United States issued by Philadelphia Yearly Meeting of Orthodox Friends will be found on another page. It is a splendid appeal. It is not only in the spirit of the best Quaker peace tradition; it is in the true spirit of the best up-to-date statesmanship and patriotism.

Wherever there is a proprietor or editor, who owns his own conscience and his newspaper, and so is in a position to truly serve the best interests of the people and to voice their best aspirations, it will be valued and will be a strength.

But how about the papers that during this time, when the "citizenship of this country is almost a unit against this war," are taking seriously this meddling in Mexico? It cannot be that men who have the spirit and the understanding to take in the meaning of such an appeal as this of the Friends are in control of these papers. These papers are gotten out by men who are bought and paid for and who are keen to do what is wanted of them.

We need to do everything we can to discredit these newspapers, and not to honor the hirelings who bring them out, by assuming that they are editors in any true sense of giving the news as it is and of fairly representing public opinion.

Those who have the spirit that is breathed in

this appeal are wasting good ammunition in going to these newspapers in this spirit and appearing blind to the actual status of the newspapers and to their relation to public opinion and welfare.

"There are those who are urging upon the Government at Washington aggressive measures toward Mexico, and even war," says a card sent out to friends of peace by the American Association for International Conciliation. Friends of international conciliation are advised that they "can best neutralize these evil influences by telegraphing and writing without delay to the President and to Senators and Representatives in Congress in support of the policy of effective mediation and of a peaceful and honorable settlement of the existing difficulties."

It is to be feared that the friends of peace have not seen to it in time, and had a hand in sending to Washington those whom they can depend on to pay heed to their demands.

It is not possible to stay out of politics and yet expect to have a hand in the affairs of the nation when there is some sensational matter afoot that shocks us for once into conscious citizenship.

It is all very well to let our wishes be known by telegram and letter even as it is, but we know well enough that it will not be our mandates that will move the administration, but the mandates of those who sent them there.

AS TO OUR RELATIONS WITH MEXICO. MESSAGE OF WESTBURY QUARTERLY MEETING.

The Westbury Quarterly Meeting of the Religious Society of Friends, comprising the meetings in the counties of New York, Kings, Queens, Nassau and Orange, in session in Brooklyn, Fourth month 25, 1914, desires to express its belief that war is contrary to the Christian religion, and its continued faith in the teaching of Jesus: "Blessed are the peacemakers for they shall be called the children of God," and his command: "Love your enemies."

The Quarterly Meeting further commends the following statement of the President of the United States of America, contained in his message in last Eighth month on Mexican relations; and recommends them to the serious consideration of our fellow-citizens:

"We can afford to exercise the restraint of a really great nation which realizes its own strength and scorns to misuse it. * * * We shall triumph as Mexico's friends sooner than we could triumph as her enemies, and how much more handsomely, with how much higher and finer sat

isfactions of conscience and honor."

The Quarterly Meeting further directs that copies of the foregoing be sent to the newspapers of the counties comprised within the limits of this Quarterly Meeting.

THE SCATTERED SEEDS.

Soon after the First-day School work was organized throughout the Society of Friends, its pioneers felt the need of a publication which should go regularly to the Schools to be used both as a Lesson Leaf, and as a Juvenile Periodical by the members of the Schools.

The result of this concern was that six and forty years ago the *Scattered Seeds* began to be published under the direction of the Association for the Promotion of First-day Schools of Philadelphia Yearly Meeting. Up to the death of Lydia H. Hall the paper was edited by her and its success was almost entirely dependent upon her efforts and devotion. Since her removal to the Higher Life, her daughters have taken up the editorial work of the paper as a labor of love, and Elizabeth Lloyd has added to her many concerns, the business management of the paper.

During the years of its existence the *Scattered Seeds* has made for itself an important place in the First-day School economy and in the interests of many scattered readers. Recent advances in the cost of publication, and the tendency of Schools to send smaller subscription clubs than formerly have brought the *Scattered Seeds* to the position of seriously considering whether it can be continuously published. Its editors and management desire to make every effort to continue the publication of the paper, and to so alter or amend it to meet changing conditions and needs, that it will continue to fill an important place in the Society of Friends and among other people, as a Juvenile periodical.

We feel the more strongly that this paper should be continued and adequately supported, because of the fact that there is a great dearth of high grade Juvenile Publications. The reason for this lack is that such papers do not pay unless the subscription rate is high, and generally after a brief existence, they close out rather than risk accumulating balances on the wrong side of the account.

We believe the Society of Friends does not wish to suspend a useful publication for financial reasons. We need a Juvenile paper. The editors of the *Scattered Seeds* aim to give us such a paper, and are willing to give us a better one, if we tell them how. The only way we can continue to have it, is for us to pay for it. Perhaps all that we need at this time is to understand that the contin-

uance of the paper now hangs in the balance, and we can save it for continued usefulness only by increasing its subscription list, or establishing a guaranty fund.

We appeal to First-day Schools everywhere to take up the matter of increasing the size of their clubs and to Friends who have no children of their own to become subscribers to the paper for the benefit of other people's children. It is easy for us to consider that, of course, the paper will continue, because somebody has always looked after it during the half century of its existence. The people whose original concern brought it forth and whose devotion to its interests developed and maintained it, are all gone from among us. If we want a Juvenile publication, it is our affair,—that is—the affair of each one of us—to see that it has adequate financial support to meet the increasing cost of its publication.

JANE P. RUSHMORE.

EMILY ATKINSON TO BE MATRON AT GEORGE SCHOOL.

The George School has appointed as matron, Emily Atkinson, of Moorestown, N. J.

She is a graduate of Swarthmore College, class of 1891, in the same class as Congressman A. Mitchell Palmer, Hannah Clothier Hull, Mariana Smith Rawson, State Senator William C. Sproul, Edward B. Temple, Edward Clarkson Wilson. She has been elected a member of the Phi Beta Kappa honorary fraternity on account of excellent scholarship.

Her teaching career has been spent in the Langhorne Friends' School, in the Brooklyn Friends' School and she is now Instructor in German and Mathematics in the Moorestown High School. While in Brooklyn she was associated with Edward B. Rawson in conducting a summer camp where she had to meet many of the same problems as arise in a boarding school. In each of these positions she has won love of her associates and exerted a helpful influence typical of the best traditions of the Society of Friends.

THE WHITTIER FELLOWSHIP GUEST HOUSE.

Once more the Whittier Fellowship Guest House will open its doors as a place for the study and experience of the fundamentals of Quakerism in a pleasant New England village near the sea where Friends of every shade of thought have become acquainted in the mellow atmosphere of Whittier's often described and best loved country. From Seventh month 1st to Ninth month 15th, 1914, it will be ready to receive guests who come

seeking to enter into fellowship and to see the meaning of worship in life.

During the summer various subjects will be considered as present day means of expressing our ideal, but at all times it is hoped that the ideal of the Divine Presence and Guidance as the great fundamental fact of life and labor will be the central concern.

Beside the precious seasons for fellowship in worship there will be through all the weeks lectures and discussions of the primary facts of our message. This is the chief concern of the Whittier Guest House and its fellowship. The various subjects, social and otherwise, are only evidence of the determination to see how the Inner Light is to affect our lives at this moment.

These are some of the subjects to be considered:

How Can the Quaker Conception of Religion be Expressed to the World?

Whittier's Contribution to Religious Life and Worship.

How Can Friends Contribute to the Federation of Churches?

Modern Methods of Religious Teaching for Children.

Quakerism and the Fine Arts.

Modern Politics and Quaker Democracy.

Spiritual Aspects of the Woman's Movement.

Friends' Testimony Against Oaths and War.

The Tension Between the Races.

The exact dates and hosts for the above conferences will be published shortly. A group of English Friends, including possibly Elizabeth Fox Howard and Harriet Newman, will be at the Guest House part of the time.

Those who feel interested in these concerns and desire to take part in them may write to The Whittier Fellowship Guest House, Hampton Falls, New Hampshire. The expense of living at the Guest House is \$10.00 per week and the sea and beautiful New England coast bring us seasons of play and refreshment.

WITH FRIENDS AT PENNSYLVANIA STATE COLLEGE

The Friends of Pennsylvania State College met at their regular meeting place for the last meeting of the season, Sixth-day evening, Fourth month third, with a large attendance. The meeting was opened by W. H. Savory, of West Chester, reading the sixth chapter of St. Matthew. After the thirty-minute quiet period, the subject of the evening, "The Value of Prayer," was taken up and heartily discussed, and a great many very interesting instances brought to light, among them

the difference between selfish prayer and the one that counts.

In order to make plans for the joint summer conference and also to plan for the starting of a strong meeting again next year, it was decided to meet some time again before the close of college.

The meeting adjourned with all members well pleased with the season's meetings, and expressed themselves as having learned a great deal on the present-day advancement of the Friends' principles.

WITH FRIENDS AT WAYNESVILLE

Miami Meeting held its regular monthly business session April 26th, at Waynesville, O. A round-table discussion followed on the subjects of "The Church," "The Home" and "The Neighbor." Interesting papers were read by Alice T. Alcorn, J. L. Mendenhall and Rebecca Mason. Mrs. Mendenhall collaborated with her husband in the preparation of the paper on "The Home," and as each is a whole team in themselves, the thrilling subject was well handled.

The fine day and interesting subjects attracted some who do not ordinarily attend these meetings. Among these, L. S. Cartwright spoke well, and the hearts of the hearers were thrilled as the home, mother, father, sisters, brothers, the church and the neighbor were alluded to. Many others expressed themselves. Franklin Packer had charge of the round-table discussion.

Miami Meeting sheds a clear and kindly light on subjects relating to the welfare of humanity.

FRED C. SAWIN.

CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting was held in Wilmington, Del., Fourth month 28th. Dr. Jesse H. Green, now in his 97th year, was missed from his accustomed place at the head of the meeting, because of illness. He is recovering and hopes soon to be able to go about as usual. During the hour for worship Edwin J. Durnall spoke of the responsibility resting upon Friends to use all their influence to prevent a declaration of war against Mexico because of the lack of respect shown to our flag. Others who had acceptable messages were: Lewis Palmer, Lewis Smedley, Alice P. Sellers, Sidney S. Yarnall, Elizabeth F. Newlin and Caroline J. Worth.

The clerks of the business meeting were Morgan Bunting and Anna Travilla Speakman. The fifty representatives from the monthly meetings were present except seven. After the reading of the first query, which concludes by asking

whether Friends realize their responsibility to the community, Elizabeth Lloyd wondered how far the community extends and whether it is large enough to include our responsibility for the disturbances in Colorado. She thought it might be well for all to consider how much truth there is in the assertion made by workingmen that the militia and constabulary are called out against working people who are disorderly but never against employers who do unlawful things.

A committee of three was appointed to voice the sentiments of the meeting concerning the Mexican situation and the troubles in Colorado and report to the afternoon session. The meeting then adjourned to partake of luncheon in the new dining-room of the school building.

In the afternoon the remaining queries were considered and summary answers adopted for those requiring written answers. It was reported that there are fourteen First-day schools within the limits of the Quarterly Meeting, under the care of 135 officers and teachers; there are 904 pupils, 345 of whom are adults, 524 are members of the Society and 69 have one parent a member. Also the Friends at Stanton, Del., have First-day school exercises. There are five day schools under the care of 45 teachers, 12 of whom are members; in these schools there are 550 pupils, 65 of whom are members and 36 have one parent a member.

The committee appointed in the morning reported the following declarations of Friends' principles as applied to present conditions. They were both united with; the first was directed to be signed by the clerk and forwarded to President Wilson. The second was directed to be sent to the newspapers as the best means of reaching the citizens for whose consideration it was written.

"Concord Quarterly Meeting of the Religious Society of Friends, representing meetings in Southeastern Pennsylvania and Northern Delaware, held in Wilmington, Fourth month 28th, 1914, to the President of the United States, greeting:

"We rejoice that Argentina, Brazil and Chile have offered to mediate between the United States and Mexico, and we earnestly hope that our Government will co-operate with their efforts to bring about a righteous settlement of the difficulties between the two nations."

"For the consideration of American Citizens:

"Our hearts have been stirred by the civil strife existing in Colorado, and its accompanying sacrifice of the lives of many innocent persons; and, while we recognize that the first duty of State and nation is to maintain law and order, we believe it to be the subsequent duty of all good citizens

to work for the establishment of such a system of arbitration as will do away with strikes and lockouts and lead to permanent industrial peace founded on justice."

Just before the meeting concluded an excellent memorial was read of Mary McAllister, an elder of Darby Meeting and during her long life a most efficient worker in meeting and First-day school.

PHILADELPHIA QUARTERLY MEETING.

Philadelphia Quarterly Meeting assembled at Fifteenth and Race Streets on Seventh-day afternoon, the 2nd.

In the devotional meeting, Sidney Yarnall led in prayer, and addresses were made by Daniel Batchellor, Sarah T. Linvill and David Henry Wright.

The business meeting followed, with J. Eugene Baker and Caroline S. Jackson as clerks. There were reports and delegates from the monthly meetings of Philadelphia, Green Street, Radnor and Exeter.

The queries were read and carefully considered. The second of them, which refers to love and unity among the members and the adjustment of difficulties as they arise, called forth earnest expressions from Emma S. Webster, Sarah T. Linvill, Matilda Janney, Sidney Yarnall and Lukens Webster.

The tenth query called out the information that there were nine First-day schools under care of the Quarterly Meeting with 55 officers and teachers and 479 pupils.

In answer to the next query, five day schools were reported with 61 regular teachers and nine special instructors. Edmund Webster said that few of the young men take to teaching as they find more remunerative positions in business.

The statistical report showed that there was a total of 2345 members in the Quarterly Meeting, a net loss of 79 during the year.

Twenty-eight representatives were appointed to attend the Yearly Meeting sessions and the following persons were appointed to serve for one year on the Yearly Meeting Representative Committee: Alfred Moore, Edmund Webster, Sarah Griscom and Caroline S. Jackson.

Another committee, consisting of James Buckman, Thomas P. Bacon, Anna B. Pettit, Susan W. Janney, Garrett Kirk, Mary C. Dickinson and M. Idora Kaler, was appointed to examine accounts, name a treasurer and fix the required quota for each of the monthly meetings.

There was considerable interest shown in a communication from the Philanthropic Committee, relating to the liquor question. It asked the

Quarterly Meeting to petition for the passage in the United States Congress of the joint resolution providing for prohibition by constitutional amendment. After a thorough discussion a committee, consisting of Sarah Phillips Thomas, James H. Atkinson, J. Harold Watson, Cassandra Carr and Arthur C. Jackson, was appointed to assist the clerk in getting this matter before the national legislature.

FRIENDS IN OLD NEW YORK.

[The following reminiscences, taken from a personal letter of recent date, may be of interest to members of New York Monthly Meeting, and more particularly to the many friends of our late friend, Edward Scantlebury.—CHARLES L. McCORD.]

“* * * When I was a little girl there were three Meetings (in New York) which were pretty well attended,—one in Rose Street, another in Hester, and what used to be called “The Village Meeting” in Downing Street,—where I remember going once when I was five years old with my dear father, Samuel Scantlebury, and which from the time I was six until I was eight-and-a-half years old my parents and their little children regularly attended.

“It was in this modest little Meeting House I listened to the first sermon which made a lasting impression on my mind. It was delivered by Amy Hull, a friend of my parents, who resided in Albany at the time my parents also resided there for a few years prior to 1837. Her daughter, Hannah Lockwood, lived in New York and attended Downing Street Meeting. The sermon to which I refer was in regard to the two men alluded to in the New Testament, one of whom builded upon a rock, and the other, less wise, selected a sandy foundation.

“It might not be amiss for me here to state that the ancestral home of the Scantlebury family, who were Friends from the time of George Fox, was in Cornwall, England; yet, to my regret, my dear lamented brother, Edward Scantlebury, was the last lineal descendant bearing that name who remained a member of the Society of Friends, notwithstanding our grandfather, Thomas Scantlebury, had been an acknowledged Minister; and I might also add that he and his eldest son John were prominent and influential citizens in Sheffield, England, and that owing to the good judgment, clear discernment, energy and perseverance of our grandfather, Thomas Scantlebury, the City of Sheffield was indebted to him more than to any other man for its early exemption from the payment of taxes (or rates) for the support of the Church of England,—

earlier, I think I have heard my dear father say, than any other city in the Kingdom.

“In 1855 my husband and I went to reside in Chicago, in which city we spent thirty years, thus separating ourselves from our relatives and friends, and from Rose Street Meeting, which I had for years been in the habit of attending. We became acquainted with a few Friends in Chicago, and Jonathan Plummer and his wife were sometimes in our home, and the former dined there at one time with Thomas Foulke, of New York.* * * *

“On an offer of partnership from Charles Bunting, my husband returned to New York in 1860, where we remained a little over a year, during which time the Meeting House and school building on Rutherford Place and Fifteenth Street were erected by the firm of Bunting and Hambleton; and my husband and I, in company with my dear lamented sister, Anne Scantlebury, had the pleasure of being present on the day on which the Meeting House was opened, where we listened to the opening address by Thomas Foulke and later to Rachel Barker Moore and to the much loved and revered Friend, Lucretia Mott, of Philadelphia. * * *”

SOCIAL SOLIDARITY.

The old individualism has affected every interest; it has dominated morality; it has been the controlling theory of business, it has pervaded religious and theological conceptions. We are coming to realize that this individualism was half-truth, that there is another side. Our life together under modern conditions impresses upon us social solidarity. We realize that we are our brothers' keepers, that the personality of each is bound up with the community. When this conviction becomes vivid and stirs the emotions, when God is thought of not as interested in persons only but in the whole social order, when we think of society as a means by which God's purposes may be worked out in this world, when each one sees himself a co-operator in the inspiring enterprise of building a New Jerusalem that shall be realized in this world, then religion becomes a social bond as well as a personal experience. So, too, theology, which is the interpretation of religious experience, is restating its truth in social terms. It is insisting more and more on a common spiritual life, on fraternal inter-dependence, upon the fact that all men are the children of God.

PRESIDENT VINCENT.

In Religious Education,

AN ESSAY OF A NEW SOCIAL CRITIQUE AND PROGRAM.

Our readers who are not afraid of fads and new departures, and are not easily shocked by attacks upon the religions of the past and the industrial systems of the present, would find much to interest them in "Eureka! The Embryo of an Ideal Sociology," by Dr. Ridgway M. Lamb, once upon a time of New Jersey, now of Singapore.*

The greater part of the book is devoted to an exposure of wrongs of various kinds that have existed under varying civilizations in so-called Christian nations. The last chapters outline a plan for co-operative colonies, established preferably by Friends, on unoccupied (or almost unoccupied) islands in the tropical waters of the Pacific Ocean. The ten new commandments to be observed by the members of these colonies include "Thou shalt love thy neighbor as thyself," and the Golden Rule. Here are some of the others:

"4. Be willing to grant to others the same rights and privileges that thee claims for thyself, irrespective of nation, race, creed, color or sex."

"5. Remember that labor is the foundation of all wealth, and that whosoever partakes of the products of the earth and the good things of life dependent upon the industry of man, without rendering an equivalent for them in the way of some kind of work, imposes and sponges upon the diligence and rights of others."

"6. Do no injustice to thy body or mind by acquiring any intemperate or vicious habits which undermine health and character; nor believe in anything that is mysterious, unreasonable, and absurd, simply because some irresponsible or ill-informed person asserts it to be true; but seek knowledge for thyself, and when thou hast acquired it, be ever ready and willing to impart it to others."

"7. Be true to thy convictions, but always amenable to reason and open to conviction."

ABINGTON FRIENDS' SCHOOL.

Lillian L. Kellogg has been appointed Principal of Abington Friends' Day School for Intermediate and Primary students, to take effect in Ninth month next. Mrs. Kellogg is a successful instructor in the school at the present time, and the committee feel they are fortunate in securing her services as Principal. The school building will be occupied by Thomas and Grace Hallock Noble, the latter having held the position of Matron

*Eureka! The Embryo of an Ideal Sociology. By Ridgway H. Lamb. Singapore, Straits Settlements, India. \$1.00.

there for several years in the past, and they are arranging to board teachers and pupils who wish to reside in the building. Parents desiring to have their children cared for in this way should apply to Thomas L. Noble, Jenkintown, Pa.

AMONG OUR SCHOOLS.

PHILADELPHIA YEARLY MEETING.

The pupils and teachers of *Byberry Friends' School* visited the Philadelphia City Farms nearby, recently. They inspected the model sanitary stables, poultry, and green-houses. The Superintendent, Mr. Freemont Bowman, very kindly accompanied them and explained the latest and most approved methods of caring for stock and poultry. The pasteurizer and milk-cooling apparatus proved to be of particular interest. Most of the pupils are children of farmers.

The school spent one of their noon-hours last week in the woods. The children have seen forty-two kinds of birds and have brought twenty-five different kinds of wild-flowers to the school this spring before the first of May.

London Grove School has appointed Frances Smith, Principal, and Helen J. Chalfant, teacher of the Primary classes for next year.

The West Chester School had its May-Day Exercises on the afternoon of Fifth month 1st, before a large and appreciative audience. The operetta "Cinderella in Flower-land," by the Intermediate and High School girls was very attractively rendered; the boys gave exhibition of their athletic prowess in the running high jump, obstacle race, and 25-yard dash. The Primary and Kindergarten added to the enjoyment of the guests by songs, games, and dances.

A WORKINGMAN'S PLEA.

When the work of the day is ended
And the sun goes down in the West,
The Workman turns his face towards home,
To the people that he loves best.

There is no smile on his face to-night;
No kind word for the friends he knew,
A cloud hangs dark o'er his troubled mind,
For to-morrow his rent comes due.

That men make houses and tools, 'tis true,
And he who makes can do what he will;
He can rent, or sell, or lend or give
The house, the tools, the machine or the mill.

But the earth was here before man came
And man can but use it, the Workman said,
So how can one have better claim
To the earth?—from it comes our daily bread.

'Tis the gift of God to all children of men,
Those here to-day, and those yet unborn,
All have a claim to the source of life
As well as those in time's earlier dawn.

So 'tis not right that one should pay
To another for part of this great Earth;
For we all need it on which to live—
And have equal rights, by our very birth.

You know the Scripture and believe it true,
'Tis said in the Bible, the book you love
(And this may be meant for the present day),
"The Earth is the Lord's, and the fulness thereof."

But man has transgressed the natural law,
And also the law of God to-day.
In the private owning of this great land,
But we hope the wrong will soon pass away.

And if any one wants to use a part
He will give each year to Government
(Which is the people in one great heart),
The annual value in tax or rent.

So equalize opportunity
And what man makes let him have it all.
Let Justice stand, and Equity,
Let Land Monopoly henceforth fall.

JOHN W. DIX.

NOTES AND ANNOUNCEMENTS.

In reply to inquiries for J. Russell Hayes' narrative poem, "Molly Pryce: a Quaker Idyll," in book-form,—the Biddle Press hopes to issue the book during the coming

summer. An artist is now engaged in making illustrations for it.

Bucks First-day School Union, which had to be postponed for two weeks on account of scarlet fever in Newtown, Pa., where it was to be held, has again had to be postponed for the same reason.

David Henry Wright will address the Pennsylvania Historical Society Fifth month 11th, at 8 p. m., on the proposed Penn Memorial Bridge between Philadelphia and Camden.

FRIENDS' ASSOCIATION NOTES.

At Byberry, Philadelphia, on the 3rd, the subject was Peace. Arabella Carter gave selections from Scriptures concerning Peace. An address was given by Dr. William I. Hull on "The New Peace Movement."

The next meeting will be Sixth month 7th, the subject, Prison Reform.

At Penn Hill, Lancaster County, Pa., the Junior Association on the 19th held its ninth regular meeting and elected officers for the year as follows: Ida P. Wood, Secretary; Mary R. Spence, Assistant Secretary; Bennett Coates, Treasurer; Howard Coates, Norman Wood, Joseph Terrill, Bennett Coates, Harlan Gatchell, Arthur Shoemaker, Walter Wood, Edgar King, Charles Coates, Chairmen. The discussion on "Using Religion in a Business Way" was taken part in by Samuel Paxson, Celia Smedley, Alice Coates, Ida Wood. Emily Dougherty contributed to the meeting by giving a recitation. The hymns sung were "The Precious Name" and "Pass Me Not."

At Norristown, Pa., on the 18th, an address on Woman Suffrage was given by Ferdinand H. Graser, of Philadelphia.

BIRTHS.

BROOMELL.—Fourth month 13th, at Chicago, Ill., to Francis E. and Georgia Silver Broomell, a son named John Graham.

MARRIAGES.

BOYD-WOOD.—At Germantown, Pa., Fourth month 25th, Fisher Longstreth Boyd, of Haverford, Pa., and Sara Josephine Wood, daughter of Mr. and Mrs. Morrison D. Wood of Germantown, Pa.

TINDALL-BATTIN.—Fourth month 16th, at the home of Samuel R. Battin, of Selma, Clark County, Ohio, under the care of Green Plain Monthly Meeting, Charles Frederick Tindall and Martha Alma Battin.

DEATHS.

HOGUE.—In Lincoln, Va., at the home of her daughter, Grace Hoge Nichols, Fourth month 12th, Margaret, widow of Jesse Hoge, in her 84th year. A member of Goosecreek Monthly Meeting.

The daughter with whom she lived



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was the only surviving child by her marriage with Jesse Hoge.

One son, Jacob W. Rees, of Winchester, Va., and a daughter, L. Anna Rees, of Lincoln, children by a former marriage with Samuel D. Rees, survive her.

She was a great lover of flowers and every thing that was beautiful and elevating, ever ready to extend the hand of welcome to all who came within her sphere, and no doubt has received the reward which awaits such noble spirits.

HOWELL.—Martha Wilson Howell passed into the higher life the 26th of Third month, at the home of her son Ralph Howell, near Springfield, Ohio. For nearly three years she was a patient sufferer, always cheerful, and although five months past her 92nd birthday, her mind was clear and active, ever interested in the life around her till within the few last moments. She was born in Sandy Spring, Md., and was the daughter of Hannah Pope Wilson (who was a descendant of Peter Folger and for many years a prominent minister in the Society of Friends). Martha Howell, though nearly all of her married life could be classed among isolated Friends, adhered to the plain language and plainness of dress. She was a woman of remarkable physical endurance; a mind always on the alert, quick to observe, to think, and to act. She met all trials and vicissitudes with unusual courage and fortitude, and her busy, useful life was full of good deeds. When called upon to give up the activities of life, she did not lose her kind thoughtfulness of others, and waited with prayerful longing to go home to the Father.

"And so beside the Silent Sea

I wait the muffled oar,

No harm from Him can come to me

On ocean or on shore."

E. B. H.

MATTHEWS.—At his home in Walbrook, Baltimore, on the morning of Fourth month 22nd, Thomas Foulke Matthews (formerly of Ruxton, Md.) in his 68th year.

He was the husband of Mary Haviland Matthews, and son of Anna F. and the late John D. Matthews, and a life-long member of Gunpowder Meeting. His gentleness and strict sense of duty, make his loss deeply felt, for he was known to all as a wise counselor and loving friend.

The funeral was held on the 24th at the home of his mother near Cockeysville, and was attended by his relatives and many sympathetic friends.

Dr. O. Edward Janney and Martha S. Townsend paid beautiful and loving tributes to his life.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

HARRISBURG, Pa.: Academy of Medicine, 319 N. 2nd Street, 10.30 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

Binders for Intelligencer

The Index for 1913 has been mailed to all of our subscribers who have asked to have indexes sent them. If any other reader would like to have a copy a postal card will bring it. In connection with this we call attention to the Big Ben Binders (see advertisement) of which we have a few still on hand.

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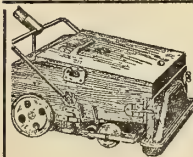
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GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.40 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FIFTH MO. 8TH (6TH-DAY).

—Thornbury Y. F. A., at home of Wilmer and Ella Cheyney.

FIFTH MO. 9TH (7TH-DAY).

—Salem Quarterly Meeting at West Meeting House, near Alliance, O.

—Miami Quarterly Meeting at Waynesville, O.

—Buck's First-day School Union is again postponed on account of scarlet fever in Newtown.

—Philadelphia Yearly Meeting of Ministers and Elders, Race Street, 10 a. m.

FIFTH MO. 10TH (1ST-DAY).

—Young People's Meeting in Cherry Street Meeting House, Philadelphia, 4 p. m. All young people urged to attend.

—Solebury Young Friends' Association, at Solebury Meeting House, 10.45 a. m. Addressed by Hugh B. Eastburn of Solebury. Meeting for worship at 10 a. m.

FIFTH MO. 11TH (2ND-DAY).

—Philadelphia Yearly Meeting.

FIFTH MO. 13TH (4TH-DAY).

—First-day School Association of Philadelphia Yearly Meeting, Race Street, Philadelphia, 7.30 p. m. See page 295.

FIFTH MO. 19TH (3RD-DAY).

—Burlington Quarterly Meeting, at Crosswicks, N. J., 10.30 a. m. Carriages will meet all Friends at the Pennsylvania R. R. Station at Bordentown at 10 a. m. Ministers and Elders' Meeting at 9.45 o'clock.

FIFTH MO. 16TH (7TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J., 11 a. m. Meeting for Ministry and Counsel on 17th at 10 a. m. before the meeting for worship. Trains will be met at Sea Girt station.

—Short Creek Quarterly Meeting at Concord Meeting House, near Cole-rain, Ohio.

FIFTH MO. 25TH (2ND-DAY).

—New York Yearly Meeting

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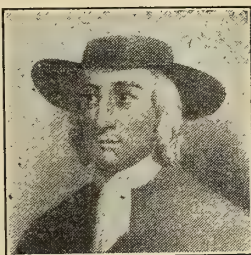
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The Separation of 1827

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Address communications with regard to the work of the summer school, registration, etc. to J. Osborne Hopwood, Director of the Summer School, Central High School, Philadelphia, until June 23rd, afterward to Buck Hill Falls, Monroe County, Pa.

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Mountain and Shore.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent	i

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CONTENTS OF THIS ISSUE

Philadelphia Yearly Meeting . . .	305
The Spiritual Life	306
With the Students at Swarthmore .	307
Journal of the F. H. S.	308
Discordant Thoughts	308
Inexpensive Friends' Books . . .	309
"The Hire of the Laborer" and Religious Revivals	310
Working Hours on the Farm . . .	310
The Y. M. C. A. and Liberal Christians	311
A First-day School in Ohio . . .	311
Editorial:-	
The Bible and the First-day School	312
Friends' General Conference . . .	312
The Haverford Summer School . .	312
A Meeting House for Newark . . .	313
Sowing and Reaping, War and Violence	313
Sympathy Between Orthodox and Liberal	314
The Word "Quaker"	315
Charles Lindley Hunt	315
In Remembrance of Rebecca W. Bancroft	315
May R. Wood and Anna M. Smallwood	316
The Ghost (verse)	317
Friends' Association Notes . . .	317
Notes and Announcements . . .	317
Births	318
Deaths	318
Calendar	319

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The Separation of 1827The Article on the Separation in the Society of
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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 16, 1914.

{ Volume LXXI.
Number 20.

*I thank my God
That I may see the shadows of the clouds upon the hills;
That I may hear the under-tone that through the forest
thrills;
That I may see a color and be glad;
That I may see a form and be at peace;
Hear a chord and then be sad.*

*And though with pen or brush or stroke
I may not bear a part,
I thank my God He lets me hold
The vision in my heart.*

ELLEN DUNWOODY.

In The Craftsman.

PHILADELPHIA YEARLY MEETING.

MEETING OF MINISTERS AND ELDERS.

The ministers and elders met in Race Street Meeting-house on Fifth month 9th, in a room newly carpeted, freshly painted, with greatly improved lighting arrangements for the evenings, and a new clock whose ticking is not audible in the silence of the meeting.

Wilson M. Tylor and Caroline J. Worth sat at the clerks' table and both were re-appointed. After the opening silence prayers were offered by Caroline J. Worth and Sarah B. Flitcraft. Of the 110 representatives all but eleven were in attendance during the day. Minutes of unity from Baltimore Monthly Meeting were read for O. Edward Janney, a minister, Anna Webb Janney, a counsellor, and Pauline W. Holme, a minister. Among those present without minutes were Isaac and Elizabeth Koser Wilson, of Menallen Monthly Meeting, and Reuben P. Kester, of West Branch Monthly Meeting. To all visitors a very cordial welcome was extended, and several of them had helpful messages during the day.

In connection with the first query there was much concern that encouragement to attend meeting should be given to others than Friends and that little things should not be allowed to prevent regular attendance at our various meetings. The thought was also emphasized that while it is possible to worship anywhere, there is something that comes to us when we gather together for strength that cannot be found in any other way.

The answers to the second query showed that in many of our meetings there are helpful messages from ministers whose gift has not yet been acknowledged. There was some questioning from those who have been recognized as ministers as to

whether formal acknowledgement ought to be continued.

The third query asks whether ministers and elders live clean and blameless lives. The feeling was general that the only possible answer is that they try to live such lives. The duty of reaching others than Friends was again referred to. One Friend thought especial attention should be given to sinners who have repented; another would reach out for those who want to grow and are seeking something they have not yet found; a third said that "others" means all the people we come in touch with in our daily lives.

In regard to training children in simplicity the thought was emphasized that children should be led to exercise their own consciences in the matter of dress, and that simplicity is not necessarily repulsive. Another thought was that when the mother leads rather than compels, the child will often recognize afterward that mother knew best and will be guided by her wishes next time.

Two concerns came up from Haddonfield Quarterly Meeting: one that it might be made easier for persons to become members with Friends, and the other that "ministers and elders" be changed to "ministers and counsellors." After a free interchange of opinion it was thought best to let these be taken up in some monthly meeting, if the concerns should be found to have life in them, and be brought forward in the regular way.

A committee was appointed to have oversight of the morning devotional meetings during the ensuing week. The clerk informed the meeting that the minute book, which had been in use since the Separation of 1827, was full to the last line of the last page. He was authorized to buy a new minute book. A meeting that all felt to have been spiritually harmonious was brought to a fitting close by prayer offered by Isaac Wilson.

FIRST-DAY MORNING.

The attendance on First-day morning was at least as large as at any time within ten years. The Race Street house and the Cherry Street house were both filled upstairs and down, and the overflow nearly filled the auditorium of the school building. In the Race Street meeting Dr. O. Edward Janney, of Baltimore, said that mankind may be divided into two classes, those who have found the pearl of great price and those who are not sure that they have found it. He urged the

latter class to turn toward things divine if they would feel the change within that is called conversion, and he assured them of the peace that would be theirs when they were conscious that the pearl was in their possession.

Emma L. Higgins said that if our nation stood for brotherhood, if our people possessed a sufficiently vital religion, the strife that is now going on within and without our borders would be impossible. Isaac Wilson took for his text, "If it were not so, I would have told you." Other speakers were John Stringham, of Glen Cove, N. Y.; Pauline W. Holme, of Baltimore; Elizabeth F. Newlin, Sidney S. Yarnall and Keziah Wilkins. Three of these spoke of the honor we should show to the mothers who are faithful in the upbringing of their children.

In the Cherry Street meeting Caroline J. Worth said that the spirit of Christ is a uniting power, and that if we seek the real things of life we shall know what God is. Other speakers were Joel Borton, Rachel M. Lippincott, Ellwood Roberts, Daniel Batcheller and Sarah T. Linnill.

In the overflow meeting Henry W. Wilbur spoke of the young man who, "when he came to himself," arose and went to his father. He said that most of us had had our times of being prodigals, when we had to come to ourselves before the impulse came to go to the Father, who is always ready to receive us. He spoke of the spiritual development that must come from within; just as food will not nourish our bodies until acted upon by the digestive forces within us, so the emotions excited by things without must be transformed by the divine force within us into spiritual fiber. Other speakers were William J. MacWatters and Elizabeth Lloyd.

THE FIRST-DAY SCHOOL GATHERING.

In the afternoon the annual children's meeting was held. Dr. Benjamin F. Battin, of Swarthmore College, presided. In addition to Bible reading and several concert and responsive exercises, and a recitation by Ethel Ball, of Quakertown First-day School, there was a symposium on "The Heroisms of Common Life." William Eves, 3d, of Wilmington, spoke of optimists as heroes. Verna Way, of Swarthmore, told the story of Dorothea Dix. Philip M. Hicks, of Avondale, said that for an act to be heroic there must be a good motive and voluntary self-sacrifice. Rachel Knight, of Byberry, contributed the story of David. Myrtis B. Bushong, of Camden, spoke of the heroism of crippled children, as best exemplified in the life of Helen Keller. Henry W. Wilbur told how the late Benjamin F. Brewster saved his baby sister from the flames when he was a

little boy, and thus disfigured his face for life.

At 4.15 the young people's devotional meeting in the Cherry Street house was largely attended. Since these meetings were started, a few years ago, there has been a perceptible increase in the number of young people who have helpful messages in the various meetings for worship.

(Continued next week.)

THE SPIRITUAL LIFE.

BY J. MASON WELLS.

I.

The spiritual life is not something vague and shadowy but it is the life of reality. The unspiritual man is a creature of circumstances, his knowledge is limited to appearances. The spiritual man knows things as they are.

One does not get through the senses a knowledge of reality. Such knowledge has always consisted of "Things which the eye saw not and the ear heard not." The eye receives an impression from the waves of the atmosphere, the impression is translated into the language of the nervous system over whose wires the message is carried to the brain. Here the sensation is again translated, this time into terms of thought and we give as the explanation of the transaction, "I saw a rose." It is a long journey, with many changes of trains, from the rose upon the bush to the inner cell of the brain. And the translation of the chemical process in the brain into terms of thought is one of the miracles of life. Moreover we have gained from this wonderful experience nothing more than a knowledge of the appearance of a rose. The life that is expressed in the rose, the reality that lies back of the appearance is as much a mystery as ever. There has never been a successful refutation of the conclusions of Immanuel Kant that pure reason gives us not reality but only the appearance of things. Herbert Spencer, by means of Science and Philosophy, probes deep into life and he ends his search by declaring not only that he has not found the basis of life but that such basis and such reality is unknowable.

If one cannot find the essence of life through the messages that are brought by the senses, nor by means of the reasoning powers that examine, weigh and test these sense impressions, how then can we get to the heart of life? Paul's answer is both illuminating and accurate. "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in

him? even so the things of God none knoweth save the Spirit of God." Too long have we been dividing our personality into sections and saying, this avenue of knowledge is superior to that, this means of information is trustworthy and that other is worthless. It is through our spiritual life which includes the totality of our nature,—sense impression, reason, intuition, experience and whatever other means of information the soul may possess,—through this, our spiritual life, we come in touch with reality. A man knoweth himself not by sense impressions nor by reason, taken by themselves but by his spirit which includes his whole being. By his spirit a man can make himself both subjective and objective. He can look at himself and examine himself even to the searching out of his ideals, his feelings and his motives. He can weigh himself and judge of his true worth. It is his spirit that thus reveals him to himself. "Even so the things of God none knoweth, save the spirit of God." God knows himself and the Spirit of God can communicate this knowledge to the spirit of man. There is fellowship between the Spirit of the Most High and the spirit of the most lowly which makes a revelation of God to the mind and heart of man a possibility.

The soul of man is a spring through which the divine subterranean ocean bubbles up and there we discover the character of the ocean that underlies and supports all earthly life. The wireless telegraph stations, located along our shores and on the ships that sail the sea, are united by the air that surrounds them and through this common medium messages may be sent from one to another. So the souls of men are bathed in a divine atmosphere that binds us together and serves as a medium for human communication. This common bond makes possible truth and goodness which do not differ with each individual but are the same for all men everywhere. This life which is alike for us all, down in the depths of our being, makes brotherhood the most fundamental fact of life. Brotherhood is true not because Jesus taught it but Jesus taught it because he recognized it as an essential truth. Only when we consider superficial things do we tend to draw away, one from another. When we think of things that are rooted deep in life we find ourselves thinking like thoughts and feeling the great universal emotions. This atmosphere in which we all live and move and have our being is the life of God which is made manifest in the laboratory of the soul. The same life is in the growing tree, but the tree does not know it. It is in the blooming bush, but the bush is not conscious of the fact. It is in the flaming star, but with all its

glorious light the star does not know it. Only in the soul of man is there a window through which the face of God can be seen and here it is seen in wondrous beauty. Here it is that "deep calleth unto deep." Here is the Holy of Holies where limitless power and ineffable glories break in upon life.

WITH THE STUDENTS AT SWARTHMORE.

[A Collection talk by Dr. Bird T. Baldwin, Head of the Department of Education, Swarthmore College.]

Since there are sixteen religious denominations represented in our College, I wonder if we cannot find some common grounds of belief? In the first place, we no doubt unite in the thought that religion is an expression and function of something within, rather than an external attachment of one sort or another. Secondly, in the last analysis, this inner experience is personal and individual, though dependent upon social and environmental influences for expression and for growth or retrogression. It is personal in that it is my experience and yours, and this brings us and others into religious companionship. In the third place, religion is an integral part of the normal development of every individual. This capacity may slumber throughout a lifetime, its growth may be suppressed and almost, if not entirely, eliminated; it may mature slowly with irregular nodes of growth like any other capacity, or it may under stress and excitement mature suddenly and abnormally. Since there is both an intellectual and an emotional element in the normal religious experience, the one may inhibit or augment the growth of the other.

Religion is something more than morality which ceases with man's relation to man; religion gives one a type of stability, horizon, ideal, courage, and faith, which morality alone lacks. Religion is that close tie of oneness between an individual and God, which enables one to experience the real meaning of life and to have a personal insatiate and active longing for a better and higher self. It is this longing effort to constantly reach beyond one's grasp that furnishes the basis of religion. A truly religious person is always perfecting, but is never perfect. The only one who neared perfection was Christ. Some of us would not make man any less divine than the best thought of to-day would have him, but we would have Jesus more divine than many people of to-day posit him.

Our common ground is that religion is an internal, individual, natural and active longing for a closer communication with God, and prayer,

whether silent, verbal or expressed by good works, is listening and talking spiritually with God, our Great Companion. This busy and religiously thoughtless world of to-day would stop and listen if we Friends could effectively bring to the notice and understanding of people that Religion is a natural requisite of every individual, that its unfailing channel of supply is the Inner Light and that, like other inner or mental experiences, there can be no impression without correlative expressions which help to make this world a better and happier place in which to live. Any organization which interferes with the religious development of individuals, substituting symbols, dry formalisms and cant for the normal expression of good deeds and honest living has become a dead institution which is corrupting the world.

The question of our generation which needs our best thoughts and our best efforts is, "How may we aid normal religious development and get more people interested in their own capacities?" Since attitudes, habits and modes of reaction are not original, nor peculiar to one person, the content of the spiritual life like the intellectual life comes in a large measure from the social group of which the individual is a part. The spiritual longings and expression of us all bear the imprint of our social history. The religious organization which offers the best opportunity for spiritual growth and expression for its individual members is most worthy, for religion is the product of a long period of growth and development. It is not, as a rule, suddenly attained nor suddenly lost.

The one important fact for us to study more carefully is that there is not one religious factor or point of contact, but the whole mental life is permeated by it. It is bound up within the integrity of the whole individual organism. This is very significant, for I see among us those who narrow religion down to a point and say social work and charity work, for example, are highly commendable, but they are not religious. On the other hand, one of our largest and most interested First-day school classes spends First-day in discussing the income tax, the Monroe Doctrine, and Federal Banks, from a religious point of view. These two groups of people must get together, for solidarity, co-operation and community of effort are the keywords to successful religious movements to-day. These two extremes can only be harmonized through a rightful recognition of the fact that the source of religious inspiration is not at a point, but through the total mental life in all its aspects. If this were clear, the narrow, devout churchman and honest, liberal business man would join forces for righteousness.

JOURNAL OF THE F. H. S..

The eleventh volume of the Journal of the Friends' Historical Society, London, opens with a lively review by Isaac Sharp, of the life and work of Joseph Smith, the Quaker bookman.

An autograph letter of George Fox shows that a strong man, though weak in spelling and grammar, may write very forceful English. Margaret Evans' personal recollections of some of the American Friends who visited English meetings from 1835 to 1852 contain interesting incidents pleasingly told.

William F. Miller's patient investigation into Scottish history bears further fruit in an article on George Swan.

The story of the shady business transactions of a whilom Bristol Friend, in Virginia in 1674, occupies four pages and is followed by the record of the concern of Women Friends in Cornwall that "the pure Truth be kept clean."

Joseph Rule, the Quaker in white, reappears, and, in addition to his possessions in that color—hat, stick, hair, clothing, Bible—and the statement that snow fell at his funeral in the month of June, we are now told that he had a white pony. His life indicates that he had also a white soul.

Forty publications are noted in Friends in Current Literature, including a lengthy review showing the unreliability of C. F. Holder's "Quakers in England and America."

There are several quotations from William C. Allen's article in *The Westonian* on humor among Friends.

DISCORDANT THOUGHTS.

In wandering through your mental pleasure-grounds, whenever you come upon an ugly intruder of a thought which might bloom into some poisonous emotion such as fear, envy, hate, worry, remorse, anger, and the like, there is only one right way to treat it. Pull it up like a weed; drop it upon the rubbish heap as promptly as if it were a stinging nettle; and let some harmonious thought grow in its place. There is no more reckless consumer of all kinds of exuberance than the discordant thought, and weeding it out saves such an astonishing amount of *eau de vie* where-with to water the garden of joy, that with it in hand every man may be his own Burbank.

ROBERT H. SCHAUFFLER.

In The Atlantic.

INEXPENSIVE FRIENDS' BOOKS.

[From the London *Friend*.]

THE EDITOR of THE FRIEND has asked me to elaborate the note he has already given to a letter in which the request was made for cheaper books, suitable for distribution among Friends and attenders, and those whom we sometimes speak of as the outside public.

Probably never before in the history of the Society of Friends, unless in the great missionary days of the seventeenth century, have we had such a wealth of pamphlets and books suitable for the religious education of our own people, as well as for propaganda purposes. It is the object of this article to provide Friends with a fairly complete list of the cheaper of these books. Although London Yearly Meeting has no "Book Room" and officially takes little part in the preparation and publication of books, it will be seen that the concern of individuals, coupled with the enterprise of our unofficial *Friend*, and other publishers, has resulted in providing a very satisfactory list of books, all of which can be obtained for 1s. 6d. or less. Only those books are included which deal with Friends and their work, interpreted fairly broadly (whether by Friend authors or not). In one or two cases titles are repeated of set purpose.

THEOLOGY AND CHURCH HISTORY.

Notes on the Life and Teaching of Jesus, E. Grubb, 1s. n.

The Personality of God, E. Grubb, 1s. n.

The Double Search, R. M. Jones, 1s. n.

Early Church History, Blackhouse and Taylor, 1s. n.

Witnesses for Christ, Blackhouse and Taylor, 1s. n.

Nature and Purpose of a Christian Society, T. R. Glover, 1s. n.

Fox's Journal, abr. by P. L. Parker, 1s. 6d. n.

Rise of the Quakers, T. E. Harvey, 1s. n.

Story of Quakerism, E. B. Emmott, 1s. n.

Quakers Past and Present, Dorothy M. Richardson 1s. n.

Spiritual Guidance in Quaker Experience, W. C. Braithwaite, 1s. n.

Separations, Edward Grubb, 1s. n.

In this section books such as Edward Grubb's "Authority and the Light Within" (2s.), Rufus M. Jones's "Social Law in the Spiritual World" (2s. 6d.), and Dr. Barton's "Christian Message of the Twentieth Century" (2s.), would be included if the price were lower; also, in Church History, "Studies in Mystical Religion," Rufus M. Jones, "Spiritual Reformers in the 16th and 17th Centuries," R. M. Jones, "Quakers in the American Colonies," R. M. Jones, and others, "Begin-

nings of Quakerism," W. C. Braithwaite (12s. n. each), the Cambridge "Journal" (21s. n.), "First Publishers of Truth" (15s. n.), "History of Friends in America" (4s. 6d. n.), "Quaker Government in Pennsylvania" (5s. n.), "John S. Rowntree: His Life and Work" (5s. n.), "Essays and Addresses," J. W. Rowntree (5s. n.), "History of English Nonconformity," H. Clark (30s. n.)

SOCIAL PROBLEMS, INCLUDING PEACE.

Social Service: Its Place in the Society of Friends, Joshua Rowntree, 1s. n.

Poverty: a Study of Town Life, B. S. Rowntree, 1s. n. The Land and the Landless, George Cadbury, junr., and Tom Bryan, 1s. n.

And other vols. in the Social Service series.

The Temperance Problem and Social Reform, Joseph Rowntree and A. Sherwell, 6d. n.

Converging Views of Social Reform, edited by Lucy Gardner, 1s. 6d. n.

The Industrial Unrest and the Living Wage, edited by Lucy Gardner, 1s. 6d. n.

Betting and Gambling, edited by B. S. Rowntree, 6d. n.

Civics, Leila J. Sparkes, 1s. n.

Religious Aspect of the Women's Movement, T. E. Harvey and others, 6d. n.

Journal of John Woolman, Intro. by Whittier, 7d. n.

The True Way of Life, E. Grubb, 6d. n.

Christ and War, W. E. Wilson, 1s. 6d. n.

John Bright. Selected Speeches on Public Questions, edited by Joseph Sturge, 1s. n.

True Patriotism (for children), M. Pease, 1s. n.

Talks about Peace and War, E. J. Penrose, 4d. n.

Peace Pioneering in Germany, M. L. Rowntree, 3d. n.

How the Nations Help One Another, M. L. Cooke, 3d.

Here the most serious omissions are such books as "Experiments in Industrial Organization," Edward Cadbury (5s. n.); larger Temperance works by Joseph Rowntree; "Social Aspects of the Quaker Faith," E. Grubb (3s. 6d.); and "Evolution and Empire," J. W. Graham (2s. 6d. n.).

MISCELLANEOUS.

The Meaning of Membership, E. Grubb, 6d. n.

Facts about Friends, E. H. Marsh, 3d. n.

Preparation for Service, W. Littleboy and others, 1s. n.

The Abundant Life, Rufus M. Jones, 1s. n.

Nobler Cares, G. H. Leonard, 1s. n.

The Sincere Desire, J. S. Rowntree, 6d. n.

The Guiding Hand of God, J. R. Harris, 1s. 6d. n.

The Way of Peace, J. M. Fry, 1s. n.

A Boy's Religion from Memory, R. M. Jones, 1s. n.

The Common Heritage, M. C. Albright, 1s. n.

Fiction has not been included in this list. Of several stories illustrating Quaker history and beliefs, mention may be made of those by "Ashton Hilliers," Una L. Silberrad, "K. K.," and E. Fox Howard.

(continued)

"THE HIRE OF THE LABORER" AND RELIGIOUS REVIVAL.

[From *The Federal Independent*, Australia.]

Rev. John Beukers, editor of *The Western Congregationalist*, is dealing trenchantly with some iniquities of the Churches. If his subsequent articles on these lines are in keeping with that appearing in the February issue, then there'll be fireworks. No man can write as Mr. Beukers writes and continue to live in conventional sanctity. We quote the last and mildest paragraph of the article, possessing, as we do, a holy horror of printing anything extravagant:

"Australia needs a revival of religion badly. We do not require a stranger to come and preach us commonplace sermons with new anecdotes accompanied by a massed choir, singing what Cora Harris calls 'nursery rhymes of salvation set lightly spinning to dickybird music.' What is wanted is that people who go to church should honestly face their financial obligations and discharge them with the same fidelity as they pay their butcher and their baker. The hire of the laborer crieth to the Lord of Sabaoth and the laborer in the vineyard of the Lord as well as that of the laborers on the highways of commerce. Wages unpaid or witholden produce war and revolution in the body politic and in the church of God they produce stagnation, declension, and ultimately a famine, not of bread, nor of water, but of the hearing of the Word of God."

The note of sex-antagonism in suffrage argument ought to be deeply deplored and sternly repressed. It is a false note. Class-antagonism we have. Perhaps we shall have class-war. To some this seems inevitable, to others probable, to all it seems possible, because even with the extinction of one class, society could still go on. But it is not possible for one sex to wish the extinction of the other. The well-being of each is bound up with the well-being of the other, and we must distrust every leader who does not recognize first of all that, wherever safety lies, it does not lie in separation or hostility. Society is like a bird with

two great wings, woman and man. It has not been able to fly very well because one of its wings has been broken. At last this wing is coming to its full strength. Will it help, then, to cripple the other wing?

ELIZABETH WOODBRIDGE.

In The Atlantic.

WORKING HOURS ON THE FARM.

Information collected by the United States Department of Agriculture with reference to the time given daily to toil on the farms of the different States is likely to change popular belief on this subject. Perhaps nothing has contributed more toward retarding an urban overflow toward the soil than the widespread impression that the farmer's work is never done. The idea that the agriculturist and the agricultural laborer puts in, on actual labor, anywhere from fourteen to eighteen hours a day, is prevalent. It is a common belief that the farmer, his family and his employees go to bed at sundown and rise by candlelight; that farm labor is more exacting, because more continuous, than that of any of the ordinary trades, and that farm chores are never-ending.

Investigation reveals that the average length of time per diem required of hired farm labor in the United States during the spring season is nine hours and fifty-four minutes; during the summer season, ten hours and fifty-four minutes; during the fall season, nine hours and fifty-two minutes; and during the winter season, nine hours and forty-eight minutes. The details of this inquiry given in the *Monitor's* news columns are interesting and instructive, but it will be best, we believe, to confine ourselves here to the single point of length of time, and to take the average—nine hours and fifty-four minutes—for the country as a whole.

Eight-hour laws affect only a fraction of the general workers of the United States, and only in a fraction of the cases affected do eight hours cover the actual time devoted to a calling. The farm and its tools and its work are, as a rule, within immediate reach of the worker. They are at his hand. His going to or returning from work is a small matter, costing no considerable time, effort or expense. On the other hand, the average eight-hour day worker, especially in cities, must spend at least an hour before and after his regular day's work, on the way to and from it, in order to give his employer eight hours clear. There are no statistics on the subject, but it is not unreasonable to assume that the average eight-hour worker in industrial centers and large cities must give between nine and twelve hours a day indirectly and directly to his work. Where

the workers do not come under the eight-hour rule, men find that labor, in business or profession, takes anywhere from ten to fourteen hours out of the day. If the Department of Agriculture figures are accurate, then it may be said that countless workers, men and women, in general occupations, put in longer hours than the farmer.

The farmer, it might as well be said quickly, puts in hours enough. Nobody possessed of a sense of the fitness of things would add to his burden. But the point is that the prevalent belief in the exceptional hardships imposed upon him are not well founded. When averages are struck it will be found, we are convinced, that the farm worker may claim as his own many more hours and days and weeks of comparative ease through the year than are vouchsafed the average industrial, mercantile or professional city worker.

From the Christian Science Monitor (Daily).

THE Y. M. C. A. AND LIBERAL CHRISTIANS.

The letter by Isaac Roberts in the *Intelligencer* of the 4th of last month on the above subject, appeals to me. My own situation is somewhat similar as, although a member of Genesee Yearly Meeting, I have been an active member of the Y. M. C. A. for over sixteen years, and a member of the Board for over thirteen years. At the University of Toronto I do not remember that any test was applied, at least that is the rule now, that college students shall not be subjected to the church membership test. At Halifax, and later here at Sherbrooke, Quebec, I was admitted to active membership without protest. Differences of creed do not appear to be considered at all in this Association, and I have had the privilege of serving as President for three years and am now Vice-President. Another member of our Board who was, to the time of his death, an active and much-loved member was a Christian Scientist.

It should be understood that Local Associations are practically autonomous, and that about all the chief authority, the International Conference, can do in the way of discipline is to refuse a local association representation at the Conference. At the Washington Conference it was proposed to take some such action in reference to those Associations which would not cleanse their membership of "unorthodox" active members. The question was referred to a committee, and came up again three years later at Toronto. I was a delegate at both Conferences and at Toronto I used that weapon of Friends which Isaac Roberts commends of protesting against such illiberal action and urging further postponement until better feeling prevailed. Outside of this one hour at

the International Convention every three years, I have found the Y. M. C. A. a strong unifying force, bringing together in aggressive Christian worth, men of many creeds. In some respects the meetings of the Board here are like a Friends' meeting, so seldom does any resolution pass except by unanimous vote.

There is also here a very friendly feeling between the various churches, and some co-operation. Perhaps the Y. M. C. A. should get some credit for this good feeling. During two summer months the Methodists and Congregationalists meet as a joint congregation, while first one minister and then the other takes his vacation. There being no other Friends here I attend Congregational Church, and have been on the Board of Managers off and on for about ten years, have been one of the joint treasurers, a trustee, superintendent of the Sunday School, etc.

I do not find the Congregational doctrine so different from Friends'. The Congregational minister here gave me a copy of "The Inward Light" by Amory H. Bradford, D.D., who was a Congregational minister, and this book seems to me to constitute in effect one of the strongest statements of Friends' position which I ever read.

In my own experience then, I have found a fine spirit of liberality and Christian Unity both in churches and in the Y. M. C. A.. I believe in the Y. M. C. A. work, and I believe that it is actually and most practically, even if unintentionally, promoting liberality and Christian Unity. If this is true, the association deserves the support of Friends, and their protests, when such are needed, should be made from the inside.

HARRY V. HAIGHT.

Sherbrooke, Quebec.

A FIRST-DAY SCHOOL IN OHIO.

It has been the custom of the First-day school of Miami Monthly Meeting at Waynesville, Ohio, to conduct a "Round Table" exercise once a month on the First-day afternoon following the regular Monthly meeting.

These meetings have been held with a good degree of interest, and First-day, Fourth month 26th, was no exception other than that the audience was larger and the interest greater—despite the progress of a game of baseball within hearing.

The exercises were ably presided over by Franklin Packer, and the topic "Our home, our church, our neighbor" was earnestly discussed by members and visitors, and we were all strengthened and encouraged to live on a higher plane of the Higher Life.

A. B. CHANDLER.

Waynesville, Ohio.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 16, 1914.

THE BIBLE AND THE FIRST-DAY SCHOOL.

There are numerous passages in George Fox's Journal in which he expresses his belief concerning the Scriptures.

"Another time this priest came to a meeting and fell to jangling. First he said the Scriptures were the word of God. I told him they were the words of God, but not Christ, the Word."

"I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth."

"The priest stood in his pulpit above. He took for his text these words of Peter, 'We have also a more sure Word of prophesy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' And he told the people that this was the Scriptures, by which they were to try all doctrines, religions, and opinions.

"Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out and say, 'Oh, no; it is not the Scriptures!' and I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth."

From these and many other passages of like import we find that George Fox, and the early Friends generally, believed that the men who wrote the Scriptures were not inspired in any different way than they themselves were inspired, and that to them the Word of God was the word spoken to their individual souls. These views, so startling at the time, are now held not only by Friends but by thousands who are members of various orthodox denominations. It is therefore a cause of regret to those who are concerned that Friends should bear witness to the truth, to find that in some of our First-day schools little children are

being taught that the Bible is the word of God.

Perhaps those who teach this think it is not worth while to trouble little children with theology, but it is worth while to teach them something that will not have to be untaught later. Very young children can understand that the Bible is a collection of sixty-six books, bound together in one cover; that these books were written at different times very, very long ago; that they were written by men who were trying to serve God. They can also understand that they were written in languages not spoken now, and that these have been changed into English for people who speak English, into French for French people, into German for German people, etc. Along with this teaching should go the thought that God speaks to us to-day just in the same way that he spoke to the men who wrote the Bible, and that we must be ever ready to listen to and obey his voice if we would do right ourselves and make it easier for others to do right.

FRIENDS' GENERAL CONFERENCE.

TRANSPORTATION AND ENTERTAINMENT.

An eight-page announcement containing all necessary information about transportation; about registering for entertainment at Saratoga, and the main features of the Conference Program has been issued. Copies can be had by applying to John W. Hutchinson, Hempstead, N. Y., or Henry W. Wilbur, 140 North 15th Street, Philadelphia.

THE HAVERFORD SUMMER SCHOOL.

The plans for the Summer School to be held at Haverford College, Sixth month 20th-29th next, are now almost perfected, and give promise of one of the most attractive Friends' Conferences ever held in this country. A number of well-known speakers both Friends and others have consented to take part in the program, and to judge by the advance applications for rooms the gathering will be unusually large and representative. As several times before Haverford College has generously turned over its halls and beautiful campus to the accommodation of the guests, where board and lodging can be secured at a reasonable rate. Various forms of recreation and plenty of good fellowship supply sufficient diversion from the not too strenuous program.

The full announcement shortly to be published will show a daily arrangement of two lectures each morning (except First-day) beside a short meeting for worship and an hour for study

classes. The afternoons are practically free. In the evenings an address is given by a prominent speaker. Among the speakers are included President W. Douglas Mackenzie of Hartford, Professor Hugh Black of New York, Walter Rauschenbusch, author of widely read books on Christianity and the social order, Arthur Holmes and J. P. Lichtenberger, Professors in Pennsylvania State College and in the University of Pennsylvania respectively. These speakers will deal in a broad way with some of the present-day religious questions or with permanent spiritual needs. A number of the more prominent Quaker scholars will be on hand. The Bible Class will be taught successively by three of them,—Elihu Grant of Smith College, Augustus T. Murray of California, and George A. Barton of Bryn Mawr. Eleanor D. Wood of Wellesley will speak on some Biblical subject. Rufus M. Jones of Haverford will give a series of lectures on the History of Quietism in Europe and its effect on Quakerism.

A new and valuable feature of this year's School will be a class on the method of teaching a Bible Class by Professor Hugh Hartshorne of New York.

The opportunities for inspiration and instruction at such a school are hard to describe. They can best be known by experience. A cordial invitation is extended to all. This conference is not only for one local group of Friends nor indeed for Friends exclusively, though a few features of the program, especially the week-end conference Sixth month 27th-28th, on a "Forward Movement in Quakerism" will interest Friends especially.

Those desiring to secure lodging and board at the college are advised to apply for reservations as early as possible to Henry J. Cadbury, Haverford, Pa., to whom all inquiries should be addressed. Attendance at the meetings and lectures of the school is free to all.

A MEETING HOUSE FOR NEWARK.

[The meeting place at present in Newark, N. J., is 54 Thirteenth Ave. The secretary of the group of Friends there is Carolyn Carver, 40 Sussex Ave.; the treasurer, J. Leeds Brown, 137 Renner Ave.]

The Friends living in the neighborhood of Newark have begun to feel that their efforts in trying to establish a permanent Friends' meeting have been met with considerable success. This success has not been achieved without effort and sacrifice on the part of a few whose pleasure it has been to act as a nucleus in getting the Friends and friends of Friends to meet together in religious services weekly.

Our success has been largely attained through hearty co-operation of everyone rather than

through the efforts of any one special person.

We feel that our Society should take definite shape and it is with this aim in view, we now feel that a meeting house, sometime in the future will more definitely establish our position in the Society, and in the religious efforts of Newark than anything else that we can do. Not that the building of a meeting-house will become our religion, but that the successful efforts in getting it, will tend to bind and cement us together in the belief that a city without a Quaker meeting-house in it, with an active Society of Friends to live and work in it, cannot entirely be said to be a representative city.

This idea of building a meeting-house is one that is not going to be done without individual help from each Friend or friends of Friends, and it has been suggested that a fund be started by having each person contribute, probably monthly, what he considers as within his means to give. This monthly contribution should be made in envelopes so that no one can feel he is giving more than another towards a cause that will be the greatest reward to him who sacrifices the most in giving.

This fund is to be invested, and when the Society feels that it is necessary to have a meeting-house that will be large enough to hold the meetings, we shall be in a position to build it.

The majority of our Friends are members, some in birthright, of other meetings, and it has been suggested to ask such Friends to share their contributions, giving perhaps half to their home meeting and the other to Newark meeting.

J. Leeds Brown, 137 Renner Avenue, Newark, N. J., has been selected as a caretaker for this fund, and it will be a pleasure for him to receive monthly from thee, whatever amount that thee can freely give.

In giving, remember that it is building for the present, in that it makes thee a better Friend in having given it, and, secondly, that the building of a new meeting-house in Newark will stand as a certain sign that Quakerism is just as essential to-day as it ever was.

SOWING AND REAPING, WAR AND VIOLENCE.

In view of the editorial in to-day's *Intelligencer* [issue of Fifth month 9th, page 296] may I not say that what we reap, that we assuredly have sown. If we are not gathering the figs and grapes of peace, it is conclusive evidence that we have not been cultivating the fig tree and the grape vine.

Friends and other sentimental pacifists have persistently and blindly united with the powers

that be in cultivating the profit system, which sets every man at every other man's throat, as is so clearly proclaimed by conditions in Mexico, Colorado, Michigan and West Virginia. Having thus sown the wind, we can not by any legerdemain of peace talk transform the result thereof into anything but the whirlwind.

By their fruits ye shall know them. This must mean systems rather than men, for men are so largely the product of environment. Let us be men enough, then, to promote a system which will make men.

JONATHAN C. PIERCE.

Brooklyn, N. Y.

SYMPATHY BETWEEN ORTHODOX AND LIBERAL.

The National Association of Religious Liberals, of which Henry W. Wilbur is chairman and Charles W. Wendte, secretary, has published a pamphlet containing two addresses, one entitled "A Juster Appreciation of Religious Radicals by Orthodox Believers," by Ambrose White Vernon, D.D., and "A *Juster Appreciation of Orthodox Believers by Religious Radicals," by William C. Gannett, D.D. We quote a paragraph from each, trusting that many who read these will not be satisfied until they have obtained and read the entire pamphlet.*

Whatever we may think of order in worship and orders of worship, orders of clergy are an abomination in religion. The Lord whom the radicals (and some conservatives) worship is the spirit, and "where the spirit of the Lord is, there is liberty." It has a way of blowing where it listeth and of being quite oblivious to ecclesiastical enclosures. This is indeed fortunate for them, because as a rule high walls are more successful in keeping the wind of Heaven out than in holding it in. If there were no other service of the religious radical to men, he would deserve the reverence of all those who have the interests of religion at heart for having made it absolutely clear that religion cannot be institutionalized, standardized, stereotyped; that ritual is only a fortunate kind of religious deposit, which like a cocoon keeps the germ of life from the devastating forces of the world until a new life shatters it and tosses it contemptuously aside. The final truth about the sources of religion seems to me

to be "Whosoever will, let him drink the water of life freely." Christianity at least is not the religion of a conventicle. It is the possession of no esoteric sect. No one may drink from the spring without gratefully becoming one of a motley crowd. Hence it is that radicals, though themselves the leaders of religious movements of mankind, are perforce democrats, reversing the individuality of others as well as their own, and spreading abroad the spirit of humanitarianism which after all is only the obverse of the spirit of faith and self respect. The Second Commandment is impossible without first preceding it, but love of God—or reverence of the conscience—is a mere fetish of the mind if it stands alone. So Jesus, though asked only for a first commandment, found himself forced to the enunciation of a second. True religion and human democracy cannot be divorced.

VERNON.

The religious liberal is beginning—sometimes he is hardly more than beginning, and is by that slowness betraying the brag in his claim to be "liberal,"—but he is beginning to understand the whole matter. He sees that the old doctrines evolved by the child-mind of Christendom in the fourth and fifth centuries and crystallized in the great creeds of the Church, then dissolved and re-crystallized in the Protestant creeds of the sixteenth century, are the *kindergarten forms* of Christianity,—concrete, picturesque and dramatic; natural, almost inevitable, in large respects noble, at the times of their advent and recast. With the awe that one feels in watching a mighty process of Nature, he sees how much the "illusions" involved in those dogmas have helped and advanced the generations of Christendom. He sees that the beliefs in a God become man, and in this God dying for man on the cross, have served, like object lessons, to impress vast spiritual truths on a world that could lay hold of such truths only in concrete form. He clearly traces to them as cause three great and blessed effects: they have made *God real* to countless minds which, in order to realize him, needed him embodied and visualized; they have tended to wake the consciousness that *God and man are in nature one*; and, above all, the character of the man conceived to be God—his life, his death, his teaching, the essence of all being love—have impressed widely and deep the conviction that the God of the universe is *Infinite Love*. Seeing this, these idealizations, these illusions of faith appear to him now as the protecting sheaths of its growth; not untruths, but truths in the husk,—though corruptions enough, and of many kinds,

* "The Promotion of Sympathy and Goodwill Between Orthodox and Liberal in Religion." Send postal card request to Charles W. Wendte, D.D., 25 Beacon St., Boston, Mass.

have been associated with them. He has learned that what, when they are through with it, men call "illusion" is the method by which truth grows from form to form toward the perfect. Discerning thus the soul of truth in the form, he is anxious, indeed, to hasten the unfolding of what he thinks is the larger truth waiting beneath,—while expecting this in turn and in time to give way to conceptions still larger and better. But because he discerns all this, he is losing his impatience, his indignation, his denunciation. He can no longer denounce as "untruth" what he sees has really been truth in the making, and is still truth in the making to many. GANNETT.

THE WORD "QUAKER."

I often wonder to what degree I understand the and to what extent Friends are now more liberal than they were two or three generations ago. In childhood I had more than a passing acquaintance with a boy belonging to a Friend's family who was frequently punished by having his mouth washed with soap and water for making use of the pronoun "you" instead of "thee" and saying "Quaker" instead of Friend. I suppose it is impossible to ascertain if this mode of punishment for similar offences was more frequently employed by Friends in the past than at present, but a comparison would be interesting. Its use in the Society in the past may not have been general; if it was it seems to have failed in its object as the use of thee and thou is no longer universal among Friends while the word Quaker is very generally used even by conservative Friends. We have "The Quaker Calendar," "Quaker poems," "Quaker Meeting Houses," "Lays of Quakerdom," "The Quaker Boy on the Farm and at School," "Witchcraft and Quakerism," etc. In a list of church notices that appear weekly in a Western newspaper is the following: "Friends' Meeting—Friends' (Quaker) meeting for Divine worship will be held to-morrow," etc. I suppose I have not advanced very far along liberal lines, but I feel that I am making some progress as I find I can drop "thee" and "thou" at times without friction, but try as I may to be liberal the use of the word Quaker as applied to Friends irritates me.

Quaker—Quakerism—Quakerdom—What offensive words! Words to be classed with "Yankee"—"nigger"—"Dago" and the like. Indeed, we have gone so far with the "Quaker" we may be said to eat our own words in "Quaker Oats."

Let us cease to be Quakers and learn to be Friends. G.

CHARLES LINDLEY HUNT.

When Robert Burns wrote the lines:

"An honest man here lies at rest,
As e'er God with his image blest;
The friend of man, the friend of truth,
The friend of age, the guide of youth."

it seems as if he must have had in mind such a man as Charles Lindley Hunt, whose work here was finished on the 22nd of Fourth month, 1914. He was the son of Benjamin W. and Mary Quinby Hunt, and was born on the 21st of Second month, 1843, in the town of New Castle near Chappaqua, New York.

Throughout Westchester County he was known for his sincerity of purpose, and his desire to help his fellowman. He never shirked the responsibility of a citizen, and held from time to time various official posts in his town, serving with credit and a keen sense of duty.

He was ever led by the inner light which grew clearer as the years increased. His sweet spirit of peace and love shone in his face, and all who looked upon him knew there was light within. His friendship knew no age. The little child loved its games with him; the youth found him ever sympathetic; young manhood and womanhood felt the power of his love and gentleness; middle age came to him with joys and sorrows.

The Meeting at Peach Pond was one of his best loved efforts, and only those nearest to him ever knew the time and strength he gave to making this annual gathering one of fellowship for all religious denominations.

The overflowing spirit manifested at the memorial services at his home town, in the "Glorious Bridge Fireman's Hall," and at the Chappaqua Meeting House, shows that the influence of his life of loving service was felt by old and young. His daily thought was in the lines:

"May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mist,
To make this life worth while,
And Heaven a surer heritage."

Westchester News, N. Y.

IN REMEMBRANCE OF REBECCA W. BANCROFT.

The early school years of this dear friend were spent in the Sharon Hill school, and at seventeen she began her work as a teacher. While the training of those early years would not meet the requirements of this day, it moulded mind and spirit according to fundamental principles, and left indelible lines upon the young pupil to be tran-

scribed by the young teacher upon those entrusted to her.

Home-making was later her calling; and when in the changes of human life, teaching and home-making were accomplished she was ready for valuable membership in the home-community in which she spent her last years. It was beautiful to see how deeply and broadly she had been wrought upon by the experiences of life. Without the privileges of the modern college and university, she had kept the open mind which Nature's woods and gardens had taught, and Art had stimulated and illumined. She had attained that "better part" which cannot be *insured* along with the college degree,—the vision of spiritual realities that mellowed and sweetened life for her and made her a light among her companions. To this community life she contributed her gift as a reader, in the evening hour that drew the friends to the library for social intercourse. Fiction, travel, biography all had an added interest from her clear rendering; and often she shared the poems long ago stored in memory from Whittier and other poets. One little "Prayer" from Whittier, learned at the Sharon School in 1840, where it was recited in concert at the close of the evening study hour, was recalled in these later years; and is our inheritance from her.

When her voice was silenced, we found ourselves saying to one another, "She never was heard to speak in harsh criticism of any." Thus she became a maker of peace; and knew the blessedness of the "children of God." This atmosphere of blessedness was about her, and it was consistent with the gentle dignity of her life, that death touched her very gently, and she passed in new birth to the life beyond our sight.

E. P. B.

MAY R. WOOD AND ANNA M. "SMALLWOOD."

The Harrisburg group of Friends has been sorely stricken in the passing away of two of its members, both of whom have wielded, each in her way, a great influence in the upbuilding and maintenance of a meeting of Friends in Harrisburg.

May R. Wood, wife of Granville E. Wood, was stricken on the forenoon of Sixth-day, Fourth month 24th, and while four physicians worked until late in the afternoon their efforts were unavailing. Fortunately her husband was enabled to be with her during the few hours before the final summons came, but the suddenness of the call left him almost stunned with grief, and the immediate group of Friends in whose activities

she took a lively interest are deeply sensible of their loss. While not herself a member of the Society, her association with Friends in the capacity of a teacher in the public schools of Lancaster county, near Penn Hill Meeting, after her graduation from the Millersville Normal school; made her well acquainted with the principles of Friends.

After her marriage with Granville E. Wood, who still retains his membership with Penn Hill Meeting, they removed to Harrisburg where she has taken an active interest in church and social activities, endeavoring to share with her husband the duties of his meeting as well as her own. With two other women members of the Harrisburg Group of Friends who were not Friends, she was on the committee with three men Friends to arrange for all meetings of a social character and provide for the comfort of visiting Friends, a number of whom have been entertained at her home.

With a kindly nature, high intellectual ability and a Christian grace and simplicity which endeared her to all who met her, we can but join with the poet in the thought,

"There is no death—
The stars go down,
To rise upon some other shore,
And bright in Heaven's jewelled crown
They shine forever more."

On First-day, Fourth month 26th, while attending an evening meeting on the occasion of Isaac Wilson being with us, Anna M. Smallwood was taken ill and it was necessary to get a conveyance and remove her to her home in Paxtang, a suburb of Harrisburg, where she passed away about noon of Second-day, surrounded by her two sons, Alvan and Thomas, with the family of the latter. Almost until the last hour she was able to recognize those about her, and she passed away as she had lived, with kind words and cheerful consideration for those around her.

She was in her 77th year, and had survived her husband, William Smallwood, about three years.

Physically frail, she had taken a very great interest in the little meeting of Friends and attended all our meetings for worship whenever she was able to be present. Modest and retiring in her disposition, she was always ready to extend sympathy or advice to those in sorrow, and gave liberally of her purse to the support of the meeting. Having a friendship with other religious organizations in Harrisburg, yet she took comfort and seemed to derive a greater pleasure in sitting down together in our little gatherings to worship after the manner of her ancestors.

While we feel that the vacant place cannot be filled and she has gone from us forever, her purified spirit is still with us—

"Forever near us, though unseen
The dear familiar spirits tread
For all the boundless universe is life—
There are no dead."

On behalf of Harrisburg Friends,
W. G. HEACOCK,
Clerk.

The very word trinity was not invented till long after he [Peter] was dead, and the conception underlying the word grew up in men's minds after our New Testament was completed. Suppose we could ask Peter whether he believed Jesus to possess two natures in one person. The question would be meaningless to him. He never, during his life heard the word "nature" or the word "person" used in our theological sense. All he could say about Jesus was: "There is the man I want to be like. There is the one through whom somehow God speaks to my inmost self. There is the one I am ready to follow, and will follow into prison and death." Whether Peter got a correct theology before he died is doubtful. Certainly he is quite human when he naively says of some of Paul's teachings: "In our beloved brother Paul's epistles are some things hard to be understood."

PRESIDENT FAUNCE.

In the Universalist Leader.

THE GHOST.

But twelve short paces from the lighted parlor,
Its rosy shaded candles
And tinkling pianola
Where the young daughter of the house makes merry
With store of boom companions,

Eileen sits lonely in the silent kitchen.
A little sad and drooping
She looks in her black house-dress.
So young she is, so strangely solitary!
So dimpled, and so sombre!

(Methinks Eileen knows how to laugh and frolic,
To turn the quick bright answer,
To dance the reels of Galway,
And sing the ancient Irish fairy ballads
In Oh, the lilting treble!)

What ghost comes gliding through the pantry doorway?
A stalwart ghost and comely,
Red-cheeked, in gingham apron.
Straight to Eileen she goes, and lays a friendly
Touch on her drooping shoulder.

"Sure I'll stay with you now awhile, mavourneen:
There's none of them can see me:
No second sight among them:
There's not a creature in this town or county
A seventh son or daughter!

"By Bridget's soul, I wish it was the old days:
For old folks worked together,
And old folks played together.
To leave a young thing lonely in the kitchen
Would spoil an old-time party.

"Ah well! Folks were Americans in those days.
Queer! Though the work was harder,
The help was always plenty.
Whist now, don't cry! There'll soon be room, mavourneen,
For one more in the factory."
From The Survey. SARAH N. CLEGHORN.

FRIENDS' ASSOCIATION NOTES.

The fifth meeting of the Pasadena Young Friends' Association was held in the meeting-house, 520 Orange Grove Avenue, Seventh-day evening, Fourth month 28th. Introductory to the main feature of the evening Keturah E. Yeo read John McGroarty's poem, "Just California," and a group of short stories bearing the general title, "I Did Not Feel Like Doing It, But I Am Glad I Did."

George S. Yarnall, formerly of Media, Pa., a member of the Orthodox branch of Friends, read a forcible paper on the subject of Temperance, accentuating the thought that as Friends were the first to protest against the manufacture, sale and use of intoxicating beverages and thus planted the seed of total abstinence, they ought to use the strongest weapon in their power to suppress the baneful traffic, the strongest weapon being their ballot at the polls. The speaker said that, in his opinion, the continuance and growth of inebriety are largely due to the apathy of good, Christian people who do not realize that all other questions of reform are overtopped by that of the liquor traffic. He further said that we Friends who from youth have been so carefully guarded, should consecrate ourselves to the cause of helping those whose environment has been less fortunate. By carefully gathered statistics, he was able to show that the massacre of the Armenians by the Turks, with its accompanying atrocities at which the whole civilized world shudders, caused the murder of few as compared with the havoc resulting from the use of intoxicants. We were earnestly urged to work for a "Dry California" until we gain it by legitimate vote. The address was closed with the following quotation from Abraham Lincoln: "Victory will be complete when there's neither slave nor drunkard on the earth."

ANNA WALTER SPEAKMAN.

At Horsham, Pa., on the 3rd, Our Pension and Pensioners was the subject of a paper by Wm. Parson, who told of the many frauds of the present system of Government pensions and urged everyone to work toward creating a sentiment for correcting the abuses of it. The great loss to the Association by the death of Susan H. Jarrett was spoken of by Wm. Satterthwaite, Jr. Susan Jarrett has been a worker for the Horsham Association since the beginning sixteen years ago, with untiring effort. Current topics were introduced by Wm. Satterthwaite and Isaac Parry. Readings were given by Martha Wood, Catherine Smith; the Scripture at the opening was read by Wm. Penrose, Sr. The time of holding the meetings was changed to the last First-day each month; the next meeting will be Fifth month 31st.

NOTES AND ANNOUNCEMENTS.

At the Young People's Meeting on First-day afternoon, Fifth month 10th, in Cherry Street Meeting-house, Phila-

delphia, well attended by young people from many of our Friendly communities, there was unusual freedom of expression, and unity of thought and aspiration toward the realization of the highest in our Friendly heritage.

Friends are cordially invited to attend Sandy Spring Quarterly Meeting to be held Sixth month 6-8 inclusive. The following trains leaving Camden station, Baltimore, will be met at Laurel, Seventh-day, 10 a. m. and 4 p. m. Those desiring accommodation, will please notify,

MARTHA N. VICKERS.

Ednor, Montgomery, Co., Md.

Can any one give me any information and proof, as to what the Society of Friends claimed in regard to convict labor without wage being slavery?

MARIE OGDEN EMBREE.

Roselle, N. J.

Since reading Hiram Platt's, "Forcing War Training on School Children," I feel that every monthly, and quarterly meeting, our Young Friends' Association, First-day Schools, and Friends generally should send protests to the proper authorities against such action. After we learn how to do anything we naturally wish to practice it. Such teaching leads directly to war.

CATHARINE BURGESS CARR.

Elk River, Idaho.

Friends in Harrisburg have not only lost by death two of their most valued workers, but they are also obliged to give up the very desirable place of meeting that they have enjoyed for several weeks. W. G. Heacock writes: "Having been requested to discontinue holding our meetings in the rooms owned and used by the Physicians of this city, Harrisburg Friends have decided to omit holding our First-day meeting, owing to our inability to obtain a suitable place. It is hoped that a way will open at a later date, for after six years of meeting together after the manner of Friends we feel keenly the loss to us individually and as a society."

Mary H. Whitson wrote from San Francisco on the 5th concerning the Friends' meeting at San Jose the preceding First-day: "About 25 were present;; fully half of these might be classed among the young people. They greatly miss Joel Bean and his daughter, also Augustus T. Murray, especially at the Half Year's Meeting, which we were just one week too early to attend."

In the edition of "Woman's Who's Who in America," recently issued, the following names familiar to Swarthmore people appear: Mrs. William I. Hull, Mrs. E. H. E. Price, Mrs. Edwin A. Yarnall, Mrs. Joseph Swain, Mrs. J. Scott Anderson, Mrs. E. H. Osgood, Mrs. Susanna Gas-kill Mahon, Mrs. Grace L. H. Lutz and Mrs. Arthur W. Kent.

Swarthmore News.

BIRTHS.

CONARD.—Fifth month 4th, to Edna Chandlee and Walter Moss Conard, of Germantown, Phila., a daughter named Emily Chandlee Conard. Both parents are members of the Monthly Meeting held at Fifteenth and Race Sts., Philadelphia.

PUSEY.—At Avondale, Pa., on Fourth month 17th, to J. Norman and Alice Hogeland Pusey, a daughter, named Elizabeth Mary.

THATCHER.—On Fourth month 23rd, to Richard C. and Mary Adamson Thatcher, of Piedmont, Alabama, a daughter, who is named Elizabeth Thatcher.

DEATHS.

BANCROFT.—Suddenly, at the Friends' Boarding Home in Germantown, on Fourth month 16th, Rebecca W., daughter of the late Benjamin and Rachel Winder Moore Linton, and widow of William Bancroft, in her 86th year. She was a member of Race Street Meeting. For many years she was a teacher in several of the Friends' Schools of Chester County and of Philadelphia. See page 315 for further account of her life.

GILBERT.—Jesse Gilbert passed away, Fourth month 11th, at his home in York County, Pa. He was the son of Joshua and Elizabeth Valentine Gilbert, born Eighth month 22, 1834. His grandparents were Jesse and Sarah Harding Gilbert, who were taken captive by the In-

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dians in the spring of 1780. He was a birthright member of Bart Particular Meeting and Sadsbury Quarterly Meeting, and lived for many years in Lancaster County, Pa. He leaves a widow, Anna Hunter, and two sisters—Sarah G. Hagee, of Kennett Square, and Mary G. Owens, of Germantown.

TYLER.—Ann Tyler, widow of William Tyler, died Fifth month 1st, in her 96th year. She was the daughter of Enos and Hannah Painter, of Middletown, Delaware Co., Pa. She was educated at Westtown Boarding School long before the Separation, she was the youngest of seven children, all of whom died before 1887, except herself. She survived them all 37 years—although frail in her younger days, she gained vigor as life advanced, and she had a strong vitality—and all her faculties when life faded away. She took a great interest in affairs pertaining to the bettering of the city and improving the social conditions of the neighborhood in which she dwelt. Strange to say, she was opposed to woman's suffrage, claiming the mother could do more good in guiding the child on the knee than in neglecting the child and taking up the arguments at the polls. She had a practical side to life, being a devoted mother, a warm friend always ready to welcome. She was fond of home life; she lived 59 years in her last home in Philadelphia and spent the hot months at the old farm house where she was born in 1818, in which house was born her mother, her grandfather and great-grandfather—away back to the early colonial times. She was fond of antiques, especially family pieces, of which she had a goodly number. She was true to the principles of Quakerism, a constant attendee at meeting some years since when able. She died as she had lived in the full faith of immortal life. She leaves one surviving son, John J. Tyler, of Germantown.

WOOD.—In Harrisburg, Pa., Fourth month 24th, May R., wife of Granville E. Wood. (See page 316)

SMALLWOOD.—At Harrisburg, Pa., Fourth month 27th, Anna E., widow of William Smallwood, in the 77th year of her age. The funeral was held at the home of her sister, Alice G. Middleton, 616 North Fifth St., Philadelphia. Interment at Frankford. (See page 316.)

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard

Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House.

Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

THE SUMMER EXODUS

from our cities has begun. In addition to the pleasant places already mentioned in our columns you will find "The Hewlings" at Ocean City, and Squirrel Inn in the Catskills. Then under "Boarding and Rooms" are some country friends who are ready for summer boarders. When you write to these or other advertisers please mention "Friends' Intelligencer."

Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris. The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur. Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit. The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles. HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

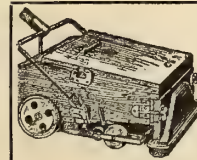
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FAIRHILL BURYING GROUND

THE attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with Alfred Ogden, Treas. of the Com. on Interments, 1123 W. Lehigh Ave., Phila.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.40 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FIFTH MO. 16TH (7TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J., 11 a. m. Meeting for Ministry and Counsel on 17th at 10 a. m. before the meeting for worship. Trains will be met at Sea Girt station.

—Short Creek Quarterly Meeting at Concord Meeting House, near Cole-rain, Ohio.

FIFTH MO. 17TH (1ST-DAY).

—Conference under care Concord Quarterly Meeting in the Meeting-house at Stanton, Del., at 2.30 p. m. Caleb E. Burchenal of Wilmington will speak on Temperance.

FIFTH MO. 19TH (3RD-DAY).

—Burlington Quarterly Meeting, at Crosswicks, N. J., 10.30 a. m. Carriages will meet all Friends at the Pennsylvania R. R. Station at Bordentown at 10 a. m. Ministers and Elders' Meeting at 9.45 o'clock.

FIFTH MO. 23RD (7TH-DAY).

—Rural Progress Club of Byberry Ruth M. Bucks, Lucile Mahan and Anna Ayres will give a Musical Entertainment under the direction of Liborio Delfino—Byberry Hall, 7.30 p. m.

FIFTH MO. 24TH (1ST-DAY).

—Young People's Meeting in Y. F. A. Building, Philadelphia, at 8 p. m. —At Haverford, Pa., Visiting Committee Philadelphia Quarterly Meeting at 10.30 a. m.

—At Radnor, Pa., appointed meeting under care Philadelphia Quarterly Meeting Visiting Committee, 3 p. m.

FIFTH MO. 25TH (2ND-DAY).

—New York Yearly Meeting.

The April number of *The Southern Workman* has a profusely illustrated article describing the settlement school on St. Helena Island, known as the Penn Industrial School. An article on "The Man Who Turned Gravel to Dollars" describes the financial success of an illiterate negro who had natural business ability, combined with untiring industry. "The Negro Working Out His Own Salvation," by Dr. E. C. Branson, of the Athens State Normal School, is one of the addresses made before the Southern Sociological Congress.

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WANTED.

WANTED - POSITION AS MANAGING housekeeper in a private family or institution. Best of reference. Address No. 61, this office.

WANTED-BY NATIVE PARISIAN, TO exchange lessons in French for home during the summer. Able to coach in college work. 8 years experience in this country. References. Address No. 85 this office.

WANTED-AN ASSISTANT TEACHER FOR Darby Friends' School; must be able to teach Latin and German. Apply to Mary L. Yarnall, Secretary, Yeadon, Pa.

WANTED-A CHEERFUL, INTELLIGENT companion for old lady in Friend's home, Germantown. Pleasant surroundings, light duties. Compensation moderate. Address with particulars and salary desired, Box 13, Swarthmore, Pa.

AN EXPERIENCED TEACHER WANTS POS-ition as principal, or as teacher of English branches in a private school. Address No. 98, this office.

A WOMAN FRIEND OF MATURE YEARS, an experienced nurse and home maker, would like to spend the summer in the mountains; could assist in linen, or supply room of boarding house, or in private home. Address No. 97, this office.

WANTED-BY EXPERIENCED WOMAN, just disengaged, position as companion to invalid or elderly woman. Would assist with children (not infants) sewing and light household duties. Suburbs. Address No. 77, this office.

WANTED-MIDDLE AGED WOMAN AS general housekeeper: small family, conveniences along trolley and near town, no objection to child. Box 383, Woodbury, New Jersey.

WANTED-A COMPANIONABLE WORKING housekeeper in family of two near Philadelphia. Address No. 97, this office.

WANTED-BY A FRIEND, POSITION AS companion or mother's helper, willing to assist with sewing and light household duties, near Philadelphia. Address No. 96, this office.

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WANTED-A COMPANION HOUSEKEEPER in a pleasant home in the country. Address No. 90, this office.

PRACTICAL NURSE, LONG EXPERIENCED, wishes position, care of invalid, or as companion. Address No. 91, this office.

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In the May *Scribner* Theodore Roosevelt continues his story of "A Hunter-Naturalist in the Brazilian Wilderness. Three of the short stories are: "Munnern"—the tale of an invalid boy—by Georgia Wood Pangborn; "Raw Prose"—a realistic picture of life in the Morning Glory Coal Stove town—by Katharine Holland Brown; and "When the Prince Came Home," by George T. Marsh—a dog story of Rupert House, a Hudson Bay Post in the very far North.

BOOK NOTES.

Chas. M. Sheldon, whose practical dealing with the question of a possible return of Christ to earth, attracted wide attention, now writes a book, "Jesus Is Here!" carrying on the ideas of his earlier book. "Jesus," he writes, "was not a recluse or a solitary, but he loved the multitude, and above all he was perfectly sympathetic with all sorts and conditions of men. No one ever lived who was more socially democratic than Jesus." (New York: Geo. H. Doran Co.)

"A Traveler at Forty," by Theodore Dreiser, is an unconventional, plain, practical sort of account of touring in Europe. There is a human interest here, something like Mark Twain's homely and amusing view of the old world, though not nearly so humorous. It is more like the pleasant talk of a friend beside the fire, or a long evening of reminiscence and anecdote. (New York: The Century Co.)

Alfred Noyes' poem, "The Wine Press," is a true and terrible picture of war and a justly indignant indictment of our boasted civilization. An English critic says: "Its power is tremendous—the strongest plea for peace and denunciation of bloodshed that has appeared for many and many a year." (New York: Fred'k A. Stokes Co.)

Clinton Scollard's "Sprays of Shamrock" are poems written with Irish background and Irish sentiment, of this flavor:

"And there are the cocks of hay, and the smell of the hay is sweet, And this is the round and sum of a quiet Kerry day!"

(Portland, Maine: The Mosher Press.)

"The Great Adventure," by Arnold Bennett, is a dramatic presentation

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of a humorous situation that gets a great artist into serious trouble. It is made up of the story by the same author, called "Buried Alive." (New York: Geo. H. Doran Co.)

Marian Keith tells of a lad who "follows the Gleam," in his book, "The End of the Rainbow," and finds something even better. Laid in Canada, the story shows how we may find love and beauty in every day's happenings. (New York: Geo. H. Doran Co.)

Blackmore's ever-delightful "Lorna Doone" is issued now with colored and other illustrations from the hand of Gordon Browne; these pictures add vividness to the happenings in the old-world region on the borderland of Devon and Somerset. Blackmore has been often praised for his strong, simple and beautiful English, his quaint lore, and his sympathy with old-time country people. In such a choice edition as this, his masterpiece has a fresh attraction. (Philadelphia: John C. Winston Co.)

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A Religious and Family Journal

Martha J. Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 23, 1914.

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Boarding and Rooms on page iii

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Mountain and Shore.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Philadelphia Yearly Meeting . . .	321
The Spiritual Life	324
"Read the Eternities"	325
Inexpensive Friends' Books . . .	326
What of Religion	327
Editorial	328
The Type of Work Swarthmore is Doing in Teacher Training . .	328
"Quaker" a Good Term	328
Is There Room in Swarthmore for a Y. F. A.	329
The Pageant of Friendly History . .	329
Friends' Central School	329
The Ministry and the Meeting for Worship	330
Living Our Principles in Foreign Lands	332
Fellowship Club	333
George School	333
Friends' Association Notes	333
Notes and Announcements	333
Births	334
Marriages	334
Deaths	334
Calendar	334

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 23, 1914.

{ Volume LXXI.
Number 21.

Organized Christianity to-day in England, as represented in the churches, is very largely a middle class institution. Not only the very rich, but the great mass of the poorer workers, stand aloof from it. It has not given its strength to prophesy against the evils that attack our social life; and to remedy above all that utter separation of the lives of rich and poor, employer and employed, which is the terrible characteristic of twentieth-century urban civilization.

T. EDMUND HARVEY.

In "A Wayfarer's Faith."

PHILADELPHIA YEARLY MEETING.

The business sessions began on Second-day, the 11th, at 10 a. m., and continued through Sixth-day with morning and afternoon sessions, except on Fifth-day morning, when the mid-week meetings for worship were held.

The men and women meet in separate sessions. In the following account the business common to both and the discussion of the men's meeting will be given. The discussions of the women's meetings will be given separately.

In the men's meeting there were 200 present at the opening session. At the later sessions the attendance varied, sometimes exceeding this number.

From the constituent quarterly meetings of Philadelphia, Bucks, Concord, Western, Caln, Burlington, Haddonfield, Salem, and the half-yearly meetings of Southern and Fishing Creek, 115 representatives had been appointed, of whom all were present but 13.

Visiting Friends of other Yearly meetings who were present were Dr. O. Edward Janney, Isaac Wilson, Reuben P. Kester, Isaac Russell, Elisha Davis, all of Baltimore Yearly Meeting, John Stringham and Henry W. Wilbur, of New York Yearly Meeting.

The epistles were read from the six affiliated Yearly meetings of Ohio, Indiana, Illinois, Genesee, New York and Baltimore.

The Clerks, Joseph T. Foulke, Edwin J. Durnall, George L. Gillingham, were reappointed.

The report of the Committee on First-day Schools and that on Education were presented on Third-day morning.

FIRST-DAY SCHOOLS.

Of the seventy schools in session during the

past year, fifty-six were visited by the Yearly Meeting's Committee one or more times; eleven not visited are regularly attended by one or more members of the Committee; three distantly located were reached by correspondence.

An outline of suggestions to visitors was issued during the year, designed to suggest not only to visitors, but to the officers of the schools some of the things which should characterize every good school.

During the past winter, two week-end conferences were held, one at Wilmington, Del., and the other at Germantown. These meetings held for the instruction of teachers and the stimulation of interest in executive First-day school work were attended by a body of earnest and interested teachers.

No special change in the number of workers is noted, but the increasing recognition of the need of efficiency in teaching, has created a general desire to have more well-equipped teachers.

There is an increasing demand for suitable reference books. The Literature Committee keeps the officers and teachers informed of the most helpful of these, and keeps on hand a number for circulation.

The problem of properly grading the schools is being met by an increasing number of both city and country schools.

A greater interest on the part of Committees of Oversight, the planning of definite reading courses, and training classes for teachers, home study departments, and more constructive programs for First-day School Unions are hopeful indications that more of our members are recognizing the importance of the best possible religious education.

The Summer Schools, such as that held at George School in 1913, by the General Conference Advancement Committee, have been found to be of great value in arousing interest and directing attention to the importance of the work.

The expenses of the Committee during the year were \$129.02.

The report was presented by Benjamin F. Battin and Anna Pettit Broomell, clerks.

EDUCATION.

This report was made by the Committee on Education and the Distribution of the Samuel Jeanes Fund, of which Lewis V. Smedley is clerk.

All except ten of the monthly meetings now have committees, and co-operate with the Yearly Meeting's Committee in educational interests. This includes meetings in neighborhoods that have no Friends' School as well as those that have. The object in view in such neighborhoods is an educated membership, which shall exert its influence on the community to the end that it be an *educated community*. Friends should be a force in the public school system, should make every effort to be represented on the school boards of their districts by strong men and women. "The time has passed," says the report, "when Friends can be satisfied to live in a community and apart from all or anything that makes for the uplift of that community. As citizens and as Friends education must be one of our chief concerns. As citizens, we must recognize, as did the founders of our public school system, that a self-governing people must be educated; that our government cannot long endure in the hands of an ignorant electorate. As members of the Society of Friends, also a self-governing body, having no educated priesthood to think for it and decide for it, we must recognize that if our Society is to continue it must have an educated membership."

Educational meetings have been arranged by local committees in co-operation with the Superintendent, Ellen H. E. Price, and have been well-attended and enthusiastic, so that interest has been aroused in education not only among our own members but also in the community at large.

The Superintendent keeps in close touch with the schools both by personal visits and from reports sent in to her.

From the Mary Jeanes Fund, eighteen students have received loans. Six of these are at Swarthmore College, two at Pennsylvania State College, one at University of Michigan, one at Bucknell, two at medical colleges, two at business colleges, one at Emerson School of Oratory, one at George School, and two at normal schools. From this fund \$1,815 has been thus used.

From the Samuel Jeanes Fund, \$10,000 has been used and from the Yearly Meeting Treasury, \$1,291.79. In the dissemination of literature \$900 was used; in assistance to schools and local meetings \$10,300; to superintendency work and conferences, \$1,486.60; Friends' General Conference expenses, \$164.

In the discussion of the subject of education thus introduced, part was taken by George H. Walton, principal of George School, President Joseph Swain, of Swarthmore College; Edmund Webster, Charles F. Jenkins, Ellwood Roberts, William T. Hilliard, Lewis V. Smedley, Henry W. Wilbur.

At a later session the report of the George School Committee was presented:

GEORGE SCHOOL.

The number of pupils enrolled is 250, of whom 220 are boarders and 31 day pupils. Of the boarders 134 are members of meeting, 37 have one parent a member. Of the day pupils 18 are members, and 2 have one parent a member. Of the boarders 106 are girls and 114 boys; of the day pupils, 15 girls, 16 boys.

There are 24 members of the faculty, 10 men and 14 women. Of members of the Society of Friends there are 16.

The net expenses of the school for the year ending Eighth month 1st, 1913, were \$70,274.19. The receipts from pupils were \$44,004.53. The amount added from income of endowment funds was \$26,269.66.

The expense for each boarding pupil is \$340.73, for each day pupil \$136.77.

The farm account for the year just ended shows: receipts, \$7,432.22; stock per inventory Third month 31st, 1914, \$6,236.00; payments, \$7,187.72; stock per inventory Third month 31st, 1913, \$5,763.00; giving a profit in operating of \$717.50.

Much thought has been given to the need for larger income. Rates for pupils will be raised to take effect at end of 1914-15; these will be, for boarders, not members of the Society of Friends, \$450; members or having one parent a member, \$300; day pupils, not members, \$125; members, \$100. "Under the system of abatements used, and with the co-operation of relatives, friends and neighbors, we hope," says the Committee, "that very few children connected with our Society of Friends will, for want of means, be shut out from the benefits of the school."

It is thought that in time the funds of the school will be increased by legacies and other gifts. Friends are urged to liberality in contributions. The graduates and old pupils of the school are actively interested in this matter.

A resolution endorsing the movement for equal suffrage brought in from the women's meeting and presented in the men's meeting by Hannah Clothier Hull in person, was passed without a word of dissent or hesitation by the men. It was as follows:

"In view of the fact that the Society of Friends, by reason of its inheritance and present organization, gives evidence of the advantage which results to the home, to the meeting and the community, through a full recognition of the dignity of woman and her right to complete development, the Philadelphia Yearly Meeting of the Religious

Society of Friends records its indorsement of equal suffrage as a principle of justice to woman and an opportunity for more effective service.

"The Yearly Meeting recommends that monthly meetings be watchful for opportunities to influence equal suffrage legislation and encourage their members to active interest in the accomplishment of this reform."

A consideration of the Mexican War situation also was introduced from the Women's meeting. A letter to President Wilson was adopted as follows:

The Yearly Meeting of the Religious Society of Friends, held in Philadelphia, Fifth month 15th, 1914, desires to express to the President of our Republic its heartfelt sympathy with him in the grave responsibilities of his office, and especially in those which at this present crisis involve the issue of peace or war with our neighbor and sister republic, Mexico. It desires to extend to him its grateful commendation of his long and patient effort to preserve the peace between the two republics and to assure him of its prayerful encouragement to resort to only peaceful, civilized and Christian means of settling any and all differences which have so unfortunately arisen.

It desires especially to appeal to him to make the utmost possible use of those peaceful means of settling international disputes which were unanimously agreed upon by the family of nations in conferences at The Hague and to the adoption of which the delegations from the United States contributed their hearty support and in some instances their initiative and leadership. It would remind him that, with a single exception, every one of these means—six in number—have been resorted to with success during the last ten years, for the prevention or termination of warfare, and that they are capable of settling by just and peaceful process even more difficult questions than those which have arisen in Mexico's foreign relations and domestic government.

The peculiar interest which we, as American citizens, cherish in these peaceful means of settling international disputes is intensified by the fact that they are based upon one of the fundamental principles of the Society of Friends, and were foreshadowed two hundred years ago by William Penn, the founder under God, of our Commonwealth of Pennsylvania and one of the founders of our religious Society.

Under the weight of these hereditary and personal convictions, and in the spirit of the Prince of Peace, we earnestly present this memorial.

A resolution in favor of the Hobson-Shepherd bill for National Prohibition was adopted and sent to the Senators and Representatives of Pennsylvania, New Jersey, Maryland, Delaware and California.

(To be continued)

WOMEN'S MEETING.

The attendance of women at the business sessions was quite uniform, ranging from 800 to over a thousand, and evidencing a sustained interest in the proceedings. A large number of these were between the ages of thirty and fifty and many of them took part in the discussions, but there were

not so many under thirty as some other years.

Several visiting Friends added to the interest of the meeting by their benign presence and helpful suggestions. Among these were Elizabeth Koser Wilson, clerk of Baltimore Yearly Meeting; Anne W. Janney, a counsellor of Baltimore Monthly Meeting; Pauline W. Holme, of Baltimore, who is earnestly endeavoring to lessen the tobacco evil; Sara E. Mitchell, of Ohio Yearly Meeting, whose home has been in Washington and Montana for several years; and Emily Oliver, an English Friend, who with her husband, Daniel Oliver, has been a missionary in Syria for a long time.

The meeting was fortunate in having the continued services of Sarah Griscom as clerk and Matilda Garrigues as assistant clerk. It having been the custom to change the other assistant clerk yearly, Anna Travilla Speakman superseded Caroline J. Worth, who served last year. There was much expression from time to time concerning the clearness of the minutes and the efficiency with which the business was conducted.

The epistles were felt to be full of inspiring suggestions. Indiana's told of work done for paroled prisoners. The one from Illinois reported effective work in strengthening the organization and finding wider fields of activity. Ohio's epistle spoke of celebrating the centennial of that little Yearly Meeting. Genesee Friends have been actively working for the strengthening of international friendship, half of its members living in Canada. New York and Baltimore Yearly Meetings have been increasingly active in social work; New York's letter thought it a cause of congratulation that Friends are now willing to do what they can toward influencing legislation.

The report of the Philanthropic Committee was read and considered in sections. What was said under the head of Purity shows that within a few years there has been a marked growth of sentiment concerning the need for instruction of the young in sex hygiene, or as one Friend expressed it, the presentation to them in a simple way of the problems of life, showing how purity of life, and abstinence from alcohol, tobacco and other narcotics work together for the building of health and character. Young Friends were advised, if only for the sake of example, to procure health certificates from physicians before getting married. Fathers, as well as mothers, were asked to see to it that their children were taught the essential facts connected with the perpetuation of the race, at the proper time and in the proper way.

There were many expressions in favor of equal suffrage and not one word against it, though no

doubt there were a number of women in the meeting who do not feel quite ready for this step, and others who think that this subject is not "meeting business." The Friend whose home has been in the West, told of the good results of woman suffrage in Washington, especially in lessening the number of saloons, and added that in Montana, where the subject is soon to be voted upon, the liquor men have raised \$90,000 to be used against it.

In discussing Prison Reform and Preventive Work Among Women and Children it was pointed out that with woman's ballot and national prohibition these two problems would be at least half solved. Much regret was expressed that Pennsylvania makes no provision for the safe-guarding of feeble minded women of child-bearing age.

When the Peace section was considered it was decided to ask men Friends to concur in a message to President Wilson.

Concerning the Colored People there were reminders that because this work is not popular it is more than ever necessary that Friends should be faithful.

(To be continued)

THE EVENING MEETINGS.

The purpose of Second-day evening's session was to show a model program for a Young Friends' Association. Alfred Stevenson, of Chester, presided, with Anna S. Roberts, of Moorestown, N. J., as secretary. A selection from the Bible was read by Dora A. Gilbert, of Chester. Ellis W. Bacon, of Philadelphia, read a paper on "A Contact With 1914 Quakers." Lillian Hewes recited "The Lost Word," by Henry van Dyke. A discussion, "Is the present opportunity of the Friends' Association being used to advance the best interests of the Society?" was presented affirmatively by Thomas S. Bartram and Esther K. Smedley, and negatively by John S. Baldwin and Mary A. Maule, and Frank Satterthwaite.

Third-day evening a temperance meeting arranged by the Philanthropic Committee was addressed by E. J. Moore, superintendent of the Anti-Saloon League of Pennsylvania. The discussion that followed was led by Emmor Roberts, of Moorestown, N. J.

Fourth-day evening a meeting for the promotion of First-day schools was addressed by William B. Forbush, on "A Broader Outlook for Religious Education." The discussion upon this was opened by Dr. O. Edward Janney and J. Russell Smith.

The meeting on Equal Rights, Fifth-day evening, was decidedly the largest meeting known of the week. The chairman was the best known

woman member of the Society of Friends, Lucretia L. Blankenburg, wife of Philadelphia's Mayor. Addresses were made by Ruth H. McCormick, chairman of the National Congressional Committee; Maude Bassett Gorham and Hannah Clothier Hull.

THE SPIRITUAL LIFE.

BY J. MASON WELLS.

II. CHRIST THE LIGHT OF THE SPIRITUAL LIFE.

This personal experience in which the human soul is thrilled by the presence of God does not always receive an interpretation that leads to a richer and better life. What means this mighty power that seems to be possessing me body and soul? What means this light that dazzles the eyes of my understanding with its brightness? What means this divine word whose content is so rich that the human language cannot express its full meaning? I know God is in this place but what shall I do about it. It is here that many sensitive souls have failed. They have the experience but they do not find the interpretation thereof.

There has been a tendency to try to prolong this fellowship with God by withdrawing from human society. Peter voiced the natural desire of all who have stood on the mount of Transfiguration when he said, "Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles." The hill on which the individual first beholds the glory of God seems to the soul to be the place to remain. Is this not the climax of life? Can there be anything better than this? Let us remain here in spiritual ecstasy. Let us sit here and sing the soul away to everlasting bliss. It is because a wrong meaning has been attached to this great experience that some of the most noble of men have hid the light of their lives under the bushel of ascetism.

Jesus Christ is needed here to give the right interpretation to this great moment in the soul's history. The soul is enduring the pains of travail and he is the great Physician who is able to bring it to its true birth. He is the Word made flesh who is able to help us in the crisis when the Word of God is seeking to manifest himself in us. He is the Light of Life and when the Son of Righteousness is so near, he teaches us how to yield our lives to its flames that each of us may become a candle of the Lord whose brightness will increase with the years.

Of great significance was the discovery by the disciples that Jesus was the Christ to whom the Jews were looking forward; the king that would

reign in righteousness, the servant who would carry the burdens of the world, the Son of man and "the Son of the Living God." "Flesh and blood hath not revealed it unto thee," said Jesus, "but my Father who is in heaven."

Of great significance was the discovery by the author of the Fourth Gospel that the Eternal, Self-revealing God had manifested his glory in Jesus of Nazareth. The Man of Galilee could invite men to God by saying, "Come unto me." He could say, "He that hath seen me hath seen the Father."

Of still greater significance, however, is the fact that after his death the disciples heard him say, "I have not ceased to live, my existence did not stop when the heart ceased to beat, my power was not destroyed by the cross." On the contrary, "All authority hath been given unto me in heaven and on earth." The change that has taken place does not withdraw me from your presence but rather makes it possible for me to be with you all the time and in every place. "Lo, I am with you always, even unto the end of the world." In the one case this means that Jesus is the Christ of prophesy. He is the embodiment of the Spirit underlying Jewish history which led the nation to ever look forward to a golden future. He is the incarnation of that mighty force that stirred the souls of the prophets making them see in the near future a period which would be characterized by peace, love and happiness. In the other case this means that Jesus is identified with the truth, the life and the spirit that ever work in the hearts of men bringing them from sin to righteousness. This great truth came to Paul with mastering force. When it flashed into his soul that the voice of conscience that was calling him from hatred to love, from persecution to service was both the voice of God and the voice of Jesus Christ a new life began for him. He had not heard Jesus as standing by the sea he said to the fisherman, "Follow me," but now there came a voice within, saying, "Saul, Saul, why persecutest thou me?" and he knew it was God revealing his Son in him. The experience was too great for him to comprehend at once and he tells us that he went away into Arabia that in the quiet of the desert he might understand this thing that had come to pass. When he returned he understood that Jesus was the Jewish Messiah, the "Deliverer God of the Greek mysteries" and more than this, through Christ God's spirit and life have been made to course through all parts of redeemed humanity. The soul's cry for God is the spirit of the Son within. The moral and spiritual light that shines into one's heart is, "the glory of God in the face of Jesus Christ." The power that

liberates from sin is "the Spirit of life in Christ Jesus." The highest blessing that he can pray for is, "That Christ may dwell in your hearts through faith—that ye may be filled with all the fullness of God."

The voice of conscience, the soul's passion for holiness, the spirit within that struggles upward, the moral light and power that make for righteousness, these together with all other spiritual forces that lead the soul upward are manifestations of Christ. Christ whom the prophets foresaw, Christ who was made manifest in the life of Jesus, Christ who called Paul from darkness to light—this same Christ continues to live in his church and in the lives of his followers. He is in the midst at every meeting where two or three are gathered in his name and he is the true light of life, "even the light that lighteth every man coming into the world." He is the light of life at its highest points. The fact that the spirit which is struggling toward moral and spiritual triumph in us is the same spirit that gained the victory in Jesus of Nazareth enables us to go to this same Jesus for help in our need.

In him the glory and the moral character of God are seen as they really are, without flaw or blemish or any such thing. Hence when we look at him we see ourselves as the spirit within us is struggling to be. That which burns as a spark in us is a flaming fire in him. We truly know ourselves only when we stand with uncovered head in his presence. The righteousness that we would possess but which just evades our grasp we see in him as he goes about Galilee doing good. The peace of God that we pray may some time settle down upon us we feel in him as he calmly meets the difficulties of life. The love that seeketh not her own and is not easily provoked and thinketh no evil that glows in our soul like some dim distant star glows in perfect beauty in the life of the lowly Nazarene. Thus does Jesus interpret to us the deepest and holiest aspects of our own lives because he perfectly expresses the moral and spiritual character of God.

"READ THE ETERNITIES."

The only large values are those in which our ancestors participated. The oldest of wonders is the greatest—life. An iron-clad, as such, is a commonplace beside a ship, and society merely as society is a more stupendous fact than Rome or England. The Iliad is less remarkable than speech, and the aeroplane is only a mote in the sky. Landscape, the family, the nation, religion—their origins are lost in the silence of a gray antiquity. The Now—the present—is indeed

sacred; but its sacredness is inappreciable to those who are circumscribed by its limits; it is reserved for minds that escape its bounds. "Do not read the *Times*!" said Thoreau, in words that become the more memorable the less they are remembered, "read the eternities."

O. W. FIRKINS.

In The Atlantic.

INEXPENSIVE FRIENDS' BOOKS.

[From the *London Friend*.]

(continued)

BIOGRAPHY.

- George Fox, H. G. Wood, 1s. n.
 George Fox and His Friends, F. A. Budge, 1s. n.
 George Fox: The Red-hot Quaker, 6d. n.
 Cameos from the Life of George Fox, E. E. Taylor, 1s. 6d. n.
 Thomas Ellwood's Autobiography, 1s. n.
 William Penn, with Selections from His Writings, Isaac Sharpless, 1s. 6d. n.
 James Parnell, C. F. Smith, 1s. n.
 Twelve Illustrated Biographies of Friends Ancient and Modern, 1s. 6d. n.
 Journal of John Woolman, Intro. by Whittier, 7d. n.
 Elizabeth Fry, G. K. Lewis, 1s. 6d. n.
 John Bright, R. Barry O'Brien, 1s. n.
 John Bright, Statesman and Orator, F. W. Hirst, 6d. n.
 Henry E. and R. M. Clark, 1s. n.
 Isaac Sharp, F. A. Budge, 1s. n.

Here the most important higher-priced books are: Lives of Margaret Fox (3s. 6d. n.), J. G. Whittier (3s. 6d. n.), J. J. Neave (3s. 6d. n.), Dr. William Wilson (3s. 6d. n.), John Bellows (5s. n.), James Hack Tuke, by Sir Edward Fry, Allan Jay (6s. n.), J. S. Rowntree (5s. n.), J. W. Rowntree (in two vols., 5s. n. and 3s. 6d. n.), John Bright, by G. M. Trevelyan (15s. n.), John Edward Ellis, by A. T. Bassett (7s. 6d. n.)

EDUCATION.

- Concerning Religious Education, William C. Braithwaite, A. N. Brayshaw, and others, 1s. n.
 Method in Religious Education, Mildred F. Field, 1s. n.
 And ten more vols. in the same series.
 Notes of Sunday Talks with Children, 1s. 6d. n.
 Adult School Handbooks, 1912, 1913, and 1914, 3d. to 5d. each n.

FRIENDS' MESSAGE.

- Quaker Strongholds, C. E. Stephen, 1s. n.
 Human Progress and the Inward Light, Thomas Hodgkin, 1s. n.
 The Communion of Life, Joan M. Fry, 1s. n.
 A Dynamic Faith, R. M. Jones, 6d. n.
 The Double Search, R. M. Jones, 1s. n.

Quakerism, a Religion of Life, Rufus M. Jones, 6d. n.

Selections from the Children of the Light, Rufus M. Jones, 1s. 6d. n.

The Seed of the Kingdom (Isaac Penington), edited by M. J. Street, 1s. n.

Spiritual Guidance in Quaker Experience, W. C. Braithwaite, 1s. n.

Message and Mission of Quakerism, W. C. Braithwaite and H. T. Hodgkin, 6d. n.

Society of Friends: its Faith and Practice, J. S. Rowntree, 6d. n.

Whittier's Poems, Selection, edited by H. Hodgkin, 1s. n.

A Wayfarer's Faith, T. E. Harvey, 1s. 6d. n.

Christian Doctrine, 3d. n.

Christian Practice, 1s. n.

Church Government, 1s. 6d. n.

Gleanings from George Fox, Dorothy M. Richardson, 1s. n.

Other and higher priced works of special importance in this section are: By Caroline E. Stephen, "Light Arising" (3s. 6d. n.), "The Vision of Faith" (3s. 6d. n.); by Dr. Thomas Hodgkin, "The Trial of our Faith" (7s. 6d. n.); by Rufus M. Jones, "Social Law in the Spiritual World" (2s. 6d. n.)

It is not the purpose of this article to suggest blanks in this list. Such blanks do exist, and it is to be hoped that they may be filled up carefully during the next few years. A few suggestions as to how Friends may use the books already in existence, in spreading the message which has been committed to them, may be of service.

PRESENT DAY USE OF FRIENDS' BOOKS.

George Fox, although he wrote about 300 publications and used bookish men in his work, was essentially a man of one book,—the Bible,—unlike John Wesley whose Journal records the fact that he was intimately acquainted with at any rate 250 volumes in all branches of reading.

The early Friends did, however, produce a large amount of literature: Whiting's Catalogue contains over 5000 entries of pamphlets and books written by them.

It would be interesting to discuss the relation of this publishing work to the general activities of that generation, but I must confine myself here to mentioning methods adopted by early Friends to make known among their associates and others the books which they wrote. Among these were advertisements in "term catalogues" published for London booksellers; the regular "subscription" of meetings to books issued under the authority of the Morning Meeting; "crying" books in London streets (as recorded by Hubbertorne); the despatch of books by ship to distant

centres such as Jamaica and New York; personal interest in the dissemination of good books (*e. g.*, Lady Rodes' purchase of bound and unbound copies of "The Fruits of Solitude,"—the unbound ones because she was so short of money!†); and the attempt to reach classes of people whom it was specially desired to influence (*e. g.*, Samuel Fisher and John Stubbs, spreading abroad books among the Friars in 1659). Everyone will remember that the gay world, as represented by Pepys, was interested in reading what the Quakers wrote, and although the judgment was adverse, may not Truth have made some impression!

When George Fox published "The Battle-Dore," it is evident that a scientific effort was made to circulate it in all quarters, especially those containing persons—of learning and influence. Copies were given to the King and his Council, the Bishops of Canterbury and of London, and the Universities.

PUBLIC INTEREST IN QUAKERISM.

This inadequate summary of the way in which early Friends' circulated their literature suggests how much more we might do to-day were our conviction and imagination working together. It is true that our generation is surfeited with books of all kinds, most of them more outwardly attractive than those which are the subject of this article. On the other hand, the cheapness of Friends' books, together with the comparative ease with which they can be circulated to-day, and especially the keen interest shown by the public in the literature of a body of people who are looked upon as practical mystics, suggests many possibilities of circulating our books. The bookstalls are showing religious works as they never did before, and more than one popular "series" is advertising or arranging for a volume on Quakerism, or Quakers.

If I venture to criticise our book circulation methods, this is because we still have libraries which content themselves with reporting that their books are all carefully catalogued,—“dry, and in good condition”; whilst hardly any official document, *e. g.*, the Triennial Report, has anything to say on the subject; and little initiative is shown in this matter by more than one or two of our most vigorous committees.

(To be continued)

Go up to a news stand, look over all the periodicals displayed, and decide whose taste in the main they are aimed to meet, and perhaps you will decide that it is the taste of the idle or half-idle women who live in flats, or in houses in which

† See "A Quaker Post-bag."

they have so much service that they need to do but little themselves. Doubtless you will also decide that this taste which dominates our current literature is not a high taste. Possibly you will reach the conclusion that it is poetic justice; that in establishing a system of society in which women are not called upon to exercise all their faculties and all their strength, we have brought upon ourselves punishment, causing their influence to make for the commonplace.

—*Harper's Weekly.*

WHAT OF RELIGION.

[Editorial in *The Young Friends' Association Calendar*, Philadelphia.]

We are told that the uncertainty of our time is an indication of approaching change in religious belief.

Certainly religious beliefs do change. In history we see how man, ever developing, outgrows religion after religion. He finds them contracted and illogical from his broader outlook. He wishes for something higher and finer than his former beliefs; he knows not what. Disheartened by the world he sees about him, he withdraws into himself. He projects his mind into the possibilities of life and dreams. If he be a great dreamer, his dream becomes for him and for those about him, the thing above all others most desirable—a religion, in fact.

A true religion must entirely satisfy the desires of its people. Athene and Appollon were the ideals of the Greeks, who loved the quick mind and the strong, free body. After a time those ideas lost their grip on the life of the people. There ensued, as usual, when a religion becomes old, a period of disbelief, and heartbreaking disenchantment.

When the new religion came it presented life in widening vistas, many promising possibilities. With great joy men clasped the truth that lay in the new religion. Unfortunately, the minds of many were still barbaric. In a strange way the old beliefs crept into the new worship. Men found themselves believing not only in what was real, but in forms, creeds and empty nothings created by uninspired minds.

I think we may safely say two things of the religion of the future. It should be scientific and democratic.

In the first place, no church must ask us to believe anything which is opposed by the best of science. Science is not antagonistic to a true religion. It is rather itself a religion, since God is truth, and science, at its best, is a service of truth. Science condemns the unnecessary creeds and doctrines of the church, and they must go.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 23, 1914.

An editorial in the *Philadelphia Press*, commenting on some remarks made in the recent Yearly Meeting concerning the wearing of mourning, expresses surprise that Friends should need a word of caution on this subject, at a time when the custom is growing into disuse in other denominations. Then at the close of the article the plea is made that the wearing of mourning sometimes saves the mourner from being placed in embarrassing positions.

Fifty years ago a Friend who put on mourning would have been promptly dealt with by the meeting and probably disowned if the black garments were not removed. To-day the meetings generally leave such matters to the individual conscience, and as there has come to be greater social intermingling between Friends and those of other denominations, a number of Friends have felt it right to wear mourning garments.

It is a general belief among us that death is simply a passing of the soul from this life into the larger life beyond, where there is opportunity for continued growth and usefulness. Our dear ones have gone away on a journey from which they will not return. We do not question that they are as much under God's loving care as we are. We grieve because we are lonely without them. If we have loved them truly we shall continue to miss them as long as we live, often quite as much as in the year or two during which mourning garments are usually worn. But do we not show more respect for their memory by wearing such garments as they liked to see us wear, and by continuing to live the life that they enjoyed sharing with us?

There are various forms of recreation and enjoyment from which we naturally turn away in the first stress of grief, but it is a mistake to shut the sunshine out of our houses and withdraw from the various activities in which we have taken part. The best possible solace for grief is found in doing something for somebody, especially for those

whose need is greater than ours. Because we make no outward sign does not prevent us from cherishing in our hearts the memory of all that our friends were to us, and genuine sorrow should make our lives richer and tenderer than they were before.

Another reason for not wearing mourning is that it seems unfitting that the sacredness of the parting from one dearly loved should be disturbed by thoughts of raiment for the body. And often the expense of mourning garments is an added burden to those who already have perhaps as much as they can carry, and ought not to rob the living of things they need in order to show imaginary honor to the dead. If those to whom this would not be a consideration will adhere to the simple ways of Friends it will make it easier for these others to be true to our testimonies.

THE TYPE OF WORK SWARTHMORE IS DOING IN TEACHER TRAINING.

Dr. Baldwin has recently received two significant calls to other institutions which indicate the type of work that Swarthmore is doing. The University of Texas has requested Dr. Baldwin to return and organize a new department in education with a Model and Practice School and Pennsylvania State College has offered him the position of Dean of the College of Liberal Arts and Director of the Department of Education.

"QUAKER" A GOOD TERM.

I have read the contribution in last Saturday's issue relating to the word "Quaker," which the writer of the article regards as an offensive term, and should not be made applicable to members of the Society of Friends.

I am not a Quaker. But from childhood to my far advanced years I have been intimately associated with people called Quakers. And I have the good fortune to have a Quaker wife. I have learned to regard the term Quaker as the preferable one, by its long use, not in derision, but as representing as respectful meaning as any term applicable to a sect or class. Whatever may have been the earlier sentiment or origin in the use of the term Quaker, it now stands pre-eminently for members of a Society which is distinguished for characteristics reflecting moral standing, and influence, and probity in life, as fully as any denomination of religious believers has claim for. It has a more distinct meaning to-day in general usage and application, and notably in individual mentioning, than has the designation of "a Friend"—which may still be adhered to in its

denominational exactions, among the members. Don't disparage the use of the word "Quaker." It sounds good to me—one having no connection with any religious order or faith.

CHARLES B. MURRAY.

Cincinnati, Ohio.

IS THERE ROOM IN SWARTHMORE FOR A Y. F. A.?

Casual observation and past experience would say "no." The college Y. M. and Y. W. C. A.'s and our Meeting and First-day school afford sufficient activities to keep us busy. Various attempts to establish a Young Friends' Association at Swarthmore have failed.

A careful observation, however, shows that the Swarthmore community in spite of its many activities is still a rich field for organization. An examination of the college records shows an attendance of 115 students during the present year, the majority of whom are members of Friends' Meeting, and the rest belong to Friendly families and have expressed a preference for Friendly principles. Many of these students have come from active Y. F. A. centers, undoubtedly expecting to find equal progress in Swarthmore. In the Swarthmore Monthly Meeting there are fifty members between the ages of sixteen and thirty. Shall not we, the younger members of Swarthmore Monthly Meeting, avail ourselves of this favorable situation and form an organization which shall be an expression of the younger element of Swarthmore and a means by which we can acquaint ourselves with the personalities and experiences of young Friends from other localities?

Some of the younger members of our Meeting have come to feel that there is much in the principles for which Friends have always stood that is worthy of more activity than mere standing. We have been aroused to a deeper "concern" along this line by recent visits to our Meeting of other Friends who have found Quakerism worth striving for, and by the joining from conviction of several college men who have come to us because they felt our Society offered splendid chances for service. A self-appointed committee of six—Alma Daniels, Emily Joyce, Roy Ogden, Isabel Bunting, Alice Garwood and Anna Satterthwaite—have called a meeting of Swarthmore young Friends First-day afternoon, May 24th, for the purpose of discussing organization. The meeting will be prefaced by a picnic supper in Crum Woods. Since the last attempt to support an association probably failed because it was organized on no stronger basis than an interest in study and worship, the proposed organization will lay stress on

service. We feel we can best and most substantially serve by contributing a sum of money yearly to a cause in which Friends believe, the proceeds to arise from a benefit of some kind, a play, a supper, or a dance. We can contribute to the cause of peace, to the enfranchisement of women, to the worthy question of prison reform on which Dr. Louis Robinson is working, or latest of all, organized charities for Swarthmore and the surrounding country, a movement backed by the Philanthropic Committee of Swarthmore Monthly Meeting.

We earnestly hope that the young Friends of our Meeting will support these suggestions and join us in an endeavor to make the Society of Friends extensive as well as intensive in its activities.

THE COMMITTEE.

THE PAGEANT OF FRIENDLY HISTORY.

Rapid progress is being made in preparing for the pageant of events in Friendly history which is to be given in connection with the General Conference at Saratoga Springs next September. The work of allotting the various dramatic episodes to groups of enthusiastic participants has already begun and every sign points to a successful and interesting production. Anyone wishing to participate or desiring to aid in the presentation of an episode should communicate with the committee as soon as possible.

WALTER RHODS WHITE.

1011 Chestnut Street, Philadelphia. *Chairman.*

FRIENDS' CENTRAL SCHOOL.

Three years ago it was suggested by one of the girls of Class F of the Elementary Department, Friends' Central School, Race Street, Philadelphia, that they give a play at the conclusion of the school year for the benefit of the Neighborhood Guild. At this time they were studying the "Courtship of Miles Standish," which they dramatized and gave in the old auditorium of the Young Friends' Association. Last year "Hiawatha," an outdoor play, was given at Sixtieth Street and Elmwood Avenue, Philadelphia, through the courtesy of Hugh McIlvain. The extensive grounds and noble trees made a beautiful setting for this interesting play. On both occasions a generous sum was realized for the Guild. This year "Persephone," a Greek play, will be given at the P. Y. F. A. auditorium, Fifth month 29th, at 8 p. m. The pupils who compose this class are very enthusiastic and hope for a large attendance at this third annual benefit for the Neighborhood Guild. Tickets, 25 cents. No reserved seats.

THE MINISTRY AND THE MEETING FOR WORSHIP.

[Read by Furman L. Mulford at the Week-End Conference in Washington, D. C.]

HISTORICAL.

In the time of George Fox it was the custom before the close of the church service to give any one the opportunity to address the congregation. It was in the use of this privilege, especially in entering into discussion with the clergy in this public way, that George Fox clarified his own views and made his first converts. Owing to the unsettled times as the outcome of religious persecution and counter persecution, more thought was given to religions than at the present day and any who embraced a new faith must have done so with the knowledge of a greater liability to persecution. Because of the realization of the necessity of struggling to defend their religion and because of the natural enthusiasm of new converts to any unpopular cause, each one was ready and anxious to do his part and shoulder his share of the responsibility and eager to let others know of the news that meant so much to him. That the responsibility must have been felt by the grown-ups seems amply shown by the children of Reading and Bristol when only those of twelve years and under were left out of prison and yet they held the meetings at the appointed times though they were buffeted and bruised by the officers of the law in their attempts to break up the meeting.

RESPONSIBILITY.

The early idea of Friends of having the World Religion filled them with the proselyting spirit and undoubtedly made many feel responsibility for participation who otherwise might not have taken active part. Some of those early gatherings were so long that if repeated to-day they would kill the meeting tolerating them if not the members composing it. They were as long as a modern opera or even a grand opera.

In the days when as John William Graham describes it, Friends settled down comfortably in communities the meeting also settled. The responsibility for the business of the meeting settled upon a few members, that for the spiritual food upon a lesser number. The cut, fit, and material of the uniform, both masculine and feminine, was of immense importance, likewise the arrangement of the members on the benches. And education as an aid to acceptable and efficient ministry partook of the taint of the hireling. Under such conditions it is not surprising that individual responsibility for vocal expression should have been left with the few, and that with those who finally did carry the load it was only

after repeated calls, and refusals, and repentances that service was finally yielded. Let us hope that the time has now come when the colts may be trained instead of being broken.

MINISTRY.

Our theory of religion and form of worship presuppose an equal responsibility of every member, and in fact of every one in attendance at our service. This means that if we believe as we profess there is not one of us that can take our seat in meeting without raising the prayer, "Lord show me what is my part in the meeting to-day and help me to do it," believing that in every case we have something positive to do. Most times the response to our eager waiting will be through other lips and it is possible that the response will not be spoken aloud, but there should be the ever present realization that each and every one of us is the possible mouthpiece for that particular day. None are too humble to be called of God to do his work. It is not for us to say when or how we shall be called. It is easy and comfortable, at least for the time, to turn the deaf ear. I am afraid the attitude of most of us in meetings for worship is "Father, Thy will be done, but don't call me." I cannot but believe that when we as a Society get away from such blasphemy the little meeting silent almost from year's end to year's end will be a thing of the past and our larger city gatherings will be so full of life that their energy and spirit will overflow and influence and help the smaller bodies. Because we do not feel fitted for any service and are not fitted to make lengthy and learned discourses is no reason for rebelling against expressing the love and faith that is in us. This might be a verse of scripture, a poem written in our hearts or even some printed or other message that has come to us through the week, that has meant so much to us that we want to pass it on. As beautiful a sermon as I ever heard was a poem that came back to a woman out of her girlhood and it was the first time she ever spoke in meeting. If we go to a friend's house we expect, and are expected, to contribute more than our presence in the interchange of thought and to give positive expression to our satisfaction at being there. If the theoretical democracy of our meetings is to be a reality we must one and all assume some of the responsibility for its expression. John William Graham has expressed the thought that if any one feels the need of the spoken word in meeting that is a call to service. The present attitude of many of us is—we are glad you ministers will serve us without money and without price and we will come and listen when we find it convenient, forgetting that recommending to ministry means responsibility

in broader fields and not some one designated to relieve you and me from service here at home. Most of us have heard Isaac Wilson tell of his experience as a young man at his home meeting when visiting Friends of note were there, how he heard the call but refused to obey because of the visitors, how it was almost time for the meeting to close before anything was said and the very first words were those which he had refused to utter. There are times when it may be as important to empty the little pitcher as at others to pour freely from the big one. If all the tiny pitchers are willing to be emptied there will be no more meetings with a dead silence. When the meetings are silent they will be fruitful with a living silence not barren with a dead one. The light and the life that comes from obedience to God's will, will be there, not the death of conformity to man's will. And as to the pitchers, they will be refilled as was the woman's in the reading book who gave ungrudgingly to the hungry wayfarer of the last she had and whose pitcher and larder thereafter could never be exhausted.

Are you afraid if these suggestions are followed that our meetings will become a veritable Babel and unprofitable from their much speaking? There is no danger of our meetings being spoiled because of each and every one feeling a responsibility, not as much as when that responsibility is shifted onto a few shoulders or rather lips. Because there is more willingness to serve there will be no call to unnecessary service. God is always present in our meetings. If we needed proof from outside it was given not long ago in our meeting house. A family was to be separated before the day was over for several years. The son was to go to work in a far-off land in response to a call he had felt for a long time, the parents were almost heart broken at the prospect of the separation and were not in full sympathy with the prospective work. The Bible reading that day, and each of the two sermons and the prayer took up independent thoughts. Sometimes public utterances continue suggestions made in those before. It was not so in this case and yet every one seemed as though it might have been directed to the needs of that family and but one of the servitors had any knowledge of the circumstances.

ATTENTION.

There are other services in the Meeting for Worship that all are called upon to contribute more frequently than vocal expression, but which will come naturally when their import is realized and the desire for service is present. These services are unspoken, or at least not vocalized. One

of these is support of the ministry. This will be expressed by respectful silence and attention even when the message does not seem to be for us, and if the spirit of service is in our hearts there will be no tendency to greet poor delivery or poor diction with impatient shifting or restlessness, we will be so intent on the good kernel. If we as members get in the habit of going to meeting with the idea of doing what we can to help the meeting instead of for the satisfaction we can get from it, it cannot help but be reflected upon the whole gathering, for there is an atmosphere in the meeting and it frequently needs warming. Have you ever been in a meeting when a very young person has spoken for the first time, and felt the temperature go away below freezing? It is little wonder that our concerned young Friends have felt the need of their own training ground. There is something radically wrong with our meeting houses. Somehow we do not make the glow of fellowship sufficiently warming. When our advancement committee a week ago was talking over the details of this meeting the question was asked whether we would not get more discussion if the meeting were held in this room instead of in the meeting house. It seemed to be the unanimous opinion that there would be. Later the Yearly Meeting Advancement Committee came to the same conclusion with no knowledge of the opinion of our local committee. Is it not so that every one of you feel less hesitancy about speaking in this room than in the meeting house? In the meetings that I have attended in this room, in the small room just at the entrance, and even under the shelter outside when the meeting has been locked out of the meeting house, it has always seemed as though there was a freer atmosphere. I have often wondered if it were not my own impression rather than a common experience. The existence of such a feeling shows a wrong condition. How are we to improve it? What is your duty in this connection? What is mine?

SEATING.

I have heard one Friend express the wish that there was no gallery in the meeting house, that the seats were just placed in any way. I think that is just another expression of the feeling for a change of atmosphere. The means were used and the desired result seemed to be obtained in the meetings in the Hall of Philosophy at the Chautauqua Conference. I have wondered, if the gathering of a meeting for worship were more like our collection for First-day school, whether there would not be a little more warmth. At the opening of First-day School three benches hold enough people to three-fourths fill the meeting house in a meeting for worship. I believe a

little of this closer mingling in our meetings would be productive of more warmth of feeling. In our meeting I do not believe there is much of that feeling left that within fifteen years led an overseer in one of our largest meetings to ask one of our active young Friends if she did not feel she were sitting too far forward in meeting. If this overseer's concern is our ideal I have no more to say on this topic. If it is not, let us get together and make our meeting just as Friendly and warm as possible. I grant it is much pleasanter to sit down well back than it is to go up front where the critical may say, "Yes, putting himself forward," "Thinks he is somebody," "Wants to be seen." If the back seats are as desirable as they seem to us we will want as Christians to leave them for our visitors. It is all right to leave a seat in the front for those who do not hear so well, but it is not necessary to leave three or four benches for that purpose. In my slight experience in speaking in public when an audience is scattered all over a hall I ask them to cluster together as it is much easier to talk to them that way. I think this is a common experience. I assume in doing it that my presentation to them is something of a favor and that in return I am entitled to have it made as easy as possible for me. If it is so in secular matters how much more must it be in religious matters. Let us then try even more earnestly than we have to be sure we are doing all we can to make our meeting what it ought to be.

And finally let me quote my calendar motto for this week:

"If any little word of ours can make one life the brighter;
If any little song of ours can make one heart the lighter;
God help us speak that little word and take our bit of
singing,

And drop it in some lonely vale, and set the echoes ringing."

LIVING OUR PRINCIPLES IN FOREIGN LANDS.

A Friend who has lived many years in India writes us in reply to Philadelphia Yearly Meeting's letter: "I would propose that a series of personal queries be sent to each isolated Friend in order to find to what extent they are maintaining our principles in the respective localities where they reside. Living a life consistent with our principles is very much easier of accomplishment in a community familiar with Friends, than it is where Friends are comparatively unknown. The adage, "When you are in Rome do as the Romans do," is not admissible from the standpoint of Friends, and it often requires a good deal

of individuality to maintain the personal responsibility incumbent upon a Friend to be consistent with Friends' principles in communities that are not evolved up to the standard of moral principles attained to by Friends.

"In many parts of the world that I have lived, a person who never treats to liquor, nor accepts a drink, and who does not smoke a cigar or a pipe, never attends a horse race or buys a lottery ticket, and does not put a band of crape upon his arm when high functionaries pass out, does not sing 'God Save the King' on occasions, does not remove his hat at a funeral, declines to take the prescribed oath in police courts, and other such conventionalities of life, is considered very eccentric. If he fails to have his children christened and baptized he is regarded with wonder and believed by many people to be 'tempting Providence.'"

As giving a different point of view from the above we tell the story of a Swarthmore graduate in Buenos Aires as it has come to us.

As he found no others of the Friends' Society, he secured an introduction to the pastor of the American church (Methodist), whose services he has attended regularly and with profit. Although under the influence of this denomination, he still finds his Quaker training holding in good stead and carrying quite a little influence with it, though he rarely mentions that he is of that faith.

Simple straightforwardness and honesty in speech and deed were apparently rare among the major part of the population, and trying to live and be simply honest gained him rapid advancement from a position of no consequence to one of responsibility in an exporting house with home office in New York. In an office and machine shop employing as many as thirty men, he found none from the manager down who did not smoke, drink or use profane language. By abstaining from profanity, being honest, straightforward and sober, he has won his way from assistant book-keeper to assistant manager and cashier. And best of all, some of the employees have done him the honor to place a few savings in his care toward a trip home or some other equally good purpose.

The winning of this small community in this way serves to show that the simple habits practiced daily at home without the least thought and as a matter of course, when transplanted to a radically different environment, take the forefront immediately and do not fail to receive recognition. This story reminds us of the early Friends and the influence they exerted upon the communities around them, when the manner of life of the people generally was in many ways quite similar to the life in Argentina to-day.

FELLOWSHIP CLUB.

The Fellowship Club met at the home of Owen and Annie Powell, Duffryn Mawr, Pa., on May 6, 1914. The meeting opened with a selection on the Victrola and a reading by the president. After the reading of the minutes, a paper on flowers, giving the arrangement of a garden, was contributed by Ida G. Thomas. An interesting Budget Box was read by Anna S. Bartram. Several selections on the Victrola were enjoyed.

Lydia G. Allen, of Media, Pa., read an excellent paper on birds and William Cullen Bryant's "Inscription Upon the Entrance to a Wood," was given by Thomas S. Bartram. The meeting then adjourned.

A. E. S.

GEORGE SCHOOL.

The annual contest of the Eastern Interscholastic Oratorical Association was held in the school assembly room on Seventh-day, May 9th. Peddie Institute, Pennington Seminary, Swarthmore Preparatory School, the Thencanic Society of Trenton Model School and George School comprise the members of the association. Charles A. Shoemaker, of Swarthmore Preparatory School was awarded first place; Chandler D. Ingersoll, of Peddie Institute, took second honors. George School was represented by Joel C. Swisher, who presented an oration, "The Saloon Must Go."

The Juniors received the Seniors at Hulmeville Park on the evening of the eighth.

The tennis team, composed of Herbert Lukens, Joseph Brosius, Lylburn Steele, Fenton Cloud, Harry Middleton and Walter Conrow, won a brilliant victory over Lawrenceville School by a 6-3 score. On the 8th the same team won from Northeast High School, 7-2.

The baseball team lost to Haverford School at Haverford on the 9th by a 2-1 score.

The track team won a dual meet from Northeast High on May 9th by a 63-27 score. Captain Hough, of the George School team, scored 16 points. In the recent Swarthmore College Interscholastic Meet George School took second place, with a total of 13 points. Captain Hough won second place in the broad jump; Maule won the 880-yard and mile runs.

Rulon Dare represented the school in the Swarthmore College Interscholastic Oratorical Contest on May 2d. First place was won by a representative of the DeWitt-Clinton High School, of New York.

Illustrating the strength and persistence of the bonds of love compared with the brittleness of force, Napoleon said: "Alexander, Caesar, Charlemagne and myself founded empires on force, and

they perished; Jesus of Nazareth alone, a crucified Jew, founded his kingdom on love, and at this hour millions of men would die for him."

FRIENDS' ASSOCIATION NOTES.

The Young Friends' Association of Chappaqua, N. Y., held a meeting May 3, 1914. Mrs. Effie D. McAfee gave a most interesting lecture on her travels in Norway. She said in brief: Norway is a very mountainous country. Its boundaries are indented by numerous fjords, which lead far inland and are very beautiful. Although the country is situated far north, its climate is not very cold, owing to the Gulf Stream. The scenery is most beautiful as seen from the "Trinkwegs" which lead far up the mountains.

The Norwegian art is seen on the implements, which are most commonly used. Spoons, scythes, sickles and horse-collars are covered with the most beautiful carving. The Norwegian dress is also very interesting. The women wear short, loose, dresses, which are beautifully ornamented and so serviceable, that a new dress is made only once in nine years. The trouser legs of the men are slit up a little way and ornamented with bright ribbons. The women are very strong and do the farm work as much as the men. All of the articles of food are brought by the women from the market, the fish always being procured alive. The Norwegian porridge, called "grut," is a very common dish to them. The education system is not restricted only to children. It is customary for the whole family to spend a certain time of each year in the high school. The patriotism of Norway is shown by the fact that at one time thirty thousand men marched to the capitol and demanded to be more heavily taxed.

Matilda Vraday is one of the greatest women in Norway. She has done a great deal of good in her own country and Russia in the way of reforming the prisons.

A small body of Quakers has been organized in Norway, but it is rapidly declining, owing to the strict discipline enforced, which prohibits dancing and other old customs so dear to both young and old.

The country of Norway offers a sharp contrast to Russia. The people of the one country are happy, care-free, patriotic and democratic in spirit; those of the other, unhappy, overburdened with taxation and downtrodden. Passing from Stockholm to Petersburg is similar to going from a light into a dark room.

Mrs. McAfee gave a vote of thanks and, after the singing of a hymn, the meeting adjourned.

JAMES R. GORDON.

The last meeting for the season of the Young Friends' Association was held in the School Gymnasium on Sixth-day evening, Fifth month 8th. After the reading of the minutes and the election of officers for the coming year, a short play, "Why Not Jim?" was given by a number of the members. The several parts were very well taken, and the interpretation excellent, and it was thoroughly enjoyed by the audience. Refreshments and a social hour followed. Adjourned till next fall.

LAURA WORRELL WEBB.

Wilmington, Del.

NOTES AND ANNOUNCEMENTS.

While Mary H. Whitson and her mother were in San Francisco a gathering of Friends was held at the home of Dr. Elizabeth W. Griscom, Berkeley, on the afternoon of the 10th, at which twelve were present. Concerning this

Mary Whitson writes: "I presented the concern in our minds as clearly as I could. My desire that Friends get together regularly was earnestly supported by several present and it was decided to ask Friends to meet at Dr. Griscom's on the last First-day afternoon of this month and the following months for study and conference along Friendly lines. There are earnest people there and I think success will attend their efforts.

Dr. Griscom has a class of six children, aged about thirteen, each First-day morning. Last year they had the life of Jesus, this year the lessons are on Paul. She uses Friends' lesson leaves as her reference work; the children use the Bible, pictures of various kinds, and make their own maps. Both teacher and pupils are thoroughly enjoying the lessons."

The Friend who had old *Intelligencers* to dispose of has sent eleven volumes to Haverford College Reference Library. She still has from 1872 to 1881, inclusive, and

1884, which she will send to any one paying transportation. Write to the *Intelligencer* office about them.

Dr. I. N. Woodman, of La Luz, N. Mex., is one of our pioneer Friends who is making use of his opportunities to spread Friends' testimonies. While we were having our Yearly Meeting in Philadelphia the citizens of La Luz and Tularosa were enjoying an inter-town debate upon the question, "Resolved, That the Panama Canal should be fortified," with Dr. Woodman as the speaker on the negative.

A joint meeting for worship, of the Coulter street and School Lane Friends, Germantown, Phila., arranged by the Whittier Fellowship Committee, was held in the meeting-house at Greene street and Schoolhouse Lane on First-day afternoon, the 17th, with a good attendance. There were several helpful messages, and the meeting gave evidence of being held in the power of the Spirit.

BIRTHS.

CAIRNS.—In Pasadena, Cal., Fourth month 24th, to James A. and Bertha Vail Cairns, a son, named James Vail.

ORR.—Fourth month 24th, to Samuel M. and Emmaline S. Orr, of Macton, Md., a son, who is named Robert Marshall Orr.

MARRIAGES.

BREDIN-PRICE.—At Primrose Valley Farm, New Hope, Pa., Fifth month 14th, Alice Ray, daughter of Reuben Moore and Caroline Cooper Price, and Rae Sloan Bredin.

DEATHS.

BANCROFT.—In our notice of the death of Rebecca W. Bancroft, in this column last week, the name of her mother was wrongly given. It should have been Rachel Winder Linton Moore.

BYE.—At his home in Germantown, Philadelphia, Fifth month 10th, Andrew Moore Bye, son of Enoch Mortimer and Phebe Pusey Passmore Bye, in his 64th year, a member of Middletown Monthly Meeting. Interment at Langhorne, Pa.

OGDEN.—In Philadelphia, Fifth month 13th, Alfred Ogden. He was born Twelfth month 16, 1836, the youngest son of the late John M. Ogden, a valued member of Green Street Monthly Meeting, Philadelphia.

NICHOLS.—Fourth month 1st, in Lincoln, Va., Harriet Nichols, aged 83 years, daughter of the late John and Sara B. Nichols. One brother, Phineas J., and one sister, Caroline, survive her. She spent most of her life on a farm and was modest and retiring in manner. She had a bright mind and an unusually strong memory. Those who had the pleasure of

associating with her know what a gift she had for tracing genealogy. She was a consistent member of the Society of Friends.

JARRETT.—At Hatboro, Pa., Fifth month 2d, Susan H., wife of Howard Jarrett. The funeral was held from Horsham Meeting House on the morning of the 5th. It was attended by a large gathering of Friends and was very impressive. Words of comfort were given by several Friends, the Baptist minister of Hatboro and the Methodist minister of Jenkintown, both of whom had been closely associated with her in community work. The husband, one daughter and one sister mourn her loss, as well as a large number of friends who had shared her home, through the open door of hospitality, which was freely given to those interested in any work of betterment. She will be greatly missed in the community as well as in her meeting. She had a strong personality and a wonderful power of inspiring others with her own enthusiasm for any interest.

TEMPLE.—Fourth month 30th, Emily Marshall Temple, daughter of Jacob P. and Ada Underhill Temple, in the eleventh year of her age.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-

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day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.40 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FIFTH MO. 23RD (7TH-DAY).
—Blue River Quarterly Meeting at Highland Meeting-house, near Salem, Ind.

FIFTH MO. 23RD (7TH-DAY).
—Rural Progress Club of Byberry Ruth M. Bucks, Lucile Mahan and Anna Ayres will give a Musical Entertainment under the direction of Liborio Delfino—Byberry Hall, 7.30 p. m.

FIFTH MO. 24TH (1ST-DAY).
—Young People's Meeting in Y. F. A. Building, Philadelphia, at 8 p. m.
—At Haverford, Pa., Visiting Committee Philadelphia Quarterly Meeting at 10.30 a. m.

—At Radnor, Pa., appointed meeting under care Philadelphia Quarterly Meeting Visiting Committee, 3 p. m.

—At Delaware County Home, Lima, Pa., religious meeting, 2.30 p. m., under care Chester Monthly Meeting.

FIFTH MO. 25TH (2ND-DAY).
—New York Yearly Meeting.

—Warrington Quarterly Meeting at Pipe Creek, Md. Ministry and counsel Seventh-day before.

FIFTH MO. 27TH (4TH-DAY).
—Chester Monthly Meeting at Midletown, Pa., 2.30 p. m.

FIFTH MO. 28TH (5TH-DAY).
—Bucks Quarterly Meeting at Buckingham, Pa.

HOUSE-CLEANING

is now well under way if not entirely completed. If you have any old carpets that are not good enough to put down again and too good to throw away, please notice on our second page that the Penn Rug Works will make them over for you into something artistic and serviceable.

On the same page three more places at the shore are offered you to choose from when you are ready for an outing. If you want something to read while you are resting that will give you food for thought, you have your choice of two books offered by the Friends' Tract Association.

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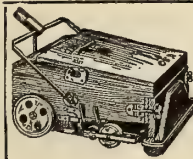
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FIFTH MO. 29TH (6TH-DAY).

—"Persephone," a Greek play, by pupils of the Elementary Department, Friends' Central School, in Phila. Y. F. A. Auditorium, Fifteenth and Cherry streets, at 8 p. m., for benefit of Friends' Neighborhood Guild. Tickets, 25 cents. No reserved seats.

FIFTH MO. 30TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

FIFTH MO. 31ST (FIRST-DAY).

—Horsham Friends' Association.

SIXTH MO. 1ST (2ND-DAY).

—Center Quarterly Meeting at Dunning's Creek, Fishertown, Pa. Ministry and counsel Seventh-day before.

SIXTH MO. 4TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J.

SIXTH MO. 7TH (1ST-DAY).

—In Reading, Pa., Phila. Quarterly Meeting Visiting Committee. Meeting, 11 a. m.; First-day School, 10 a. m.

—At Merion, Pa., Phila. Quarterly Meeting Visiting Committee, 10.30 a. m.

SIXTH MO. 8TH (2ND-DAY).

—Baltimore Quarterly Meeting at Sandy Spring, Md. Ministry and counsel Seventh-day before. From Baltimore, trains leaving Camden Station 10 a. m. and 4 p. m., Seventh-day, the 6th, will be met at Laurel.

SIXTH MO. 12TH (6TH-DAY).

—Canada Half-Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 13TH (7TH-DAY).

—Genesee Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 20TH (7TH-DAY).

—Haverford Summer School at Haverford, Pa., continuing through the 29th.

BOOK NOTES.

Newell Dwight Hillis, in his book, "The Story of Phaedrus," tells how a devoted young man, just after the death of the Disciples, "gathers the reminiscences of shepherds, soldiers, artisans and fishermen and brings back to the merchant's house in Ephesus a priceless assortment written on bits of leather, goatskin, parchment, inscriptions on wood and metal, in three languages and from many lands—a full Memorabilia of Jesus." The story shows the wonderful effect of the then new Christian belief, making men "lovable, sunny, full of hope," good cheer, peace, happiness. (New York: The Macmillan Co.)

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F. J. Cole's "Church of St. Mary at Cholsey, Berkshire," F. M. Stenton's "Early History of the Abbey of Abington," and Warde Fowler's "Kingham, Old and New."

Our present tendency to specialize shows itself in the local-history field, in minute studies of old mansions, old churches and the like. How full of humanity is the contemplation of the ancestral interests and legendary associations that cluster round these antique centres of a community's or a single family's life! In the city of Oxford, England, these studies flourish, and local scholars are issuing books that enrich our knowledge of many an old home and many a village shrine.

Cole's book shows, by careful examination, and pictorial illustration, of the ancient edifice, how keenly alive to the outward appeal of beauty, were our 13th-century forefathers who reared such places of worship, and made comely their religious houses by grace of belfry and chancel, nave and altar.

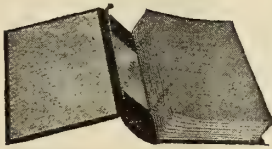
Professor Stenton's book examines documents concerning an early monastery and the light thrown on the annals of late Saxon England.

More popular is the book on the quaint parish of Kingham, of whose cheerful and friendly village life the author speaks with admiration. Kingham in the far-away misty days before the Norman Conquest, old-fashioned folks that lent a flavor to village life, the birds and flowers and unusual events, make up a book of much quiet charm. Such books should be compiled by local historians and local naturalists for every community in England and here in America. The

wealth of legend, family lore, wild life, beauty of landscape and stream,—all these collected into books, would enrich our knowledge of, and our wholesome affection for, many a town and countryside of Pennsylvania, New Jersey and other States; and such works strongly help in that struggle for the integrity of our small home communities which must come in the effort to offset the present movement toward the dead level and colorless quality of living in vast agglomerations of houses called cities.

(Oxford, England: B. H. Blackwell, publisher.)

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The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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A Religious and Family Journal

Martha J. Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 30, 1914.

FRIENDS' INTELLIGENCER

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The rest of this year for 75 cents

See page iii

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Continued on page iii

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CLASSIFIED ADVERTISEMENTS

Wanted	iii
Educational	ii
Mountain and Shore.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale or Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Up the Road (verse)	337
Philadelphia Yearly Meeting	337
The London Friends' Historical	342
Observations by the Wayside	342
Inexpensive Friends' Books	343
Editorial	
The Advancement Committee to	
All Friends	344
A Meeting House for Newark	344
Friends' Neighborhood Guild	344
Saratoga Conference	345
The Colorado Strike	345
New York Yearly Meeting	345
Easton and Granville Half Yearly	
Meeting	346
Friends in Cambridge	348
Mother and Daughter	348
Miami Quarterly Meeting	348
Enoch L. Taylor	349
Notes and Announcements	349
Births	350
Deaths	350
Calendar	350

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Established 1844.
The Journal 1878.
Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 30, 1914.

{ Volume LXXI.
Number 22.

In a strange way it is possible in a meeting [of Friends, on the basis of silence] to accept a very different standpoint from one's own with no sense of antagonism.

L. V. HODGKIN.

In "The Surrender of Silence."*

UP THE ROAD.

"Friends of mine along the way,
Whither bound this windy day?"
"Join us, friend, our way is one,
Up the road, till day is done;

"Up the road toward light of Home
Shining far for all who roam,
Shining for us brothers all,
Lest we falter, lest we fall;

"Up the road, with words of cheer
Fit to banish every fear,
Helpful deeds and kindly smiles,
Easing so the wind-swept miles.

"Up the road we brothers all!
Brave to answer every call;
Up the road, till day is done
And the goal at last is won."

In *The Survey*.

CHAS. S. NEWHALL.

PHILADELPHIA YEARLY MEETING.

(continued)

The annual report of the Committee on Philanthropic Labor was, in full, as follows:

PHILANTHROPIC WORK.

The amount of work carried on by our eight sub-committees has been somewhat greater than in previous years. We have kept in closer contact with the work of local committees in various parts of the Yearly Meeting field.

We sent three pupils to the George School Summer School in the interest of helping their equipment for social service work.

We have prepared more literature of our own than formerly and during the year have issued a series of seven bulletins dealing with various phases of our work. These have been widely distributed, and further copies may be had upon application to the Central Bureau.

We have embraced opportunities, so far as possible, to send speakers, distribute literature, and

to write letters to those desiring information or asking help about plans of work. Details of the department work are as follows:

SECTION ON PURITY.

The Purity Section, in conjunction with the Friends' Central School, secured the services of Dr. O. E. Janney, who gave two courses of five lectures each on "Sex Hygiene" in the spring of 1913 to the boys of the graduating classes of Friends' Central and Moorestown Schools. In the fall of 1913 two courses of lectures were again given by Dr. Janney, one to the senior boys at Friends' Central, and the other to the boys of Abington School. Our schools are realizing the necessity of this important work, so we feel that a wide field of usefulness is opening up before us in this phase of purity service.

We have a number of leaflets and books treating of different phases of the Purity work in our bookcase at the Central Bureau, which we hope Friends will freely use.

We have sent out letters and literature to the chairmen of all quarterly meeting committees urging their help in the work, and have subscribed for several copies of "Vigilance."

SECTION ON TEMPERANCE AND TOBACCO.

We appointed three of our members to represent us on the Anti-Saloon Leagues of Pennsylvania and New Jersey, and sent a delegate to the National Anti-Saloon League Convention held in Columbus, Ohio. We also urged quarterly meeting committees to send delegates to this convention.

We have had prepared and distributed about 4,000 copies of "Question to Signers of Applications for License," 1,000 copies of "The First Municipal Poster against Alcohol," issued by the authorities of Cambridge, Mass.; 2,000 copies of the "Present Liquor Laws of the State of New Jersey"; 1,000 copies of a leaflet, entitled "Sign the No-License Petition." The circulation of the latter was confined to the counties in which active no-license campaigns have been carried on this year. We have also distributed a considerable number of copies of a pamphlet on "Effects of Alcohol and Tobacco on the Human System."

We have arranged for temperance addresses in ten of our Friends' schools, by Sara Phillips Thomas. In some instances schools which did not think they could advantageously use her ad-

* Published as one of the Pamphlet issues of the "Yorkshire [Quarterly Meeting, England] 1905 Committee."

dress, expressed interest in and concern for temperance education.

The activity in Congress concerning the submission to the States of a national prohibitory amendment is a matter of encouragement to temperance workers; and the indications are that the various political parties will find it expedient to declare their position with regard to local option or prohibition. Our committee has asked Friends in our various monthly meetings to write letters urging the passage of the Sheppard-Hobson bill.

The marked change which has taken place in the attitude of physicians toward the use of alcohol, both in hospitals and in their private practice, gives reason for the belief that in the near future medical science will be forcefully arrayed against the manufacture and use of alcohol.

SECTION ON EQUAL RIGHTS.

Letters were sent to each Young Friends' Association and to the philanthropic committees of each quarterly and monthly meeting, offering help and advice in arranging for public meetings on the subject, and assistance has been rendered when desired.

In connection with Friends' General Conference letters were sent to our various monthly meetings asking them to receive slips upon which to poll their voting members as to their attitude on woman suffrage. These letters have met with response from ten monthly meetings.

A folder uniform with those issued by the other sub-committees has been prepared for distribution.

SECTION ON PROPER PUBLICATIONS.

The sub-committee prepared and distributed a bulletin urging the importance of proper food for the mind and submitted a list of comparatively recent books, which the committee considers suitable for libraries and home-reading.

This bulletin was printed practically entire in the *Philadelphia Public Ledger* of Third month 12, 1914, and thus obtained a very wide circulation.

A number of blotters with suitable sentiments were also printed and distributed.

SECTION ON PRISON REFORM.

One evening session during Yearly Meeting of 1913, devoted to prison reform, was addressed by Friends who told in a forceful manner of the remarkable insight of Elizabeth Fry into needed measures, and how the best scientific opinions of our times are confirming and emphasizing her recommendations. It is hoped that Friends will now vigorously maintain the traditions and service established by this gifted philanthropist.

A number of articles have been published in the *Friends' Intelligencer* and from one of these

it has been interesting to trace a line of helpful and wide-reaching service. An article by Dr. Louis N. Robinson, relating to the whipping-post, was copied into a Wilmington daily. Friends in Wilmington, on account of the interest aroused, called two conferences.

Our committee sent letters to nearly 200 of the leading criminologists of the country asking them for a public expression of opinion concerning the whipping-post. Nearly all are opposed to it. These answers, together with the address of Dr. Robinson, have been printed, the Friends in Wilmington have undertaken to distribute them throughout the State.

An informal round-table was held in Philadelphia that workers might have help to render more definite service.

Six meetings under Friendly management and five under outside direction have been addressed by speakers provided by our committee. At these gatherings there were distributed copies of a "Guide to Prison Visiting," designed to suggest lines of profitable and vital inquiry. One of the Young Friends' Associations appointed a committee to visit their county jail, with the result that at their next meeting an intelligent and interesting report was received.

The committee is endeavoring to collect information that will be helpful in propaganda service in the interest of a proposed law for the State of Pennsylvania, providing for certain classes of delinquents now ineffectually committed to county jails.

SECTION ON WOMEN AND CHILDREN.

The principal work of this sub-committee has been carried on through the preventive agent, whose salary is paid from contributions solicited from interested members. Her work has become more systematized and definite. It includes visits to a group of about forty families, the conduct of classes for women and children at the Friends' Neighborhood Guild, arranging for summer outing for the children, conducting groups to the Zoological Gardens, or upon other excursions, in addition to the more difficult work of dealing individually with truant and delinquent children, turned over to our agent's care by the school authorities.

Her effort is through personal influence to restore these children to an interest in right conduct and regular attendance at school, to give aid to children needing medical and dental care, and to mothers, when possible, to find needed employment.

SECTION ON PEACE.

The peace section has given special attention to introducing the subject into granges. Fourteen

hundred copies of "Grange and Peace," suggested programs and offers of assistance in holding peace sessions have gone to each grange in Pennsylvania, New Jersey and Maryland.

We have published 5,000 copies of addresses by Dr. Nathan C. Schaeffer, 3,000 copies of the "Song of the Twentieth Century," and 10,000 copies of suggested programs. Other literature not published by us has been distributed, being purchased in quantity from other peace organizations. In conjunction with the Peace Department of the Friends' General Conference, we have sent letters and literature to all First-day schools for the observance of Hague Day, Fifth month 18th, 1914, and letters were sent to Ministering Friends in our Society urging their influence in the observance of Peace Sabbath, Twelfth month 21st, 1913, while thirty ministers of other denominations were supplied with literature. We also furnished literature to Friends' day schools, to fifty-four public schools in Philadelphia, and two hundred outside of the city, for their use in the observance of Hague Day.

The 2,300 normal school students in Pennsylvania were as usual supplied with peace literature on their graduation. Supplies of literature were sent to the summer school at George School.

Our committee was represented at the fourth National Peace Congress by William I. Hull.

At Mickleton, N. J., a successful peace conference was held on Independence Day, which was much enjoyed by the people of the surrounding neighborhood. This may be a suggestion to other communities about changing the character of Fourth-of-July celebrations.

SECTION ON COLORED PEOPLE.

The Sub-Committee on Colored People recommended direct appropriations of money, approved by the Executive Committee, to the following institutions: Schofield Normal and Industrial School, Laing School, Thomas Garrett Settlement House in Wilmington, Spring Street Settlement House and Home for Destitute Colored Children in Philadelphia. The work of these is actively participated in by Friends.

We have investigated social conditions at Thirteenth and Melon Streets, Philadelphia, where there is a large colored population, and feel that a social visitor to inspire them to better methods of living is much needed.

We desire that our members generally continue their donations to the Southern schools. The Laing School, with over 300 pupils, is in the charge of Antoinette O'Neill, who has had twenty-four years' experience in the school. Sarah J. Taylor is acting manager of the Schofield School.

The pupils are engaged in learning useful trades, as blacksmithing, harness-making, carriage-painting, printing, and farming for the boys; dress-making, millinery, chair-caning for the girls. The graduates of these schools are acting as teachers in the trades, and filling places of trust and responsibility in various capacities.

Information gathered from the field indicates increased activity in most of our Quarterly Meetings. Abington, which a few years ago had no Philanthropic Committee, is actively at work. Among the notable efforts of the year is a series of four conferences on social service, held on consecutive First-day afternoons, at the Abington Meeting House, and addressed by men of wide experience and knowledge in the social field.

A summary of the reports shows that fifteen conferences have been held during the year on the subject of temperance, five on equal rights, two on the interests of the colored race, three on prison reform, one on peace, three on proper publications, five on child labor, recreation and vacation schools. In addition to the conferences, a number of Young Friends' Associations and First-day schools have had addresses made under their auspices.

Many meetings have passed resolutions endorsing legislative bills, or protesting against those to which they were opposed.

The opening of the Neighborhood Guild in its new quarters is an interesting feature of Philadelphia's report. Salem's report mentions a considerable contribution of money sent to the Ohio flood sufferers.

One committee has brought a number of books to be loaned to its working members to help them to the better understanding of social problems. It is interesting to note that our members generally are associated with civic or philanthropic organizations in their various communities. While the work done by individuals is not reported to the Yearly Meeting, it is of the greatest importance to the Society of Friends to have its members identified with the best movements for the public good in their own neighborhoods.

The reports of sub-committees have been condensed for reading in the Yearly Meeting. Complete reports as submitted for each department may be seen at the Central Bureau by any one especially interested in a detailed account of the work.

During the year the committee sustained a severe loss in the death of Lewis Lincoln Eavenson, who had been for many years prominently identified with our committee concerns, being especially interested in the cause of temperance and national prohibition. He has also done con-

siderable work along this line among colored people.

We ask the Yearly Meeting to continue its appropriation of \$1,000.00 for carrying on the work next year.

NATHAN THORNE,
JANE ATKINSON,
Clerks.

In the consideration of this report Stephen Betts made an earnest plea for political action on the part of those who would have any real influence on legislation.

Dr. O. Edward Janney, of Baltimore, spoke of the general agreement now as to the necessity of instruction in sex hygiene, but urged that it be not left all to the mothers, but that the fathers take up their responsibility in the matter also. He spoke of the prevalence of venereal diseases and asked that Friends provide for the requirement of a certificate of clearness from such disease in case of men about to marry under care of meeting.

He also spoke of the importance of influencing legislation and thought that we ought frankly to seek public office.

Samuel Jones said that having listened to the doctors, and agreed with them, we yet must recognize that there is another side to the question of personal purity. There is the economic side. Owing to standards that are now being set up and maintained, young men are unable to marry because it costs more than they can make to support a wife. This causes them to turn to a wrong life.

Lukens Webster deplored the publicity given to this subject. It should be left to the parents. The great cause of this as of all social evils is the liquor traffic. The one thing to do is to abolish this.

Dr. Joshua Janney, of Riverton, N. J., said that all men should subject themselves or be subjected to investigation before marriage.

William Yarnall said that the men of our Society should be in the forefront in civic life, so that we may have more men in the legislatures and in congress and active on citizens' committees on legislation.

William C. Coles introduced a resolution in support of the Hobson-Shepherd Bill for national prohibition of manufacture, sale, import, etc., of intoxicating beverages. It was proposed to send this resolution to the Senate and House of Representatives, to the Committee of the Senate in which the Bill now is, and to the Representatives and Senators of the States of Pennsylvania, New Jersey, Delaware, Maryland and California, in which this Yearly Meeting has membership.

In discussing the resolution, one Friend called

attention to the present state of inquiry as to the best way of dealing with the liquor problem and suggested hesitation in supporting a Bill for National Prohibition as the way of dealing with the problem at this time.

There was no response to this.

The resolution was unqualifiedly supported by Joel Borton, Frank Hicks, Dr. Pusey Heald, Daniel Willets and all who spoke on it and by expression of approval throughout the body of the meeting.

The resolution was passed, ordered signed by the Clerks and sent as proposed.

THE BOARDING HOMES.

The report of the Committee on the Joseph Jeans Fund for use among the Boarding Homes of the Quarterly Meetings showed that 213 Friends and those in sympathy with them have received the benefits of this Fund the past year. Of these, 195 were permanent boarders, and 18 transient. The amount thus expended was \$71,549.92.

The income of the Anna T. Jeanes legacy of \$250,000.00 had been distributed among the eight boarding homes which have complied with its conditions of having suitable infirmaries in connection.

The report of the Trustees of the Yearly Meeting gave detailed account of all funds in their care including those of the Yearly Meeting and all others intrusted to them.

The Minutes of the Representative Committee were read in full, including detailed statement of all amounts paid out to Monthly Meeting for meeting house repairs from the Samuel Jeanes Fund for this purpose.

On report of the Auditing Committee, Edmund Webster was reappointed treasurer of the Yearly Meeting. The sum of \$9,000 was ordered to be raised for the expenses of the Yearly Meeting the coming year.

In considering the resolution on the Mexican War situation which was given in these columns last week, a number of Friends were decidedly of the view that no criticism should be made of the President's course in dealing with the Mexican situation, as he was doing the best possible. It was even plainly said that there is nothing to do but what has been and is now being done.

An eloquent and impassioned address was made on Secretary Bryan as a peace man engaged in spreading abroad Quaker principles.

George Walton proposed a delegation to be sent to Washington.

Dr. William I. Hull urged that if ever there was a time to make ourselves heard it is now. It might not be necessary nor advisable to send a

delegation but a statement should be sent.

It was done.

The Queries were read in the new form, and considered but no formal answers were read.

Among those who took part in this consideration were Daniel Batchellor, Isaac Wilson, Dr. O. E. Janney, Charles Palmer, Ellwood Roberts, Reuben P. Kester, Joel Borton, Samuel Jones, Stephen Betts, William C. Coles, Dr. J. Russell Smith.

Statistics were given, showing that there are 64 First-day schools; with 3,979 pupils of whom 1,913 are adults and 2,484 members of the Society, 545 officers and teachers of whom 464 are members. There are 23 day schools with 1,739 pupils, of whom 313 are members, and 160 teachers of whom 72 are members.

The membership of the Yearly Meeting is 10,743 of whom 1,700 are under 21 years of age. There were during the year 72 births, 202 deaths, 189 accessions by conviction. There was a small gain in membership over last year.

(To be concluded)

WOMEN'S MEETING.

(Concluded.)

Although the business of the meeting claimed the larger part of the time there were opportunities during every session for words of loving counsel. Among those who gave advice and encouragement were Sarah T. Linvill, Matilda E. Janney, Emily Atkinson, Emma D. Eyre, Sarah Carver, Rachel M. Lippincott, Elizabeth Koser Wilson, Keziah Wilkins, Caroline J. Worth, Alice P. Sellers, Elizabeth F. Newlin, Mary Bonsall. For the first three days of the week, Mary T. Baynes, in her 94th year, sat at the head of the meeting, wearing the only plaited-crown bonnet in the house.

Much satisfaction was expressed with the work of the Central Bureau and several wondered how the various committees had ever gotten along without it. Those who are willing to be of service can work much more efficiently when they are relieved of clerical details.

The reading of the first five queries, with no answers except those given in the silence of the individual heart, was a season of spiritual refreshment. In order that meetings might be held in a reverent spirit Friends were asked to prepare themselves by going into the meeting in a quiet, reverent frame of mind, and to hold themselves in readiness to speak if they felt it required of them to do so. New life in the ministry was spoken of in some neighborhoods. While simplicity of dress is greatly to be desired, there was

a reminder that simplicity does not mean sombreness; that a simple attire may also be beautiful and becoming.

The question, "Do you recognize your responsibility for just dealing, whether as individuals or as members of corporations?" caused Friends to ask themselves to what extent they are responsible if corporations in which they are stockholders receive rental for houses of vice, or from tenements that are unfit for human habitation. The need for continued work along scientific and economic lines, in order to lessen indulgence in intoxicants, was dwelt upon.

The epistle committee was commended for preparing three epistles in addition to the one to be sent to the other Yearly Meetings. Especial interest was taken in the Ohio situation and entire unity was expressed with the recommendation that the Representative Committee be authorized to send a Friend to Ohio Yearly Meeting who would remain in the neighborhood long enough to visit constituent meetings and families.

The proposition from men's meeting to appoint a committee to consider the advisability of changing the time of holding the Yearly Meeting, caused a very general protest against making any change, but a committee was appointed as requested.

When all the business had been concluded a memorial was read of Mary McAllister, who had been active in all kinds of meeting work for many years, and was a valued elder and First-day school worker of Darby Monthly Meeting. The meeting closed with a silence in which hearts were filled with thanksgiving although no word was spoken.

Religion must be democratic to suit an age, the greatest philosophers of which do not exempt the very leaves on the trees from possibly sharing the life which man himself enjoys.

As we look back through the ages men stand out as stars shine in the heavens. These men rouse religious feeling in us in proportion to their greatness. They have each his own circle of followers, men who, moving in the same direction, are qualified to recognize their greatness.

We, as Friends, should not hesitate to grant to each of these noble men a part of the divine fire. They should be frankly admitted into the Religion of the Future. Whatever the religion may prove to be, it must take in all of life, otherwise it will not suit our age.

As to life after death, a subject of vast importance to man, we shall tell each other no more fairy stories. Rather, having eyes to see, we shall peer into the darkness about us. There is no reason to suppose any achievement too great for

men in the future to accomplish. They may, in time, lift the veil. M. B. S.

In Phila. Y. F. A. Bulletin.

THE LONDON FRIENDS' HISTORICAL.

The *Journal of the Friends' Historical Society* for April opens with an account of Nathaniel Wilmer and His Bible. An extract from the diary of Caleb Cresson tells "Where Suffered the Boston Martyrs." Two articles by Charles R. Simpson tell of Benjamin Furley, Quaker Merchant, his friends and his library. Next comes some remarkable visions of John Adam, of Yorkshire (1712). [Why do Friends of the present day so seldom have visions?] An account of Elizabeth Jacob, of Limerick, Ireland, contains some quaint letters. Friends in Current Literature and Notes and Queries complete a very interesting number.

OBSERVATIONS BY THE WAYSIDE.

In the days of the fathers and grandfathers there was a live Friends' meeting at Jerusalem, Long Island, a short journey from Jericho. Twenty-five years ago a Congregational church was organized on this thin Quaker soil. For the week beginning Fifth month 3rd, this church gave itself over to the celebration of its silver jubilee. It was organized out of a variety of denominational units, and for fifteen years its pastor has been Rev. Joseph W. Braithwaite. He seems to have been able to weld the divergent theological elements into a coherent mass, and in the mixture descendants of Friends have been a rather important ingredient.

This church and its plant has become both the religious and social center of the community. It is located in the pleasant village of Wantagh. In the new Parish House every sort of wholesome entertainment goes on, and even the young folks frolic on its floor to proper music. It was in this building that the anniversary meetings were held in which we had the pleasure of having a part on the evening of the 7th. Greetings were brought to the pastor from different churches on the Island, Amy Willets, of Jericho, and Frederick E. Willets, of Glen Cove, bringing wholesome words of cheer from the Friendly folks.

* * *

On the way out to Wantagh we stopped off at Rockville Center to see our old friend George R. Scott. George is an all-round printer of the old school. For many years he had charge of the printing and business end of the *New York Weekly Witness*, and also held a position on the editorial staff. For a generation his weekly letters in the *Witness* made his name a household word in many

American homes. George was in the harness with the elder Dougall, and as a young man had a hand in the cause of Freedom, casting his maiden Presidential vote for Lincoln in 1860. He was one of the pioneer Prohibitionists, and put the spirit of a unique and lovable personality into that cause. He has been an invalid for seven or eight years. Out of commission, though he is, the Scott home is often visited by men and women in whose hearts George R. has a very warm place. Two daughters, with loyal devotion, are making the down-hill path as easy as possible. Scott is now and will remain a pleasant and helpful memory because of the good he has done, and the sunshine of hope he has brought to many lives.

* * *

About twenty-five miles from Raleigh, the capital of North Carolina, is Durham, a rather modern and bustling little city. Trinity College is here, managed by the Methodists. But we went and came away without seeing it. Our visit was to a less pretentious but more interesting institution, the National Religious Training School, in whose commencement we had a part on the 14th. This school has been in existence only four years, and in that time has done an almost incredible amount of work, both in building the plant, and in developing the routine work of the institution. Its aim is to equip men and women of intelligence and character to become the teachers and leaders of the colored race.

The President of the School is Dr. James E. Shepard, who with his wife, are giving all sorts of energy and consecrated purpose to building up the institution. The school is fortunate in its location. In Durham there is a large number of successful and forceful colored men. The street leading to the school, a mile or so from town, makes up an almost continuous line of residences occupied by colored people. All of the houses are comfortable, some of them really pretentious. All of them are two stories high, not a few three stories, and two of them reach the character of mansions. One of these colored men brought a load of commencement visitors to the station in his large touring car, but he had to unload them at the end of the depot, set apart and marked "for colored people." At Greensboro, where we waited half an hour for the Northern express, the division between the races is no thicker than two brass galvanized railings, with wide openings, through which any amount of "contamination," assuming that there is any, could easily float.

Hope for the race is easily stimulated in Durham, and especially when one is in contact with an institution like the National Religious Training School.

H. W. W.

INEXPENSIVE FRIENDS' BOOKS.

[From the London *Friend*.]

(Concluded.)

WHAT FRIENDS MIGHT DO.

The things which Friends might do if they respond to the suggestion of the increasing value of our literature, are of this character:

(a) All new Friends' books should be placed in our own libraries, and these libraries should be thoroughly overhauled and put under the care of one or more intelligent and *enthusiastic* Friends. (A great opening here, for those just leaving our Boarding Schools.)

(b) There should be an open shelf on the meeting-house premises, and when there are special influxes of the public, trouble should be taken to introduce as many persons as possible to books known to be of interest to them.

(c) Further inquiry for our books should be stimulated among our own congregations and others by giving short "book talks." For this purpose Friends who are really possessed by the message of a book and enthusiastic about it, should be asked to speak, for they would certainly communicate their conviction to others.

(d) The first further step is to think of those associated in work with Friends, but not attending Meeting. For instance, the new set of "Teachers and Taught" handbooks should be introduced to every non-Friend teacher in our Sunday Schools. Many of these volumes are also suited to the needs of the leaders, and of the rank and file, in the Adult School movement; and members of Study Circles and public education bodies, who are not Friends, will be glad of an introduction to these and other books of an educational character.

(e) The Social Service series of handbooks, the Life of Woolman, and Joshua Rowntree's Swarthmore Lecture should be put into the hands of Labour leaders, members of local Councils and Boards of Guardians.

(f) The Life of Elizabeth Fry (by G. K. Lewis) is exactly the type of biography for workers in the Suffrage movement. It gives full information of the immense value of women's work in the church and in advanced social reform.

(g) Herbert Wood's "George Fox," published by the Free Church Council, should go to every Free Church minister and to all lay members of Free Church Councils, who would also appreciate a work such as Edward Grubb's "Life and Teaching of Jesus."

(h) Whittier's religious poems should be made known to all in our neighborhoods who may be called Seekers. Rufus M. Jones's "The Double

Search" and some of the Swarthmore Lectures might also go to these (with discrimination).

(i) W. E. Wilson's "Christ and War" would repay wise distribution among our personal friends and acquaintances, ministers of religion especially.

(j) Another avenue for judicious distribution, mentioned by H. H. Bigland and Frank Southorn in *The Friend* of February 6th, is by deposit in Hydros, Hotels, and Boarding-houses. This and other methods will depend for success upon the personal interest of Friends both in introducing the books and also in replacing them by others after a time.

(k) The work of colporteurs deserves an article to itself. I believe that a few "part time" workers of this character may do very great service. At the same time it is of still greater importance that Friends everywhere should constantly seek opportunities *in the ordinary way of life* for introducing our best books to their friends, and to others who are working with them in public offices. Books recommended under such circumstances will almost certainly be read with attention.

(1) Where there are Public Libraries, whether in connection with Adult Schools or maintained by the rates, or Sunday School libraries, the attempt should be made to "place" suitable books. Few know the utter poverty of some libraries, especially those in Sunday Schools. It is one thing putting the books there, and quite another getting them read. Probably Friends will have to offer to give "book talks" in order to complete their service in this direction.

These notes are merely "by way of suggestion." Those who agree about the increasing wealth of our Friend literature may find many ways in which it can be used to extend the message. Sometimes definite interest in the Society will result, but always we may rest satisfied that good will be done.

I have not attempted to deal with other methods than personal ones, of making known our books. Of special importance are reviews in our local press (a little-worked field), advertisements of new books in the public press and on circulars issued by meetings; small bookstalls at lecture schools, conferences, and so on; and the goodwill of local booksellers in stocking the best selling lines.*

ERNEST E. TAYLOR.

* Particulars of a new way of making known pamphlet literature among the public, now being tried successfully at Harrogate, will be sent on application to Ernest E. Taylor, Malton, [England], to those who send 2d. in stamps.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 30, 1914.

THE ADVANCEMENT COMMITTEE TO ALL FRIENDS.

It is the purpose of the Friends' General Conference Advancement Committee to open a School for Social and Religious Education in Swarthmore in Tenth month next. A very attractive property has been secured. The real estate comprises about three acres of desirable land, on which is a large stone house, which will be used as a Hall of Residence for the School. In fact the Committee feels that this property is almost ideal in its location and appointments for the purpose of the School as if it had been made to order.

It is too early to give very many details regarding the School. The aim of the movement, however, will be to fit Friends and others for more efficient service in the field of religious activity, especially within the Society; to train leaders for such work, and to prepare for social service. The primary function or purpose is indirectly to co-ordinate and correlate all of the fundamental religious activities within the Society, and to strengthen fellowship and community of effort by unifying our common principles without advocating any one particular doctrine, theory, or belief. So far as possible the Hall of Residence will be a center of activity and inspiration for the Society.

The instruction will consist of directed systematic reading, lectures, and that education of the social and spiritual nature which comes from contact and fellowship, and the atmosphere of the School. As soon as possible definite information will be given regarding lines of study, lectures, terms for students, and conditions of matriculation. Suffice it to say now, that every effort will be made to place the privileges of the School within reach of the largest number of people who may desire its benefits.

The Advancement Committee will need the moral and financial assistance of Friends everywhere in developing this undertaking, the largest and most comprehensive piece of work it has planned. The Hall of Residence must be repaired

and furnished, a guarantee fund collected to pay expenses which at the start will necessarily be in excess of the School's income. We also crave the personal and collective interest which must be manifested and maintained in order to furnish the student-body for the school, and make its work bear fruit in intelligent and concerned service in our Friendly meetings and neighborhoods. We hope and believe that the Committee will receive the interest and co-operation of Friends throughout the entire country.

We make this initial statement in order that Friends may consider the undertaking and develop the interest which will make the support of the School certain. A little reflection will convince considerate Friends that the present forward movement and growing interest in our Society, needs the work of such a school as is herein outlined, to make this interest continuous in the spreading of our truth, and the upbuilding of our religious organization.

Letters of inquiry or proffers of assistance regarding this enterprise, may be addressed to Friends' General Conference Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

THE MEETING HOUSE FOR NEWARK.

In the proposal for building a meeting house in Newark (issue of Fifth month 16th, page 313) the address of the secretary was incorrectly given. It should be Carolyn M. Carver, 340 Sussex Avenue. All money should be sent, however, to the treasurer, J. Leeds Brown, 137 Renner Avenue, Newark, N. J.

FRIENDS' NEIGHBORHOOD GUILD.

NO CLOSING FOR THE SUMMER.

The Friends' Neighborhood Guild has passed its first season in its new home at Fourth and Green Streets. What has been done and what we hope to develop next year will appear in the annual report.

The winter's work has naturally decreased, more or less, owing to the call of out of doors to the children and the absence from town of many of our non-resident assistants.

This by no means signifies, however, that the work has stopped or that there is no need for summer helpers. Quite the contrary, the closing of the schools will bring many children to the playground; in such large numbers, in fact, that the presence of a "grown up" in each corner of the yard is none too many to entertain the little ones, to sympathize with bumped heads, to settle

disputes of all sorts and to be general manager of games.

This can all be done more or less (mostly less) efficiently by a few people, but the enthusiasm brought to the children as well as to the residents by the weekly or semi-weekly helpers is a thing that cannot be computed either by statistics or by measurements.

The Guild, like every other social center, is in need of workers who can teach basquetry and weaving or conduct a story hour, form a glee club or plan and execute organized games, or do any of the things which make a small group happy, thus reducing the members clamoring for something more to do than the playground apparatus affords.

The headworker makes this appeal to those who have the time and inclination. "Give us of your leisure. Help us make the playground a real playground—help us to play games, tell us stories, or take a small group of us and make us happy in any way your talents lie."

To those who cannot assist with personal service, we make this appeal: "Give us of your abundance; will you send us long and short jumping ropes, rolling hoops, indoor baseballs and catching gloves, jackstones, tops and soft rubber balls, so that the requests of the children may still be met."

The headworker can always be reached by telephone (Market 308 or Market 4895) and will gladly make appointments with those who are interested in either working at the Guild or hearing of it.

She will also be glad to hear from any one willing to give her time to the Guild for one month during the summer, or who contemplates entering social service work in the fall, as the Guild Committee hopes to offer a scholarship to a student at the School of Philanthropy, such a person using the Guild as her practice field. Address all communications to Miss Elizabeth C. Darby, 534 North Orianna Street, Philadelphia, Pa.

SARATOGA CONFERENCE.

BOAT TRIP TO ALBANY.

As already announced, the Transportation Committee has made arrangements for a boat to take Friends from New York to Albany. As this boat will leave New York about four o'clock, it will be possible to see the most interesting places and points of interest before darkness sets in.

Arrangements are already being made to make this trip a most pleasant occasion. Further details will be announced at a later date. It can be

stated, however, that there will be persons on the boat who will point out to the Friends the points of interest.

A supper will be served on the boat at a cost of \$1.00. Accommodations will also be provided for those Friends bringing their own suppers. After supper, it is proposed to have certain games, and also singing by the entire body. It is the purpose of the Committee that this trip shall afford an opportunity for Friends to have a good, wholesome time, to renew old acquaintances and to make new acquaintances.

It is hardly necessary to say that a trip up the Hudson is deemed one of the greatest pleasure trips in this country. Foreigners visiting this country always make it a point to make the trip. The same applies to visitors from all parts of our own country. It is indeed fortunate that our Friends going to this Conference will have an opportunity of making this trip. Under the circumstances, it should be all the more pleasant as it will be a trip with friends and among Friends.

J. HIBBERD TAYLOR.

THE COLORADO STRIKE.

The strike and fighting in Colorado are far more significant than the Mexican situation. The Mexican situation is as old as history. The Colorado situation is somewhat new and will stay with us. We can't withdraw and let it take care of itself as we might in the case of Mexico. To persons who want to get several aspects of the situation very clearly told, three recent articles are worthy of consideration, two in *Harper's Weekly*, of May 23d, and one in *Everybody's Magazine* for June.

This Colorado strike matter is not a local issue at all. It deals with questions of national importance which can't be dodged and they should not be considered any more than is possible in the light of mere prejudice.

R.

NEW YORK YEARLY MEETING.*

The New York Yearly Meeting of Friends is a much smaller body than its corresponding meeting in Philadelphia, but it is possibly not quite so somber.

The country Friends were all on hand for the first session of the meeting for ministry and counsel, which is a modified form of the meeting of ministers and elders, as Pennsylvania Friends call it.

The clerk of the meeting is Charles C. Haviland, of Purchase, N. Y., and the assistant clerk is Mar-

* As reported in the *Philadelphia North American*.

garet F. Vail, of Plainfield, N. J.

What the Friends formerly called "strangers," more properly speaking, visitors from other Yearly Meetings, are considerably in evidence this year. Isaac Wilson, who may be called the dean of the recorded ministers in the seven Yearly Meetings, is here. Formerly a Canadian, he now hails from Biglerville, Pa., near Gettysburg. He is accompanied by his wife, Elizabeth Koser Wilson, in the language of St. Paul, an "elect lady," who is clerk of the Baltimore Yearly Meeting.

Dr. O. Edward Janney, chairman of the central committee of Friends' general conference, whose home is in Baltimore, is also present. Elizabeth Powell Bond, and her sister-in-law, Anna Rice Powell, of the Jeanes Home, Germantown, are guests of the meeting. Mrs. Bond is the late dean of Swarthmore College. There are two other Elizabeths among the welcome guests, Elizabeth Lloyd, of the *Friends' Intelligencer*, Philadelphia, and Elisabeth Stover, just from California, who is greeting many old Friends among the New Yorkers.

Henry W. Wilbur, general secretary of the Friends' general conference, is simply at home in the Yearly Meeting, of which he has always been a member.

The meeting for ministry and counsel held two sessions and considered the reports of the subordinate meetings. In the main the conditions were considered hopeful. There was general expression in regard to meeting the need of the young people and maintaining their interest in the Society. The value of the advices was emphasized.

A concern was presented in behalf of a more thorough and sustained effort to propagate the principles of Friends by means of magazine articles. The matter was referred to the Yearly Meeting for action.

A meeting was held to consider First-day school interests. There was a complaint of a lack of Quaker children, and the interested parties were advised to go out and borrow some. Edward B. Rawson, principal of the Friends' Seminary, New York, thought First-day school possibilities depended on what was taught. He said the First-day schools should teach things which are not taught anywhere else. There was much said about the possibilities of a large mission school in the meeting house in New York. It appeared that two drawbacks to such a venture handicapped this effort. One was lack of teachers and the other a feeling of eminent respectability, which made the use of the property undesirable and also made Friends dislike contact with the children of the street.

EASTON AND GRANVILLE HALF YEARLY MEETING.

The Easton and Granville Half Yearly Meeting of Friends was held in Granville Fifth month 16th, 17th and 18th. We were greatly favored by having with us Dr. O. Edward Janney, of Baltimore, Md.

The meeting of Ministry and Counsel was held Seventh-day afternoon.

First-day morning Dr. Janney spoke from the words, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Jesus bade his hearers, "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me that ye might have life." He taught people not to be satisfied with externals but to seek for the deeper truth. He did always the will of him who sent him, and we read that he frequently sought retirement to commune with his heavenly Father, and thus prepare for his great work.

The Jews were required to preserve their Scriptures (the Old Testament), in exactly the same form in which they were handed down to them, as they were believed to be perfect in every respect. But they depended upon outward rites and ceremonies, and had lost the life to be found in the Scriptures. We find "nuggets of spiritual gold in the Prophets." The Scriptures were indeed given by inspiration, yet inspiration has not ceased. We need some inspiration to which we can turn every moment of our lives; this we have in our inward Guide. It would have been better had the word "conscience" never been invented, if instead of saying we act according to our conscience we would say that we obey God's voice in our hearts.

What is more highly valued than life? "Jesus came that we might have life and have it more abundantly." Surely he did not refer to mere physical life, but to the "life which was the light of men"—the life which was "in Him." He said "I am the way, the truth and the life." The name God bade Moses use for him to the Israelites was "*I am.*"

What is the soul, and how does man differ from the animals? Animals have mind and character, but when God breathed into man the breath of life and he became a living soul, he received a spark of God's divinity and became an heir to immortality.

The human soul seeks to be acted upon by the Divine Spirit. What is called conversion is the change which needs to come to every soul when the individual turns from wrong ways to love and serve God. This change came to Paul suddenly.

To some it is a gradual change; but the change *must needs come*, and when it does, it is so marvelous, so soul-satisfying, we rejoice and know we have found the pearl of great price which we value far more highly than life itself.

We should be filled with the Spirit which was in Jesus according to our capacity. He promised to send the Spirit of Truth which should be the foundation of the individual Christian life, and of the church, leading into all truth. Lives would be more successful if instead of consulting men we would ask wisdom and guidance of God who has promised them to those who ask, for our heavenly Father loves us more than any earthly parent can, and will direct us in all our ways if we but say I will be a child of God and will do as he wills. If all did this what a changed world we would have.

The way is plain and simple, Jesus lived it; we may all do so according to our ability.

We need only to go to him willing to obey, to receive guidance, strength and life.

First-day evening, through the kindness of the pastor of the Methodist Church, Rev. M. G. Cole, Dr. Janney delivered an address in the Methodist Church on the subject of "The Peril of the White Slave Traffic."

The large audience listened with much interest to the address which was deeply interesting and instructive.

Dr. Janney showed how important a position is occupied by the United States of America, and how great is our responsibility toward other nations who are, in many instances, taking our government as an example to follow, and are imitating us in various ways.

He showed also how the oppressed in other countries look toward the United States as the land of liberty. He vividly portrayed the duty of parents in not allowing their children to go out into the world in such ignorance of life as to fall, easy victims, to immorality, and emphasized the beauty and power of the true home with its high ideals and reverence for all things good. He deplored the lack of reverence in too many young people who show no respect for parents, elderly people, or for religion itself, and who fill up the ranks of those who carry on the white slave traffic.

The speaker showed also the responsibility of teachers who, in many cases, are the only ones to stand between their scholars and almost certain ruin due to their ignorance. He spoke of the churches' duty, and of the heavy responsibility of physicians, and said every doctor should be a Christian, coming as they do into such close con-

tact with their patients and having an influence second to none in the community.

The Doctor showed the great improvement which had taken place during the last two years due to state and interstate laws. But while the victims of this terrible traffic are no longer, or rarely prisoners under lock and key, yet are they prisoners of sin, and every citizen has a great duty to perform in the work of abolishing this evil which is not confined to our cities, but reaches its deadly arm even to the farthest hamlet and into the country itself.

The speaker gave a vivid picture of the far-reaching results of one act of immorality, and of the awful responsibility resting upon the young man who, though it may be but in a single instance, departs from the path of purity.

Dr. Janney closed with an exhortation to all to work in accordance with God's will in this matter, and guided by His Spirit in our hearts, to neglect no means in our power to preserve and uplift the young people of all classes, and to find means to abolish this great evil.

Second-day morning the meeting was opened with prayer by Dr. Janney, followed by a discourse in which he showed the different point of view between Friends and other religious denominations. He said that while many of our precepts had been accepted and taught by others, yet there still remained a need for our Society, especially on account of its strong stand on the subjects of war and peace in this day of boys' brigades and preparations for war, also in the cause of temperance, equal rights for men and women, and for the doctrine of immediate teaching by God's voice in the heart. We believe our views accord with Christ's teaching, but we have been negligent in obeying his command to go out and teach all nations. He spoke with gratitude of the increasing sympathy and unity between the churches.

He spoke of the wonderful account of the transfiguration and how the *Voice* said only "This is my beloved Son, *hear ye Him.*" Christ was God's messenger to the people.

Dr. Janney explained our belief in contrast to that of the Trinity. He said it was not yet too late to carry our message to those outside our fold, for this was the only way to increase our membership. He said one of our errors in the past was in turning out members whom we should have retained as they were oftentimes in the right in what the Society deemed an offence.

A Friends' meeting is ideal in not depending upon ministers or leaders, but having testimony from all parts of the meeting.

Shall we meet our opportunity? This must be

done by individuals and must come from the body of the meeting at large.

We may join with other organizations, but keep our own integrity. If we are faithful there is no limit to the brightness of our future.

The meeting was followed by the regular business sessions, and Friends' expressed their gratitude and appreciations for Dr. Janney's visit at this time.

LYDIA J. MOSHER.

Granville, N. Y.

FRIENDS IN CAMBRIDGE.

The Friends who meet in Cambridge, Mass., once a month gathered at Phillips Brooks House, Harvard College, on the afternoon of First-day the 3d, for a meeting for worship. There were forty persons present. It is interesting to note that more than half of this number were men, a somewhat unusual occurrence at religious meetings. Alfred C. Garrett and his wife, of Germantown, Pa., attended. After a period of silence Eleanor D. Wood, of Wellesley College, offered prayer. Alfred Garrett and Wilmot R. Jones, of Concord, gave us spiritual messages. We were pleased to have with us Robert William Clark, a Friend from Victoria, B. C., who was visiting Boston. A few Friends were present who had not been able to attend the meeting for some time and others who had not met with us before. Our meeting seems to be gaining in every way, and we feel that the outlook for the coming year is good.

On Seventh-day evening the Friends were entertained at the home of Mrs. Henry W. Foote, where a most enjoyable evening was spent in a fine old-fashioned house of which Cambridge has so many. There were also about forty at this social gathering. Alfred C. Garrett spoke on the subject of "Unity among Friends." He said he thought Cambridge was the place where Friends should come together—the Orthodox and the Liberals—with no separation. He advised starting a Bible study class or a Round Table, also that the meeting be held at some other time than "the slumberous hour of three." Eleanor D. Wood told of the Whittier Fellowship and Robert William Clark gave us an outline of what the Friends in British Columbia are doing. Refreshments were served in the dining room. We all greatly appreciated Mrs. Foote's hospitality. M. R. B.

MOTHER AND DAUGHTER.

The *Journal of the Friends' Historical Society* prints the following letter from Bathsheba to her cousin Deborah, written in 1838:

"I had a 'heart to heart' talk with mother to-

day, or I set out to have one. I told her I was growing wickeder every day. * * * She said, 'What ails my child? I never heard such talk. I shall have to send thee to bed without thy supper if thee does not stop right now.' So that was the end of my heart to heart talk with mother."

Appended to this is the following footnote: "It is to be feared that there are Quaker parents to-day equally out of touch with the thoughts and feelings of their children."

MIAMI QUARTERLY MEETING.

At Miami Quarterly Meeting of Friends held at Waynesville, Ohio, Fifth month 9th and 10th, much interest was evinced in the several sessions. In the Devotional Meeting on Seventh-day the Spiritual Vision was livingly portrayed. Elijah the prophet of Israel showed Elisha that the thing which he most desired, namely, that he might receive a double portion of his spirit, was not his to give, but that through faithfulness to duty and obedience to the same Divine Guide he would realize the characteristics of true discipleship. Then followed the business of the Quarterly Meeting. In lieu of the answers to the Queries, a paper was read on some features of the Society of Friends, a rehearsal of which seems profitable for our instruction.

The trouble in Mexico was thought worthy of the consideration of the Representative Committee and was referred to that body for further care.

A paper forwarded from Miami Monthly Meeting addressed to the Alumni of Swarthmore College soliciting that body to avoid all vinous beverages at their public gatherings, was earnestly considered and approved, feeling that there is much need of the help of those occupying the higher places in society for social betterment and uplift.

On Seventh-day evening Elbert Russell, of Earlham College, gave his lecture on "The New Frontier." Beginning with the history of the colonies, when the people did not think there would be much extension of the territory already occupied, some of the colonies, to whom had been ceded land grants by the general government, did not know just what to do with them, gave them back to the government.

The frontier was pushed farther away by successive generations, until there is no frontier; it is gone. But all that resistless tide of energy that went into the developing of the material resources of the country was not now to be stayed; it is being directed to the condition of internal interests of the people, to the correcting of abuses and errors that have crept in and to the develop-

ing of the higher qualities of citizenship.

There is another frontier. A human soul is an unexplored region, wherein the part that is possessed bears the same relation to the unexplored regions that the cabin in the clearing bears to the primeval forest.

Out of the silence of the First-day morning meeting came an illuminating message bearing on the text, "Every good gift and every perfect boon is from above, coming down from the Father of Lights with whom there can be no variableness, neither shadow that is cast by turning." From this was evolved the idea of God as a strong and mighty champion of the weak and dependent and as a loving, tender comforter to the sorrowing and afflicted; both ideas being necessary for the complete conception of the Infinite Father.

After the morning meeting for worship, at the time for the First-day school, a Friend from Richmond recalled the illustrated lecture given in that city by Margaret Jenkins, and also in Waynesville, Ohio, and Green Plain, and told of the First-day school in Richmond taking up the work of penny collections for a mission school for girls in India she is working for near the school for boys, established by her cousin, Samuel Stokes, near Delhi. It is felt that this is good training for children in interesting them in Foreign Missions and seeing how much the sum of a penny from each one every First-day will amount to in a year.

It is hoped this interest and this education, this collecting of money for Foreign Missions, will grow and increase so long as there are hopeless, helpless and unhappy human beings who need our help.

The greater interest and confidence was felt, in beginning this work, because we had been told at first hand by Margaret Jenkins, who had herself visited Samuel Stokes' school for boys and had seen the pitiful need for girls' schools. It was thought to be a fortunate circumstance that Elbert Russell was present and gave an illuminating talk on the present conditions in India, showing that now is the critical time for helping forward the work of Christian missions in India. This is the first time our Friends have attempted to aid Foreign Missions as an organization, and it would be interesting to know if any other organization of our branch of Friends is doing anything in Foreign Mission work. A. M. V. AND M. J. W.

ENOCH L. TAYLOR.

On First month 29, 1914, after a long life of faithful stewardship, Enoch L. Taylor was released from all earthly fetters and passed from works to reward. He was the son of Enoch L.

and Susannah Neal Taylor and was born Eighth month 17, 1829. He was married to Mary A. McGrath Sixth month 29, 1859, and although he and his wife did not belong to the same religious denomination, their allegiance was to the one Divine Master, Father of all; and in the oneness of his spirit they were enabled to establish a home and rear up their children in the unifying power of this divine love.

His wife, four daughters and two sons survive him, and in truth we can say, "his children rise up to call him blessed."

Enoch Taylor was no sectarian but was a true Friend in every sense of the word, and for many years was a faithful attender at Lancaster Avenue Meeting, West Philadelphia. In humility of spirit he was a deep searcher after Truth and when his mind became enlightened by the illuminating power of Divine Light he freely gave voice to words of wisdom and counsel which gave evidence that he had also partaken of the spirit of the Great Teacher at whose feet he had been learning.

As a lover of justice and right he was ever a friend of the oppressed, and living in Kansas during the troubles preceding the Civil War, his courage and nobleness of character were frequently manifested in support of the anti-slavery cause, at that time most unpopular.

The last months of his life, though filled with physical suffering and increasing feebleness, were borne with much patience and Christian fortitude and his thoughtful consideration for others was marked. At his funeral there were many tributes of affection by Friends and others, who bore testimony also to his strong and beautiful character.

He had such a great heart, so full of love to all. One could not be near him without feeling the genial warmth of his nature which seemed to glow with light and love and those of us who were privileged to know him and hold intercourse with him can truly say that our lives are better for having touched his life.

"No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

A. P. S.

NOTES AND ANNOUNCEMENTS.

Can the *Friends' Intelligencer* explain why, in the re-organizing of the Philanthropic Committee, the one on Colored People was laid down? It was dropped under the plea that the work covered by the other committees would embrace this.

With the increasing prejudice toward the race, the "color line" will stay, and any one who has ever worked

among these people, surely must know that with no committee formed especially for them, of their friends, their welfare would not in the slightest degree be considered. There was never a time that they were more in need of friends than now. Quoting Elizabeth Powell Bond: "There are many to speak for the popular causes of the day. There are few to speak for the colored people."

With the earnest work being done in other channels, what reason can be given for not definitely identifying ourselves with a cause which has had the support of our Society since the days of John Woolman?

The rapid increase of the colored population in our midst; the interest felt by many of our Friends who live in the border States; the demand everywhere for help—not pecuniary alone—tells us we need to increase, not relax, our efforts on their behalf.

BIRTHS.

BORTON.—On Fifth month 4th, to Samuel L. and Sarah E. F. Borton, of Riverton, N. J., a daughter, whose name is Frances Wallace Borton.

MUMA.—Fifth month 13th, to Mary C. Webster and C. John Muma, Coldstream, Ontario, a daughter, named Ellen Gertrude Muma.

SWARTLEY.—In Doylestown, Pa., Fourth month 23rd, to John C. and Agnes D. Swartley, a daughter, named Agnes Darlington Swartley.

DEATHS.

CHAPMAN.—At his home in Brooklyn, N. Y., Fifth month 25th, Noah H. Chapman, in the 79th year of his age.

TOWNSEND.—At her home in Salem, Ohio, Fifth month 15th, Hannah Townsend, in her 79th year.

A cheerful disposition, a true friend which, with her reliance in the guiding love of her Heavenly Father, formed a Christian character which made her universally beloved. Being a resident of Salem for over sixty years, she had witnessed many changes. The last of her immediate family is survived only by nieces and nephews.

For many years an Elder of Salem Monthly Meeting, she will be greatly missed; not only her familiar presence, but as an interested and helpful member whose devotion to religious duties ceased only with her life. "He guards the gates, we need not dread

The path those well-known feet must tread,

Nor fear for her who from our sight Passed from us to the realms of light."

Alliance, O. M. H.

UNDERWOOD.—At her home in Tacony, Pa., Fourth month 24th, after a short illness, Anna L. Underwood, wife of Wm. I. Underwood, and daughter of the late Joseph B. and Elma H. Livezey, in the 53rd year of

her age. Funeral from Friends' Meeting House, Mickleton, N. J., Fourth month 28th, where loving testimony was born to many good qualities. She was of late years a member of Green Street Monthly Meeting.

WILLIAMS.—On Fourth-day, Fifth month 20th, at the home of Chester and Abby M. H. Roberts, Swarthmore, Pa., Abby Cox, widow of the late Chalkley Williams, in the 85th year of her age. She was an elder of Goshen Monthly Meeting and a valued manager of Friends' Boarding Home at West Chester from its beginning. Funeral and interment were at Goshen Friends' Meeting on the 24th instant.

YARNALL.—At her home in Yeadon, Pa., Fifth month 8th, Hannah T., widow of Davis Yarnall, and

The venerated founders of the Philanthropic Committee have nearly all passed away. Without an exception they were sincere friends of the Colored people, faithful in their regard and untiring work for them. Could they see the diminution of interest now manifested, would they not be grieved!

RUTH PEIRCE DE COU.

A Religious Meeting under the care of Rising Sun and Penn Hill Friends' Associations will be held at Octoraro, Lancaster County, Pa., Fifth month 31st, at 2.30 p. m. Rev. Mr. Huffman, of West Nottingham, and Milton Garvin, of Lancaster City, are expected to be present. May all join in the good work for the uplift of human life.

ALBERT L. BUFFINGTON, *Superintendent.*

daughter of the late John and Sarah P. Worrall, in her 80th year.

After a life of many activities, a lingering illness of eleven years came upon her, which was borne with great patience.

For a number of years she was an Overseer of Darby Monthly Meeting of Friends, where she was a teacher of the infant class in the First-day School for more than twenty years.

An earnest believer in Temperance and Prohibition, she took an active part in the Philanthropic work of the Meeting, also in the Darby W. C. T. U., of which she was a member.

She often quoted from Whittier's "Eternal Goodness":

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.40 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

FIFTH MO. 29TH (6TH-DAY).

—"Persephone," a Greek play, by pupils of the Elementary Department, Friends' Central School, in Phila. Y. F. A. Auditorium, Fifteenth and Cherry streets, at 8 p. m., for benefit of Friends' Neighborhood Guild. Tickets, 25 cents. No reserved seats.

FIFTH MO. 30TH (7TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

FIFTH MO. 31ST (FIRST-DAY).

—Horsham Friends' Association, 3 p. m. Attended by the entire Headquarters' Committee of Association Conference. Subject: "Opportunities of Young Friends." Discussed in various phases of Meetings for Busi-



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—At Octoraro Church, under care of Rising Sun and Penn Hill Friends' Associations, public meeting. See "Notes and Announcements."

—At Colored Home, Philadelphia (44th and Girard Avenue), meeting of Friends (both branches), 3 p. m.

SIXTH MO. 1ST (2ND-DAY).

—Center Quarterly Meeting at Dunning's Creek, Fishertown, Pa. Ministry and counsel Seventh-day before.

SIXTH MO. 4TH (5TH-DAY).

—Salem Quarterly Meeting at Salem, N. J., 10.30 a. m. Henry W. Wilbur and wife expect to be present. From Philadelphia take train from Market Street Ferry, 8.13 a. m.

SIXTH MO. 6TH (7TH-DAY).

—Whitewater Quarterly Meeting at Richmond, Ind.

—Prairie Grove Quarterly Meeting, at Prairie Grove, Ia.

SIXTH MO. 7TH (1ST-DAY).

—In Reading, Pa., Phila. Quarterly Meeting Visiting Committee. Meeting, 11 a. m.; First-day School, 10 a. m.

—At Merion, Pa., Phila. Quarterly Meeting Visiting Committee, 10.30 a. m.

—At Middletown Meeting House, Delaware Co., Pa., Circular Meeting under care Concord Quarterly Meeting, 3 p. m.

—At Avondale, Pa., Conference to be addressed by Edwin D. Solenberger, of Philadelphia, General Secretary of the Children's Aid Society of Pennsylvania, under care of Philanthropic Committee of Western Quarterly Meeting, 2.30 p. m.

—At Byberry, Phila., Friends' Association, afternoon.

SIXTH MO. 8TH (2ND-DAY).

—Baltimore Quarterly Meeting at Sandy Spring, Md. Ministry and counsel Seventh-day before. From Baltimore, trains leaving Camden Station 10 a. m. and 4 p. m., Seventh-day, the 6th, will be met at Laurel.

SIXTH MO. 11TH (5TH-DAY).

—Haddonfield Quarterly Meeting at Medford, N. J.

SIXTH MO. 12TH (6TH-DAY).

—Canada Half-Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 13TH (7TH-DAY).

—Genesee Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 20TH (7TH-DAY).

—Haverford Summer School at Haverford, Pa., continuing through the 29th.

SUMMER IS HERE

Whole armies of people are flocking to the country, the mountains and the seashore. Some of the winter guests of the

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will be sent to any new subscriber the rest of this year for 75 cents. During this time it will contain reports of New York, Genesee, Indiana, Illinois, Ohio and Baltimore Yearly Meetings, and also of Friends' General Conference at Saratoga, N. Y., which promises to be full of life and interest, with several new features.

"SCATTERED SEEDS."

When it was stated in Philadelphia Yearly Meeting that "Scattered Seeds" could not be continued without more cordial support than it has been receiving, there was very general expression of appreciation of this excellent children's magazine. A number of new subscribers and several contributions were received. We have faith that more assistance of both kinds will come from other friends of our little magazine.

The leading article in the June Scribner is Theodore Roosevelt's description of "The Headwaters of the Paraguay," and then the trip up a narrower stream with "swirling brown currents" and strange tropical trees densely matted on the banks. He writes of the huge wasps which sting some of the party; the morasses which they must swim, holding their rifles aloft; the tangled jungles through which the path must be cut step by



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See page 367

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Continued on page iii

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YOUNG MAN OF 18 WOULD LIKE POSITION in a Real Estate office; has had some experience. Address No. 13, this office.

GENTLEMAN WISHES QUIET HOME FOR summer, in Friends' family, to commute on Newtown or Langhorne divisions; private household; pleasant surroundings; good table and conveniences essential. Address Discriminating, this office.

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Memorial Day seems the natural line of demarcation between the Winter Inn and—just plain Inn.

The number of guests showed an increase of about 25%. The weather was as nearly perfect as weather comes. The event of the week-end, other than "seeing Buck Hill" by the uninitiated, was the Golf Tournament. Irvin Paschall carried off the cup marked "low gross score;" Miss Bell was the successful contestant for "low net" and the "kickers" cup went to New York tucked under Robert Montgomery's arm.

With the din of Memorial Day in the past it is gratifying to note the decided increase in the number of permanent guests over last year's count at this time. It is indicative of an early season.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	iii
Attorneys-at-Law	ii
Boarding and Rooms	i
For Rent	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

New York Yearly Meeting	353
Philadelphia Yearly Meeting	356
A Final and Accurate Edition of Woolman's Journal .	358
The Spiritual Life	359
Editorial	360
The Saratoga Conference	360
Young Friends from England	361
A New Force in Politics	361
Haverford Summer School	361
There is Room in Swarthmore for a Young Friends' Association .	362
The Peace Congress to be in Vienna .	363
New York Yearly Meeting	363
The Laborer and his Living	364
Charles M. Robinson	365
Notes and Announcements	365
Births	366
Deaths	366
Calendar	366

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 6, 1914.

{Volume LXXI.
Number 23.

*Swarthmore the fair
Ivied and gray,
Peaceful and steadfast,
Crowning the slopes of thy green-shaded hill;
Looking o'er lowland and farmland and woodland
To the glimmering river 'mid shadows afar;
Hope of thy Founders,—
Strong souls and true;
Dear to thy daughters and loved of thy sons;
Sacred to Science,
The Muses and Art;
Ever through sunlight and moonlight and mist,
In yellowing autumn and young-hearted spring,
Standing a beacon
Unto thy children
Lighting the pathway to noble endeavor,
To beauteous deeds and inviolate faith!*

J. RUSSELL HAYES.

NEW YORK YEARLY MEETING.

The meeting of Ministry and Counsel on Seventh-day was well attended. Among the visitors present were Dr. O. Edward Janney and Isaac and Elizabeth Koser Wilson, all of whom are ministers, and the last named, the clerk, of Baltimore Yearly Meeting. Reports were read from the constituent meetings, that from Purchase telling what had been done to increase the interest in and attendance at their First-day meetings. The afternoon session was virtually an experience meeting during which there were some heart-to-heart talks that drew all present closer together.

In the evening there was a meeting under the care of the Committee on First-day Schools, of which Harriett Cox McDowell is chairman. Charles F. Underhill presided. The subjects considered were: "How May We Enlarge the Field and Increase the Usefulness of Our Schools?" "Possibilities in Our Own Neighborhoods." "Social Interest a Very Effective Factor." The "possibility" that was most talked of was a mission school that might be held in the upstairs galleries of the New York Meeting House.

Meetings for worship on First day morning were held in New York and Brooklyn; the attendance in Brooklyn was about fifty and in New York ten times that number, the floor being filled and the galleries half full. Following a brief opening prayer there were messages from O. Edward Janney, Charles Pease, Elizabeth Lloyd and Isaac Wilson, after which Elisabeth Stover offered prayer. The leading thoughts were that faith and

love are the essentials in spreading the kingdom of God here on earth; that it is as important to worship God *in truth* as in spirit, and that Jesus commanded us to use the mind as well as the heart in God's service; that religion is right living and all who hunger and thirst after righteousness are religious.

In the afternoon, at 3 o'clock, twelve First-day schools participated in union exercises. In addition to the recitations by the individual schools, eight selections of thanksgiving and praise were read by all in concert. Helen Underhill presided and Ethel C. Underhill told a story.

At four o'clock there was a second meeting for worship in which there were messages from some of those who spoke in the morning, and also from Henry W. Wilbur. The central theme was the value of vision, which is something quite different from having visions.

The evening was devoted to a fellowship meeting under the care of the Young Friends' Association. The question, which was only tentatively answered, was "What Can Quakerism Do For the Twentieth Century?" The opening address was made by Royal J. Davis, of the Twentieth Street Meeting. This was followed by a live discussion by members of both meetings. The one point argued upon was, that Friends must live their religion and treat as their friends all sorts and conditions of people.

The whole of New York Yearly Meeting when assembled is about the size of the men's meeting in Philadelphia, and here, as there, the proportion of women to men is as four to one. The meeting atmosphere is rather stimulating to a Philadelphian, and if there is somewhat less of dignity there is more spontaneity, and many more, in proportion to the numbers, speak to the business of the meeting. That so many of these are below middle age is very encouraging. Among those not already mentioned who are here from Philadelphia Yearly Meeting are: Elizabeth Powell Bond, Anna Rice Powell, and Dr. Edward Palmer and wife, of West Chester, Pa.

James S. Haviland and Amy Willets are the clerks of the meeting. The first business was calling the roll of representatives, after which reports of the constituent Quarterly Meetings were read, most of which gave valuable information concerning meeting matters. Visitors present were cordially welcomed and were frankly told

that the New Yorkers were glad they came without minutes. That their names might be recorded it was decided to buy a visitors' book in which all present and future visitors from other Yearly Meetings should be invited to register their names.

William M. Jackson, referring to the places that were vacant because of death, said that the influence of these Friends was still present in the lives that had touched theirs and would be unending here on earth.

The epistles from Philadelphia and Baltimore Yearly Meetings were read, and enjoyed because they told of so much good work accomplished.

Harriett Cox McDowell spoke of the visit of herself and husband to Friends in Australia and Tasmania and hoped that the committee appointed to reply to the epistles would send to them a special letter of sympathy and encouragement.

The meeting Second-day evening, under the care of the Philanthropic Committee, was addressed by Sarah Emerson, granddaughter of Isaac T. Hopper, a woman of eighty years. She told the inspiring story of the New York Women's Prison Reform Association, in which three generations of the Hopper family have worked untiringly. The story was inspiring because of the perseverance of these brave women in the face of continual discouragements, until they have been rewarded by the establishment of the Bedford Reformatory for young women and the beginning of a State Farm where older women who need restraint may be helped (and may also be helpful) by working in the open air.

At the close of her address Henry W. Wilbur paid an eloquent tribute to the whole life of Isaac T. Hopper, and expressed his great regret that the records of New York Monthly, Quarterly and Yearly Meetings were stained by the proceedings which resulted in his disownment, during the excitement of the anti-slavery agitation, for "disturbing the unity of the meeting."

The remaining epistles from the other Yearly Meetings were read and also one from the Yearly Meeting in China. The latter, written by the Chinese themselves, was so simply and feelingly worded that those who listened could not help feeling the desire to do something to help and encourage the Friends from whom it came. Referring to the epistle from Ohio, Anna M. Jackson told how a whole monthly meeting left North Carolina a hundred years ago, because of slavery, and emigrated in wagons and on foot to the new home in Ohio. Dr. O. Edward Janney felt that the three stronger Yearly Meetings in the East should make every effort to keep in very close touch with the four smaller meetings in the West and North.

John Cox, Jr., asked that a telegram be sent to London Yearly Meeting conveying loving greetings from New York Friends. This proposal was cordially united with.

The Committee on Friends' Boarding Home described the comforts that had been afforded by "The Penington" during the year, both to permanent boarders from twenty to eighty years of age and to transient guests. The visitors to the Yearly Meeting who were fortunate enough to be cared for there during the week can testify to the good meals furnished in the dining-room and the social enjoyment between meetings in the large parlor and on its porch. Friends and others who are planning to spend a day or a week in New York during the summer would do well to seek out this well-kept and comfortable house, 215 E. 15th Street. There is also a Boarding Home at Plainfield, N. J., known as "The Margaret," where six elderly Friends are living in comfort.

The First-day School Committee reported ten schools within the limits of the Yearly Meeting, with 324 pupils, 168 of whom are children. Six of these schools make more or less use of Friends' Graded Lessons and four use *Scattered Seeds*. When it was stated that if *Scattered Seeds* is to be continued something must be done to increase its subscription list, a general feeling was expressed that this helpful children's paper cannot be spared by Friends.

The Press Committee reported that no work had been done in an organized capacity, but there was evidence that the leading newspapers were themselves paying much more attention to the character of their advertisements, many of them refusing to advertise patent medicines and get-rich-quick schemes. Edward B. Rawson said that in choosing the daily paper that comes into the home Friends should put morality first and make politics a secondary consideration.

The Advancement Committee of the Yearly Meeting reported that 32 meetings had been visited, 20 of which were regular First-day meetings and others were meetings in unused meeting houses and special meetings of various kinds. Mention was made of the meeting now regularly held in Newark, N. J., whose attenders are looking forward to the building of a meeting house, and of help received from the Schenectady Friends' Association. In making the visits a total of 8,000 miles was traveled.

The evening was devoted to Woman Suffrage. Mrs. Raymond Brown, President of the New York State Association, told how thoroughly the State is organized, even down to wards and townships. She is a woman of charming presence and has the gift of eloquence and enthusiasm. An-

other speaker was Florence Howe Hall, daughter of Julia Ward Howe.

The half-hour devotional meetings held before the opening of business of the day, were well-attended and the messages were brief, varied and more than usually spontaneous. On Fourth-day this meeting was omitted and the regular midweek meeting for worship was held, in which the speakers were: Joel Borton (who was present only for the day), Elisabeth Stover, Henry W. Wilbur, Elizabeth Lloyd and Isaac Wilson. The general thought was that Friends should use all their opportunities and let their light shine, not by fits and starts, but steadily and constantly.

In the afternoon at a meeting under the care of the Advancement Committee, Elizabeth Powell Bond read a paper on "The Meeting for Worship," which will be published in full in the *Intelligencer*. A thunder storm which put an end to the excessive heat that had existed for two days prevented many from hearing this excellent address. At its close Henry W. Wilbur told of the proposed school for Social and Religious Study at Swarthmore, outlined in these columns in the issue of Fifth month 30th.

In the evening a meeting arranged by the Educational Committee was addressed by Herman A. Horne, Ph.D., of New York University, his subject being "A Complete Education." He remained for an hour after the lecture answering questions asked by his auditors.

The closing day of the Yearly Meeting was really the crowning day of a very inspiring week. There was much enthusiasm over the receipt of a telegram, signed by the clerk of London Yearly Meeting, reciprocating the greetings sent two days before. As this was the first official communication received from London Yearly Meeting for over eighty years it was felt that it marked a real advance in fellowship between the Friends of the two countries. A message was also received from Twentieth Street Yearly Meeting, in session at Union Springs, N. Y., acknowledging greetings sent the day before.

The Committee on Education reported that the three schools under care of the Yearly Meeting had all had increased attendance, especially the Brooklyn School, where a kindergarten department and a high school department had been added.

The Committee on Philanthropic Work, in addition to the usual activities of such committees, spoke of summer school and playground work in New York, Brooklyn and Flushing, on grounds belonging to the Meetings. Plainfield, N. J., has opened an athletic field on part of its ground. The meeting appropriated \$150 each to the col-

ored schools at Mt. Pleasant and Aiken, S. C., and Friends were assured that both of these schools still needed contributions from those interested.

The reading of all the queries without pause was followed by reports from the different quarterly and half-yearly meetings in which the queries were answered in a general way. These reports show that three of these meetings, Westbury (comprising the meetings in Manhattan and on Long Island), Purchase, and Rahway and Plainfield, are comparatively strong and have many active workers, while Nine Partners, Duanesburgh, and Easton and Granville are made up of little meetings that need to be visited and strengthened.

Following the report of the Meeting of Ministry and Counsel there was an earnest consideration of the condition of the ministry. While the value of silence was emphasized, it was generally agreed that this must be supplemented by the spoken word, especially if we would hold our young people and draw others to us who do not fully understand our manner of worship. While it was felt that those young in the ministry should be encouraged, it was pointed out that quite as much harm is done by over praise and excess of Friendly comment as by the occasional criticisms that are made. The call to the ministry was spoken of as something just as natural and wholesome as the call to any other service, and all in the meeting ought to hold themselves in willingness to serve in this way.

A memorial was read of Charles N. Robinson, who for many years was Superintendent of Chapqua Mountain Institute; he was greatly beloved by the pupils of the school and highly esteemed by all who knew him.

Among the visitors present were two young women Friends from England, and George Howell and wife, Friends from New Zealand. The latter had come across the continent from San Francisco, visiting schools and places of interest. When suffrage was discussed George Howell told the good effects of woman's ballot in their country, where women have voted for twenty-one years. He also spoke of attending a street suffrage meeting in Niagara, N. Y., where the speakers stood on a soap box. On the educational evening he commended the architectural beauty of many of our school buildings and the artistic decoration of the school rooms.

Throughout the week, while there was very free expression and much difference of opinion on some subjects, there was evidence of confidence in one another and a desire for the harmony that increases strength. Many members of this meeting are more than usually gifted and it therefore

rests upon them to contribute much to the Society of Friends and to the community.

ELIZABETH LLOYD.

PHILADELPHIA YEARLY MEETING.

(Concluded)

ISOLATED MEMBERS.

The report of the Joint Committee of all the Yearly Meetings was as follows:

The Joint Committee of the Seven Yearly Meetings for Work among Isolated Members met twice, Sixth month 9 and 10, 1913, in the Friends' Meeting House near Coldstream, Ontario, between the sittings of Genesee Yearly Meeting. All the Yearly Meetings were represented, there being three members of the committee present from New York, two from Philadelphia, two from Genesee, and one each from Baltimore, Indiana and Illinois. About seventy other Friends in attendance at the Yearly Meeting met with the committee.

The situation in Indianapolis was reported to be hopeful, but nothing definite has been done since last report.

A parlor meeting was held in Cincinnati in the spring, while the Western Secretary for the Advancement of Friends' Principles was in that city. It was attended "by Friends, those who were once Friends, and others who look at life from the Friendly point of view."

The Quaker Round Table of Pittsburgh has had no regular meetings, but their annual reunion and picnic was held in Sixth month at the home of one of the members, with over thirty in attendance.

The meeting at Harrisburg, composed of Friends of several branches, has been held every First-day, with an average attendance of seven. Friends from Philadelphia have visited them and vocal messages are sometimes given by their members. At some of their social and business meetings there have been twenty-five or more in attendance.

Friends in New Haven, Conn., have been written to, in the hope that Friends there may be gathered together socially in the near future.

One Friend in Columbus, Ohio, was visited; visits to others that were planned were prevented by the Ohio floods.

The Schenectady Friends' Association has been regularly held, and some of its members have shown their interest in Friends by visiting Quaker Street Meeting and other meetings within their reach.

The Friends' Study Circle of Easton, Pa., followed a carefully prepared program bearing upon religious history. The meetings were held every two weeks for eight months of the year, with an average attendance of about twelve. At the closing meeting they enjoyed an out-door supper.

A member of the committee, who, with his wife, spent four months at Eureka Springs, Ark., held twelve Friends' meetings for worship, with an attendance of from three to twelve.

A Friend, who spent the year at Ann Arbor with his family, reported meetings for Friendly discussion held at his home during the college year, on First-day mornings, which were attended by his own family, three students and an occasional visitor.

A letter was read from a Friend in Calgary, Alberta, describing a meeting started there by English Friends, which she and other members of our branch had attended with much satisfaction of spirit.

Several members of the committee wrote letters to distant Friends, and one member visited in Southern California.

The clerk reported a balance on hand of \$2.60. It was decided to ask the Yearly Meetings for another joint appropriation of \$25.00 for postage and stationery, to be proportioned according to their respective quotas. Your share of this is \$11.75.

A committee of three, including the clerk, was appointed to receive invitations and decide upon time and place of next meeting.

Signed on behalf of the committee.

ELIZABETH LLOYD, Clerk.

THE CENTRAL BUREAU.

The report of the Committee on Central Bureau was as follows:

The work of the Central Bureau, in the third year since its establishment, has continued along the lines reported last year. Each year it fills a larger place in the work of the Yearly Meeting committees, thus enabling them to carry on a greater amount of well-planned work. Detailed statements of work directed by the three standing committees, on Education, First-day Schools, and Philanthropic Labor, are found in the annual reports of these committees. There is also at each meeting of the committee a statement of the General Secretary as to the business conducted by the bureau.

Those who have not heretofore closely followed the development of the bureau may be interested in a brief résumé of the main lines of work, viz.:

1. Sending out calls for committee meetings.
2. Recording and circulating copies of minutes as desired.
3. Preparing and sending out letters to local meetings, committees, and First-day school superintendents concerning their work.
4. Planning and overseeing publication and distribution of lesson leaf supplies and philanthropic bulletins.
5. Taking care of circulation of books held for loan by the various committees.
6. Maintaining membership lists.
7. Gathering statistical and other information from the Yearly Meeting field.
8. Preparing and distributing the Year Book.
9. Arranging details of conferences and public meetings held under the auspices of Yearly Meeting committees.
10. Acting as a general centre of information concerning Friendly matters.

The Representative Committee, through its Clerk and the Book Committee, has made increasing use of our facilities. The Committee on the Bureau has offered its facilities to some Friendly organizations, doing a limited amount of work at stipulated rates, it being felt that the bureau should become as much as possible a centre of Friendly activities.

We have realized this third year that the bureau has outgrown its present quarters, and consideration has been given to the question of securing more adequate and permanent quarters to meet the needs of the natural development of its work.

The income from all sources during the past year has been \$2,245.62; the expenses \$2,204.27. The committee recommends that the Yearly Meeting continue the appropriation of \$1,800.00.

In view of the fact that the bureau has been doing additional work for the Representative Committee in

connection with the Year Book, the revised edition of the Discipline, the Extracts of Yearly Meeting, and other matters, we would suggest to the Yearly Meeting that the Representative Committee, if it so desire, should join with the Committees on Education, First-day Schools, and Philanthropic Labor, in appointing representatives to the Central Bureau Committee.

BENJAMIN F. BATTIN,

JANE ATKINSON,

Clerks.

The usual epistle was sent to the six Yearly Meetings with which we have official affiliation. In addition a special epistle was sent to Ohio Yearly Meeting. A brief epistle was sent to London Yearly Meeting.

This year, for the first time for many years, a general epistle was prepared to be sent to the constituent meetings and members.

SUMMARY OF DISCUSSION IN MENS' MEETING.

[As prepared by the Committee on Exercises.]

In the silence at the opening of the 234th session of our Yearly Meeting there was a deep feeling of the presence of our Heavenly Father and of the responsibilities laid upon us.

We rejoice that so many from our representatives and other members were present. All of those appointed representatives were present during the sessions of the Yearly Meeting, except thirteen. For the absence of five illness was the cause assigned. Reference was made to the privilege and honor of being appointed a representative and the hope expressed that we would see more of the younger members fulfilling that service.

We were deeply gratified by the presence of our brothers of other Yearly Meetings who have helped us with their counsel and inspiration, and cordial welcome was extended to them.

The Epistles from other Yearly Meetings with their messages of help and encouragement inspired us to a deeper realization of our responsibility to the Meeting and to the world. Frequent reference was made to these Epistles during subsequent sessions. There was a deep sense of our responsibility to help other Yearly Meetings and free expression that we might come to a closer fellowship with them and all who bear the name of Friends. While we received much encouragement from all the Epistles, particularly in the wider work being done by our young Friends, there was an earnest desire that, if way opened, there might be visits paid to the smaller Yearly Meetings and other encouragement and co-operation offered.

There was much appreciation of the work of the Committee on Isolated Members. A Friend who has visited in all of our Yearly Meetings told

us that adults, becoming isolated, seldom join other religious organizations, but that young people feel called to associate themselves actively with some religious body; and that more frequent intercourse with our Isolated Friends would probably have resulted in less loss of members to our Society.

In connection with the report of the Committee on Education there was much satisfaction with the establishment, in so many of our meetings, of Monthly Meeting Committees on Education. Emphasis was laid on the value of the individual education and the need of training our members to independence of thought and action. The work of the Society of Friends in this respect has been a real achievement. There was much earnest desire that care should be taken to encourage young people who have been assisted by loans to a prompt repayment of the same.

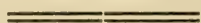
The work of our Philanthropic Committee called forth many earnest concerns in the field of Social Purity, Temperance, and Equal Rights. A visiting Friend, one of the 'great' leaders in the Social Purity movement, urged the need of instruction in Sex Hygiene and the special responsibility of fathers. He called attention to the action of New York Yearly Meeting, as mentioned in its Epistle, in reference to a proper health certificate in case of marriage and urged our Yearly Meeting to similar action. Our Friends have realized to a greater extent the necessity of action in civic matters and a memorial of the Yearly Meeting was prepared to be sent to the Congress of the United States urging the passage of the proposed National Prohibition Amendment. In the consideration of memorials on the subject of Equality and of Peace, our meeting was deeply stirred to an awakened sense of our peculiar responsibility in these matters because of our long standing testimonies.

The reading and consideration of the state of society in the first five Queries to which no formal answers had been forwarded from our subordinate meetings made us realize the personal and searching nature of the Queries more than ever before. There was much concern that our Ministry shall be living and free, while we were also told of other kinds of Ministry than the spoken word. The earnest expression on the several concerns of the Queries leads us to hope that our new method of answering will be a source of greater help and inspiration to our beloved Society. Friends have always felt that our Father's inspiration comes through individuals and that the Society grows only as its members grow individually in their lives. The renewed sense of this

truth has been present in all the sessions of our meeting; it appeared in the concern for more frequent communication with Isolated Friends, in the appointment of Educational Committees by Monthly Meetings, and in the suggestions that Monthly Meetings assure themselves of soundness of health of the parties concerned before approving of marriage. We were urged to greater care in keeping and using records, that individuals moving from the limits of meetings be kept in touch with the Society. An Epistle to our subordinate meetings was conceived in a longing to share with those unable to be with us the associations of this meeting so inspiring to a deeper religious feeling. The desire was strong that we should make all our work count; many comments seemed to rest on this longing, and many propositions to arise from it. Satisfaction was felt with the George School because of the effective part taken by its former students in the work of their home meetings; and propositions for changing the hour of the afternoon sessions and the date of Yearly Meeting were considered in the light of the help they might render in the service of individuals and the whole Society.

Strong disapproval was expressed of the feeling that the present difficulties with a sister nation rendered peace teaching disloyal. There is no better time in which to see how the principles of peace and arbitration can effectually meet international difficulties as they may arise; and we are exhorted to let the world know our firm adherence to these testimonies of our Society.

A living concern was expressed to the effect that the life of our religious meetings was to be obtained when *all* of those in attendance were in spiritual harmony and filled with devotional spirit; forgetting worldly things and occupations and centering the mind on the one vital object for which they were gathered—as expressed by the one of old—“If thine eye be single, thy whole body shall be full of light.”



“The Carpenter and the Rich Man” is Bouck White’s book in which he contrasts Christ with the lover of wealth and material comfort. It is a very emphatic statement of the plea of the masses, concluding with the statement that “the immorality of being rich” was Christ’s chief dogma. “The love of money—the most deflowering vice ever vomited by hell into the souls of the children of men.” (New York: Doubleday, Page & Co.)

A FINAL AND ACCURATE EDITION OF WOOLMAN’S JOURNAL.

Within the past two years, three manuscripts of the Journal of John Woolman have become accessible to the student of history and literature. All of them are originals. MS. No. 1 is a small, unbound quarto of forty pages, consisting of the rough draft to the year 1747. No. 2 is thicker, on the same size sheet, and is that into which the first volume has been copied. It is carried down to the year 1770. Accompanying these is the thin paper memorandum or pocket-book, containing the diary of John Woolman’s voyage to England in 1772. Together with a few letters, these are all deposited at Swarthmore College.

To the Historical Society of Pennsylvania has been given the leather-bound folio No. 3, made with characteristic care by Woolman as the final and fair copy for the printer. It was the gift of another descendant, now living abroad. This MS. was used by the Committee of Friends who prepared the first edition of the Journal, which was printed in Philadelphia by J. Cruikshank in 1774 two years after the death of the author.

Many editions of this famous Journal have been published in Europe and America, and various translations have been made into foreign languages, but not since 1837 has any attempt been made to collate the printed copy with the original. The text has been very severely edited. John Comly’s edition of 1837 [in which his name does not appear] is the most faithful to the text, but he also follows many of the corrections and omissions of the original editors. For instance, two dreams, a half page on inoculation, the only case where Woolman went to law, and several pages and many paragraphs, are wanting. “EVERY-MAN’S” edition omits an entire chapter—the tenth—which is given in the London “Century” edition and also in that of J. G. Whittier, in both cases with much alteration from the original.

The Friends’ Historical Society of Philadelphia proposes to publish a final and accurate edition of this great Journal, with full biographical notices of each person mentioned in the text, facsimiles, unique illustrations, and a sketch of the life of John Woolman, based upon material now for the first time accessible. The volume will be edited by Amelia M. Gummere. This book should make a strong appeal to all who are interested in Quaker history, as portraying the life of the earliest of our modern philanthropists.

John Woolman’s Journal is one of the few Quaker classics whose literary form has made a world-wide appeal ever since its first appearance, just before the stormy days of the American Revolution.

This will be called the "Rancocas Edition," and will not be a large volume. It will be published at the price of one dollar and seventy-five cents (\$1.75). Checks may be made payable, and sent to

MARY S. ALLEN,

24 West Street, Media, Pa.

THE SPIRITUAL LIFE.

BY J. MASON WELLS.

III.

CHRIST THE LIGHT OF MAN'S MORAL LIFE.

Man is a mixture of the divine and the brute. His soul is a battleground of two natures—one finite, particular and self-centred; the other, infinite, universal and impartial. Our finite self has a selfish affection which leads us to love our families and friends and to hate our enemies. It is based upon service to self. It leads me to emphasize what is mine and to increase it as fast as possible from what is thine. It is this that separates me from my fellows. To this part of my nature belong the things of the flesh and the things of the material world. The infinite part of self, on the other hand, is like the sun that sends its rays upon the beautiful and the ugly. It is like the rain that falls on the just and the unjust. It bids me to love my enemies as well as my friends. "It impartially leads me to truth in thought, justice in action and universal love in feeling." The finite constantly insists upon the law of self-preservation, and so builds about life prison walls of exclusiveness. The infinite is just as insistent in its demands for self-giving, and it would break every chain and destroy every barrier to the soul. Thus life is a continual conflict. Every man is a Prometheus with his body bound to a rock while his soul is free, his hands and feet are in chains, but his spirit even Zeus cannot destroy.

Every man is a Prisoner of Chillon, the prison walls about him, darkness above him and death near him, but within him the

"Eternal Spirit of the chainless mind."

This seems like a conflict of evenly matched powers, and one has little confidence in moral victory until he learns how great is the force on the side of righteousness. With Paul, many a man has cried out in despair, "Wretched man that am! who shall deliver me out of the body of this death?" Had Paul heard no answer to this question he would be unknown in history. It was the answer that has made his life significant. The despair had left his heart when he said, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Every rational being is conscious of this moral power in his soul. It is universal in its operation. It comes, not waiting for our invitation or even for our permission. It comes to all. It is more than a power. It is a voice that speaks, and it speaks not from expediency and not merely as a means to an end, but it speaks absolutely. Our natural desires battle against these commands, and often we disobey them, but the voice of the moral law is not hushed by this fact. Regardless of whether or not they are obeyed, the spirit gives its moral orders. This light within the soul, this power that makes for righteousness which Kant has called the Categorical imperative and others have called the voice of God, Paul calls Christ. It is the same Christ that manifests himself in Jesus of Nazareth. In Jesus, however, there was perfect harmony, for the man of Galilee had yielded his will absolutely to the Spirit. The voice that in us asks for obedience received in him perfect obedience. Herein is the light of his life. We, too, can have the victory. Our defeats are due to our indecision, our distrust of this spirit, our lack of faith in Christ. If we would yield our lives without reserve to Christ, if the one question of our life should be, not will this step bring me happiness, will it get me riches, or will it put me in the limelight of fame, but rather is this the will of Christ, then moral victory would be continually ours. The moment of self-surrender to Christ which seems to the finite self like a death and a resurrection is the time when a new life of power and victory begins.

The grandest and most mighty terrestrial phenomenon known to man is the Gulf Stream. This great ocean river which runs on and on hour after hour, and day after day, has a volume of water more than 2,000 times that of the Mississippi. It has a width of 40 miles and more, and at times has a depth of over 400 feet. It flows through the straits of Florida at the rate of 90 billion tons an hour. If the water of this single hour were evaporated the remaining salt would require more than all the ships of the world to carry it. It brought from the coast of Labrador the iceberg that wrecked the Titanic. A ship that enters this current may have its engine broken and its wheels helpless, and may be beaten upon by furious opposing winds and waves, but it will be steadily carried forward by this quiet, mighty force beneath. There is another stream, and it flows from out the throne of God and passes everywhere through the ocean of life. It is vaster and more mighty than the Gulf Stream, and he who enters it and surrenders himself to its direction and power will be borne on quietly but surely to moral victory. This power is Christ.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 6, 1914.

When the words of Jesus are quoted, "God is a spirit, and they that worship him must worship him in spirit and in truth," the emphasis is nearly always laid upon worshipping him in spirit and comparatively little is said about the importance of worshipping him in truth, although on another occasion Jesus said, "For this cause came I into the world, that I should bear witness unto the truth."

We are just beginning to realize how greatly we are indebted to those who serve God by discovering a larger measure of scientific truth. An editorial in a recent city paper spoke of a number of women who were arrested for misdemeanors and minor offenses in the City of Chicago. Instead of sending them to prison in a perfunctory manner for thirty days or three months, these women were taken before some persons who had learned how to test their mentality, and it was found that few of them had more intelligence than a normal child of eleven, and some of them had no more reasoning power than a child of seven should have. The editor came to the perfectly rational conclusion that to put these women in prison would be a great wrong to them and a great economic waste. As soon as the truth is known about them it is clear that they should be placed where they can be taught if they are capable of learning, or where they will be cared for if they are defective or degenerate.

This is but one of hundreds of instances of the advance that is being made because of the investigations of those who are loving God "with all their minds." When men and women are rescued from a sinking steamer by means of wireless telegraphy, when crime is greatly lessened in our large cities because of the abundance of electric light, these things are possible simply because men devoted their lives to searching for truth. The emotions play a very important part in the uplift of humankind, but the intellect is just as much a divine gift as the emotional nature, and no one

has a right to assume that those who serve humanity with their brains are lacking in spiritual power.

The philanthropic work of our meetings is the use of our hands and feet for the sake of our Heavenly Father, in behalf of those who cannot help themselves. *This cannot be left undone.* Our Heavenly Father can only accomplish his great ends for the human brotherhood, as the strong use their strength for the weak; and the blind are led by those who have light.

But this is not all of life. There is that invisible and sacred relation of the human soul with the Divine that is to be cherished, and to be revealed to those who are groping along the way without the saving vision. We have not human speech with our Heavenly Father, as man with man; but he invites us to responsive intercourse with himself in all that is made for our outward lives, and gently wins us to himself. Most of all does he show us the way, in the lives of those illumined souls of all the ages who consciously know "I and my Father are one." It is this inner life rested in the Divine to grow and grow toward the Infinite, that our religious meetings must nourish unto its complete life.

"We have great sympathy for the meetings who feel they are so small that nothing can be done," writes Edith M. Winder, Field Secretary of the two Western Yearly Meetings, in the *Friendly Visitor* (Chicago). "But after all, most of the work has to be begun by individuals in personal touch with those who need the help. By doing the little things and watching out for the opportunities to invite others to aid, we shall gradually come into larger usefulness. In the places where our own members are kept at home for various reasons, perhaps the greatest work to be done from the standpoint of cultivating the social spirit, is to visit the absent ones and help them to keep in touch with what is going on. The call of the Illinois Chairman is a timely one: 'Let us find some work which needs to be done in each of our neighborhoods and do it together no matter how small it is.' E. M. W.

THE SARATOGA CONFERENCE.

TRIP TO SCHUYLERVILLE.

A delightful feature of the Conference will be several excursions to places of interest near Saratoga.

One of these will be taken on Fifth-day afternoon, Ninth month 3rd, to old historic Schuylerville, twelve miles east of Saratoga on the banks

of the Hudson. The battle field, famous as the scene of "one of the fifteen decisive battles in history," and the spot on which General Burgoyne was forced to surrender, will be visited. A lofty monument, which is always a point of interest to tourists, has been erected in commemoration of the surrender.

Several Friends have volunteered to prime themselves on the detailed historical facts concerning Schuylerville, and the party taking the excursion will be divided into small groups under their leadership.

AMOS J. PEASLEE.

YOUNG FRIENDS FROM ENGLAND.

[From the London *Friend*.]

Two groups of English Young Friends are visiting Young Friends in the United States this summer. The first group, which starts about June the 18th, consists of Raymond Whitwell, Robert Davis, Sylvia Marriage, M. Ethel Crawshaw, Margaret S. Thorp, and Harriet M. Newman, with James G. Douglas representing Irish Young Friends and Dublin Yearly Meeting. The later group will probably include Elizabeth Fox Howard and Olive Graham. Among the engagements of the visiting Friends a short stay at the Whittier Guest House is probable.

A NEW FORCE IN POLITICS.

The elections which have just closed in France brought forward a new political force in the form of a campaign by the peace people, represented by seven nation-wide organizations. These societies did not favor the candidates of any of the many parties, but made the basis of their choice the attitude of the candidate in respect to international policy and membership in the Interparliamentary Union. An influence of this kind has never before been introduced into an electoral campaign, and it is interesting that it brought forth many pledges by candidates to become members of the Interparliamentary Union.

The appeal made to the voters by the peace societies was sent through the mail to electors, in many cases posted on the bulletins reserved for the advertising matter of candidates or displayed by the societies themselves. In part it said:

"If you give your votes to candidates in favor of the organization of peace between nations, decided on taking part in the Interparliamentary Conferences for peace which meet annually, resolved to demand from the government of the republic a bold policy of pacific initiative, based on respect for the right of all, you will give the lie before all peoples to the accusations of belli-

cosity sometimes made against our republic. You will thus ruin the new projects for the increase of armaments which the militarists in other countries dream of imposing upon their people by citing the bellicose character of France; and as a result you will bring about a saving in the repercussions that these new armaments would provoke. Whatever may be the opinions voiced by certain ruling classes, it is not to be doubted that each people, as a whole, desires peace."

HAVERFORD SUMMER SCHOOL.

The Fifth Haverford Summer School will be held at Haverford College, Haverford, Pa., from Sixth month (June) 20th to 29th, 1914. Its object is to provide for Friends and all others interested a conference for instruction on religious and other allied topics. Speakers of experience in various lines of work and study will address the school in accordance with the accompanying program.

Questions of interest to Friends will be considered each weekday evening after dinner in short informal conferences on the lawn. During the afternoon and evening of the last week-end a special conference under the care of young Friends will be held to consider "A Forward Movement for Friends."

The library, tennis courts and swimming pool will be open for the use of students. Afternoon excursions to places of historic interest will be arranged, and other forms of recreation are available.

Haverford may be reached from Philadelphia in about half an hour by either the steam trains of the Pennsylvania Railroad or the electric trains of the Philadelphia & Western Railway. Men in business in the city can conveniently live at the Summer School and attend its evening and week-end sessions without interrupting their regular business.

The attention of Bible teachers is specially called to the daily class by Dr. Hartshorne on "How to Teach a Bible Class."

Accommodations for board and lodging will be provided by the college in its halls. The charge for both will be \$13.50 for the whole session, and at the rate of \$2.00 a day for a shorter period. For a single meal or night's lodging 50 cents will be charged. There will be no charge for attendance at the lectures or conferences.

Those wishing to engage rooms or to take meals at the school at any time are requested to notify in advance Henry J. Cadbury, Haverford College, Haverford, Pa.

The officers of the Summer School are: Presi-

dent, Isaac Sharpless; vice-president, Rufus M. Jones; secretary, Henry J. Cadbury; treasurer, O. M. Chase; hostesses, Bertha T. Ufford, Annie L. Sanger.

LECTURERS.

George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages, Bryn Mawr College; Hugh Black, Ph.D., D.D., Professor of Homiletics, Union Theological Seminary; Elihu Grant, Ph.D., Associate Professor of Biblical Literature, Smith College; Hugh Hartshorne, Ph.D., Instructor in Religious Education, Union Theological Seminary; Arthur Holmes, Ph.D., Dean of the General Faculty, Pennsylvania State College; Rufus M. Jones, A.M., Litt.D., Professor of Philosophy, Haverford College; James P. Lichtenberger, A.M., Ph.D., Assistant Professor of Sociology, University of Pennsylvania; W. Douglas Mackenzie, D.D., LL.D., President of Hartford Theological Seminary; Augustus T. Murray, Ph.D., Professor of Greek, Leland Stanford Junior University; Walter Rauschenbusch, Professor of Church History, Rochester Theological Seminary; Eleanor D. Wood, A.M., Instructor in Biblical History, Wellesley College.

PROGRAM.

Seventh-day, the 20th—4.30 p. m., Informal Reception by the Hostesses. Haverford Union. 6.45 p. m., Conference: Making the Most of a Summer School. 8.00 p. m., The Spirit of To-day and Its Challenge to the Church. R. M. Jones and W. D. Mackenzie.

First-day, the 21st—11.00 a. m., Meeting for Worship. Haverford Meeting House. 4.30 p. m., The Religion of Whittier. A. T. Murray. 7.30 p. m., (Subject to be announced.) W. D. Mackenzie.

Second-day, the 22nd—9.00 a. m., Meeting for Worship. 9.30 a. m., Two Phases of the Missionary Task. W. D. Mackenzie. 10.30 a. m., The Life of Christ in Recent Research. G. A. Barton. 11.30 a. m., Normal Class: How to Teach a Bible Class. Hugh Hartshorne. Bible Class: Galatians; Paul as Rabbi and as Prophet. Elihu Grant. 8.00 p. m., The Modern Attitude Towards Social Problems. J. P. Lichtenberger.

Third-day, the 23d—9.00 a. m., Meeting for Worship. 9.30 a. m., The Enlarging Boundaries of Redemption. Walter Rauschenbusch. 10.30 a. m., The Problem of Crime. J. P. Lichtenberger. 11.30 a. m., Normal Class. Hugh Hartshorne. Bible Class: Galatians; Paul as Mystic and as Missionary. Elihu Grant. 8.00 p. m., A Quietist in Action. R. M. Jones.

Fourth-day, the 24th—9.00 a. m., Meeting for Worship. 9.30 a. m., Social Redemption and Our Theology. Walter Rauschenbusch. 10.30 a. m., Guyon and Fénelon, I. R. M. Jones. 11.30 a. m., Normal Class. Hugh Hartshorne. Bible Class: The Test of Discipleship. A. T. Murray. 8.00 p. m., The Forces at Work in the Social Movement. Walter Rauschenbusch.

Fifth-day, the 25th—9.00 a. m., Meeting for Worship. 9.30 a. m., Fundamental Requirements of a Christian Social Order. Walter Rauschenbusch. 10.30 a. m., Guyon and Fénelon, II. R. M. Jones. 11.30 a. m., Normal Class. Hugh Hartshorne. Bible Class: Fellowship in Suffering. A. T. Murray. 4.00 p. m., Tea at Haverford Meeting House. 5.00 p. m., Meeting for Worship at Haverford Meeting House. 8.00 p. m., The Open Door. Hugh Black.

Sixth-day, the 26th—9.00 a. m., Meeting for Worship. 9.30 a. m., The Original and Traditional. Hugh Black. 10.30 a. m., Community Spirit at Corinth. E. D. Wood. 11.30 a. m., Normal Class. Hugh Hartshorne. Bible Class

on John 6: 53-71. G. A. Barton. 8.00 p. m., Adolescent Characteristics. Arthur Holmes.

Seventh-day, the 27th—9.00 a. m., Meeting for Worship. 9.30 a. m., The Psychology of Conversion. Arthur Holmes. 10.30 a. m., (Lecture to be announced.) 11.30 a. m., Normal Class. Hugh Hartshorne. Bible Class on John 17. G. A. Barton. 2.00 p. m., Games. 4.30 p. m., Conference. 8.00 p. m., Conference. Week-end Conference on a "Forward Movement for Friends." (See special program to be issued.)

First-day, the 28th—Visitation of Neighboring Meetings. 4.00 p. m., Conference. 7.30 p. m., Conference. Week-end Conference on a "Forward Movement for Friends." (See special program to be issued.)

Second-day, the 29th—9.00 a. m., Meeting for Worship.

Hours for Meals—Week-days: Breakfast, 7.15-8.00; Luncheon, 12.45; Dinner, 6.00. First-day: Breakfast, 8.00-8.30; Dinner, 1.00; Supper, 6.00.

THERE IS ROOM IN SWARTHMORE FOR A YOUNG FRIENDS' ASSOCIATION.

At a meeting of the younger members of Swarthmore Monthly Meeting, held First-day afternoon, May 24th, it was unanimously decided that Swarthmore can well manage a Y. F. A. An executive committee of seven was elected as follows: Alma Daniels, Phoebe Lukens, Willard Tomlinson, Clayton Rogers, Emily Joyce, Alice Garwood, Anna Satterthwaite. Three other committees and their chairmen were appointed as follows: Membership Committee, Beulah Green; Extension Committee (having charge of exchange of speakers to other Meetings and Y. F. A.'s), Clayton Rogers; Study Committee, Isabel Bunting.

The following tentative program will give an idea of the work planned for 1914-15: October, Business Meeting; November, reception to Freshman Friends and others interested, given jointly by college and village Friends; December, Christmas party to all new members of the Y. F. A.; January, Business Meeting; February, Experience Meeting, in charge of Extension Committee, consisting of reports from all different Meetings represented in the Y. F. A.; March, Business Meeting; April, Play, for the benefit of a worthy cause advocated by Friends; May, A meeting in charge of Study Committee; June, Business Meeting.

Through the summer the Membership Committee will be active in the Swarthmore community. In the fall a lively campaign will be carried on to interest the college students. All young members of the Meeting over sixteen years of age will be asked to join the Y. F. A., and all other young people interested in Friendly affairs. The two principal aims of the organization thus far developed are co-operation with the college stu-

dents (representing many different localities) and service.

THE PEACE CONGRESS TO BE IN VIENNA.

The twenty-first Universal Peace Congress will be held in Vienna, September 15-19 next, it being the twenty-fifth anniversary of the first Congress in 1889 and the hundredth since the Peace of Vienna re-arranged Europe and sent Napoleon to Elba. The Congress will meet in the Austrian Parliament Building by special favor of the Government.

An exceptionally full program of festivities, visits and entertainments has been arranged by a Vienna committee, and the Austrian Government has authorized large reductions of the railway fares for those attending the Congress. The program is a very practical one and is as follows:

Plenary Sessions.—“The Third Hague Conference;” “The Economic Influence of Armaments on Commerce and Industry;” “The Economic Effects of the Balkan War;” “A Draft Convention for the Reduction of Armaments.”

Propaganda and Education.—“Education as a Method of Insuring the Peace of the World.”

Science of Law and Politics.—“The International Tribunal at The Hague,” James L. Tryon, Boston, reporter; “An International Navy (Police Force);” “The Problem of Franco-German Relations.”

Economic Questions and Limitations of Armaments.—“The Participation of Parliaments in Foreign Policy,” and “The Relation Between Home and Foreign Policy.”

NEW YORK YEARLY MEETING.

[As Reported in the Philadelphia *North American*.]

Reading of epistles from other Yearly Meetings was the chief feature of the annual gathering of the New York Friends. These developed a discussion that the New York Yearly Meeting should encourage the mediation conference at Niagara Falls in its work of pacification.

Henry W. Wilbur, Elisabeth Stover and William M. Jackson were appointed to draft a memorial. This was presented at the afternoon session [on the 26th]. It was in the form of a letter to Justice Lamar, chairman of the United States representatives. The memorial is as follows:

“In harmony with our Society’s continuous testimony in behalf of peace, we hope and pray that in all the deliberations of the conference they may be so led by the Divine Spirit that the blessings of a lasting peace, founded upon justice, for-

tified by love and strengthened by the consciousness of the universal fatherhood and the common brotherhood, may be established between the United States and Mexico.

“We also hope that this condition may be the forerunner of that larger peace and concord that may speedily characterize the family of nations throughout the world.”

Last evening [Second-day, the 25th] a meeting was held in the interest of prison reform, and was addressed by Sarah R. Emerson, of the Woman’s Prison Reform Association. She dealt with the injustice visited upon women by the police, the plain-clothes men and the magistrates. Innocent women, she said, are arrested and imprisoned on the unsupported word of a plain-clothes sleuth, whose round of promotion, she said, is based on the number of arrest he makes. Mrs. Emerson is the granddaughter of Isaac T. Hopper, the famous Quaker philanthropist, who began his work in behalf of runaway slaves and prisoners as a young man, more than a hundred years ago in Philadelphia.

This morning the remainder of the American epistles were read, and also one from the Chinese Yearly Meeting. The latter called out much sympathetic discussion. The report of the Penington, the Friends’ boarding home, elicited much appreciation for its management and the accommodation it affords Friends.

Members of the new Central Committee were appointed. A cablegram of greeting to London Yearly Meeting, now in session, was ordered sent, and also a similar epistle to the Yearly Meeting of Orthodox Friends, in session at Cayuga Lake.

The report of the Advancement Committee showed much work done in developing interest in the meetings. This committee was appointed in the Yearly Meeting in 1900, and marked the beginning of advancement work in the Society.

A prolonged and animated discussion followed the report of a committee appointed last year to consider the propriety of adopting a eugenic amendment to the discipline. The committee made no recommendation in the nature of its appointment. On the other hand it asked that all Monthly Meetings require their committees on “clearness” in marriage to demand that the man in the case furnish a physician’s certificate showing that he had no communicable disease. There was vigorous objection to the report, but still more vigorous advocacy. The concern of the committee did not command sufficient unity to go on the records, or be sent up to the Monthly Meetings.

The evening meeting was devoted to suffrage. An address was made by Mrs. Raymond Brown,

president of the New York State Woman Suffrage Association. Many New Yorkers were surprised to learn from Mrs. Brown how splendidly the suffrage movement is organized.

Yesterday morning there was a well-attended meeting for worship. Elizabeth Koser Wilson appeared in prayer, and short sermons were delivered by Elisabeth Stover, Henry W. Wilbur, Isaac Wilson, Elizabeth Lloyd and G. Myron Allen, of Granville, N. Y.

PRESENT SWARTHMORE SCHOOL PLAN.

In the afternoon a meeting under the care of the Advancement Committee was held, at which Elizabeth Powell Bond, late dean of Swarthmore College, read a strong paper on "The Scope of the Meeting for Worship." While Mrs. Bond was speaking a severe thunderstorm broke over the city, in which there was a great electrical display.

At the close of Mrs. Bond's paper, Henry W. Wilbur and Dr. O. Edward Janney presented the General Conference Committee's plan to establish a Friends' school for social and religious education in Swarthmore. The school will be opened in October. The object is to furnish a place where concerned persons may equip themselves for service in the various activities of the Society.

In the evening, Herman H. Horne, Ph.D., of New York University, addressed a meeting on "A Complete Education." This, he said, was equipment for a complete life. The talk, in the main, seemed to be simply a plea for an "all-around" education.

SEND EPISTLE TO CHINA MEETING.

At this morning's session a telegram was read from the Yearly Meeting of the "other branch" of Friends in session in central New York. There was also a cablegram from London Yearly Meeting, now gathered at Devonshire House, London, England. This message, which was signed by the clerk, read as follows: "London Yearly Meeting cordially reciprocates greetings."

The report of the Philanthropic Committee showed a lively interest in many helpful enterprises, and considerable work done. The labor has been especially strong in behalf of the needs of women and children.

Reports from the Quarterly and Half Yearly Meetings, in answer to the queries, were couched in hopeful terms. But it appeared that the real life of the Society is centered in the lower Hudson valley.

In the afternoon the report of the meeting for ministry and counsel was read, and it resulted in a half hour of rather searching inquiry and discussion as to the needs of the meetings, and especially the need of a vocal ministry. The admissions and confessions showed that fear of criti-

cism and abnormal ideas of the functions of the ministry contributed greatly to the difficulty.

The reading of the special epistle to the Yearly Meeting in China and the general epistle to the six Yearly Meetings in this country virtually closed the gathering of 1914.

THE LABORER AND HIS LIVING.

In looking over the last *Intelligencer*, Fifth month 16th, I was attracted by an article by Rev. John Beukers, where he says, "Australia needs a revival of religion." We do not seem to need a revival of religion if I may judge from the enthusiasm that was manifested in our last Yearly Meeting for there were many in attendance and there was much life in the Meeting; but I felt there was a lack of laborers which made the burden heavy on a few. What seemed to strike me very forcibly in this article of Mr. Beukers was: "What is wanted is, that people who go to church should honestly face their financial obligations and discharge them with the same fidelity as they pay their butcher and their baker." I do not mean Friends do not pay their debts, but I believe if we, as an organization, were a little more careful to consider the circumstances of those whose duty it is to willingly spend so much of their time and strength in going over the clerical part of the business as well as those who minister in other ways to our needs as a Society, and relieve them of the financial strain, it would be conducive to the spiritual advancement of our organization.

Many who are valuable members and would-be-workers, must remain at their secular duties because they cannot afford to pay travelling expenses and board while attending distant meetings. No organization can advance without interested workers and many of our *best* are handicapped and I feel discouraged because as an organization, we have not as yet, fully learned the lesson that "the laborer is worthy of his hire."

AN INTERESTED MEMBER.

It is a little-regarded truth that the act of the passing generation is the germ which may and must produce good or evil in a far-distant time; that together with the seed of the merely temporary crop, which mortals term expediency, they inevitably sow the acorns of a more enduring growth, which may darkly overshadow their posterity.

NATHANIEL HAWTHORNE.

Quoted in *Journal of Friends' Historical Society*.

CHARLES M. ROBINSON.

The accompanying picture of Charles M. Robinson, who entered the Higher Life Fifth month 3, 1913, was taken in his accustomed seat in Chappaqua Meeting House when in his eighty-sixth year.

Charles M. Robinson was born at Chatham, N. Y., First month 8, 1827, and lived in that vicinity most of the time until fifty years of age. He was married to Sarah A. Marshall First month, 1849, and they were permitted to live together over fifty years. He was a birthright member of Friends, and from boyhood felt an



interest in Ghent Meeting which recommended him as a minister in 1876. Before and ever after, he faithfully gave messages in response to the Divine call, even when very feeble in health, his loving council was given with extraordinary mental strength and clearness.

As superintendent of Chappaqua Mountain Institute, a boarding school under the care of Purchase Quarterly Meeting, for twenty years, his gentle loving spirit made him like a parent to the students, all of whom grew to love him sincerely.

In his daily living he was admired and respected by all in response to his purpose and effort to be helpful to the world of mankind.

As he walked with his Heavenly Father here, thus he entered the eternal life leaving an influence that nourishes and stimulates life.

"O friend! thy finished work has followed thee above,

One step from duty, midst the shadows here,
To the full sunshine of eternal love."

NOTES AND ANNOUNCEMENTS.

A Trenton Friend has written in a letter to Phebe G. Wright: "On First-day afternoon (the 25th) the Orthodox Friends held an open meeting in Stony Brook Meeting House. A special car left here at 1.30 and the meeting began at 3. It was a beautiful day, and there were about three hundred there—so many that the porch was filled and some were sitting on the ground. The place is beautifully kept up, but oh; the benches are hard and uncomfortable. I heard that \$1,500 has been spent in the last year or two in repairs on the place."

Edith M. Winder expects to sail for England early in August. She will spend a few weeks attending gatherings of young Friends and reach Woodbrooke in time for the autumn term. She will return probably in November.

Meantime, she would be glad to receive word from Friends interested in the proposed visits to the western Yearly Meetings of Dr. O. E. Janney and Henry W. Wilbur.—*Friendly Visitor* (Chicago).

Friends wishing to attend Haddonfield Quarterly Meeting, at Medford, N. J., on Fifth-day, Sixth month 11th, can leave Market Street Wharf at 8.32 for Mt. Holly, as that train is met by auto busses, arriving at Medford at 10 a. m. Friends desiring to attend Select Meeting on Fourth-day p. m. can leave Market Street Wharf at 10.30 a. m. for Medford, and will be made welcome on their arrival at Medford.

A Delaware paper says: "L. P. Cowgill, Secretary of the Delaware State Grange Mutual Fire Insurance Company, and an active member of the Society of Friends, met with an accident Tuesday (the 26th) by which he was seriously injured. While on a load of hay the horses started up unexpectedly and threw him to the ground. Mr. Cowgill, who is close to eighty years of age, had a narrow escape, but was somewhat improved yesterday."

His nurse writes, Fifth month 29th: "Mr. Cowgill is still helpless, but is somewhat more comfortable to-day."

Gwynedd Monthly Meeting has arranged for a meeting for worship in White Marsh Meeting House, half a mile from Fort Washington, on the Reading Railroad, on First-day, the 7th, at 3 o'clock. The Chestnut Hill and Allentown trolley passes by the door. Meetings are held in this house twice a year.

It has also arranged for a meeting in Providence Meeting House, near Phoenixville, Montgomery County, Pa., on the 14th at the same hour, which Henry W. Wilbur expects to attend.

Fifth month 27th, Cornwall, N. Y., was visited by a terrific windstorm, which did much damage to trees, etc. The large oak tree, said to be 300 years old, on the grounds of the Cornwall Friends' Meeting House, was completely demolished. This tree was one of the old landmarks.

I. M. C.

Friends are cordially invited to attend Sandy Spring Quarterly Meeting to be held Sixth month 6-8 inclusive. The following trains leaving Camden station, Baltimore, will be met at Laurel, Seventh-day, 10 a. m. and 4 p. m. Those desiring accommodations, will please notify.

Ednor, Montgomery County, Md. MARTHA N. VICKERS.

Although not a member of the Philanthropic Committee of Philadelphia Yearly Meeting, I wish to ask the same question which was asked by Ruth Pierce De Cou in the *Friends' Intelligencer* this week. If the *Intelligencer* cannot answer it, will the Chairman, Secretary or some member of the Philanthropic Committee enlighten those members of our yearly meeting who are interested in the

colored people as to why the sub-committee on work for that race was dropped.

There never was a time when there was needed more careful, interested, intelligent work for the colored people. Why should we practically drop the work now?

If, as I understand, the work for them is to be done in other committees, I fear it will not be done thoroughly. If, as I also understand, the idea is to get away from the thought of their being black and on that account different from the white race, then you are going to increase the great prejudice which already exists in the minds of so many who will immediately conclude that we wish to place them on a basis of equality with the white race in every respect. There are very few Friends, if any, who are willing to admit them into their families on a perfect social equality, which of course would include intermarrying with them.

On the other hand, in dropping our special committee to look after this work, those who are so prejudiced against the colored race, both outside and inside of our meetings, will conclude that we have become discouraged, and have given up the work as hopeless. I do not know how we are to explain the action of the Philanthropic Committee satisfactorily. It appears to me to be a backward and rather cowardly step to take, for the Society of Friends who have ever been held up as the great champions of this oppressed yet patient race, to seemingly withdraw their direct support of it, at a time when it most needs the sympathetic, uplifting encouragement of everyone.

There are many Friends who would like to hear from the Philanthropic Committee.

GEORGE R. MILLER.

Wilmington, Del.

BIRTHS.

MARSHALL.—At Richmond Hill, Long Island, N. Y., to John Worrall and Cora Robbins Marshall, son, named Walter Robbins Marshall.

PARRISH.—Fifth month 26th, to Henry C. and Bertha Lippincott Parrish, of Riverton, N. J., a son, who is named Lawrence Lippincott Parrish.

DEATHS.

KIRK.—In New Hope, Pa., Fifth month 20th, at the home of her son-in-law, Edward Blackfan, Elizabeth S. Kirk, widow of J. Anderson Kirk, aged 80 years. Interment at Wrightstown, Pa. She spread sunshine around her all the years of her life.

WALKER.—At the home of her brother-in-law, Joseph Heacock, Wyncote, Pa., April 27th, Fanny Baynes, daughter of the late Thomas R. and Mary B. Walker, of Chester Valley, Pa. For the last twenty-five years this dear friend had been an invalid, fifteen of which she was helpless and confined to a wheeled chair. Previous to her retirement she taught in the boys' department of the Friends' Grammar School at Fifteenth and Race Streets, Philadelphia. The love she retained for "her boys" and the fond appreciation many of them expressed for her testify to her ability as a teacher. She had a strong personality and a ready sympathy that

attracted every one who came within her circle. One friend remarked on hearing of her death, "I should be happy if I had been as instrumental for good, in my busy career, as she has been in her helplessness." E.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

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BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 11 a. m. First-day School at 10. A stage from Riverton station at 9.40 a. m. for the meeting house.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

SIXTH MO. 6TH (7TH-DAY).
—Whitewater Quarterly Meeting at Richmond, Ind.

—Prairie Grove Quarterly Meeting, at Prairie Grove, Ia.

SIXTH MO. 7TH (1ST-DAY).
—In Reading, Pa., Phila. Quarterly Meeting Visiting Committee. Meeting, 11 a. m.; First-day School, 10 a. m.

—At Merion, Pa., Phila. Quarterly Meeting Visiting Committee, 10.30 a. m.

—At Middletown Meeting House, Delaware Co., Pa., Circular Meeting under care Concord Quarterly Meeting, 3 p. m.

—At Avondale, Pa., Conference to be addressed by Edwin D. Solenberger, of Philadelphia, General Secretary of the Children's Aid Society of Pennsylvania, under care of Philanthropic Committee of Western Quarterly Meeting, 2.30 p. m.

—At Byberry, Phila., Friends' Association, 3 p. m. Subject: Prison Reform. To be addressed by Edwin A. Tomlinson, Swarthmore College. All cordially invited.

—At Old Kennett Meeting, Chester County, Pa., Lukens Webster and wife, of Philadelphia, expect to be present, 10 a. m.

—Meeting in White Marsh Meeting House, Montgomery County, Pa., at 3 p. m. See Notes and Announcements.

SIXTH MO. 8TH (2ND-DAY).
—Baltimore Quarterly Meeting at Sandy Spring, Md. Ministry and counsel Seventh-day before. From Baltimore, trains leaving Camden

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—Haddonfield Quarterly Meeting at Medford, N. J. From Philadelphia, leave Market Street Wharf 8.32 a. m. Auto busses will meet this train. For select meeting on Fourth-day leave Market Street Wharf 10.30 a. m. and be met at Medford.

SIXTH MO. 12TH (6TH-DAY).

—Canada Half-Yearly Meeting at Bloomfield, Ontario.

—Burlington Quarter First-day School Union held at Arney's Mount at 10.30 a. m. Carriages will meet friends at Juliustown.

SIXTH MO. 13TH (7TH-DAY).

—Genesee Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 14TH (1ST-DAY).

—At Valley Meeting, Pa., Philadelphia Quarterly Meeting Committee, 10 a. m.

—Meeting in Providence Meeting House, Montgomery County, Pa., at 3 p. m. Henry W. Wilbur expects to be present.

SIXTH MO. 17TH (4TH-DAY).

—Swarthmore College Commencement Day.

SIXTH MO. 20TH (7TH-DAY).

—Haverford Summer School at Haverford, Pa., continuing through the 29th.

"Socialism; Promise or Menace," is a debate between Morris Hillquit and Dr. John A. Ryan, both competent authorities and without the bias of prejudice. The philosophy of Socialism, its ethical, moral and religious aspects, are discussed pro and con in a clear manner that is helpful to all who wish to study this great pressing question. (New York: Macmillan.)

The feature of the May *Southern Workman* is the report of Hampton's principal, Dr. Hollis B. Frissell, which is illustrated with pictures of students on the drill ground, at work in the kitchens, on the farm, in the classroom, and in the Trade School. The work of Hampton graduates is also pictured and described, showing that the policy and methods of the Hampton School are more than justified by the results. The report is an absorbing story of practical preparation for life, rather than the cold presentation of facts and statistics often found in school reports.

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The June *Century* contains a goodly number of travel articles, seven stories and many pictures (including full color reproductions of paintings). Prof. Edward A. Ross contributes an instructive paper on "The Scandinavians in America."

BOOK NOTES.

Strange and mysterious Irish tales are told by Wm. Butler Yeats in "Stories of Red Hanrahan." In a beautiful dedication to George W. Russell, the author says: "Ireland has preserved a gift of vision, which has died out among more hurried and more successful nations: no shining candelabra have prevented us from looking into the darkness, and when one looks into the darkness there is always something there." (New York: Macmillan.)

"Things Mother Used to Make" is a little collection of old-time recipes, handed down and cherished in families, and now printed for the first time. Sally Lunn, dip toast, Johnny cake, cookies, taffy, crust coffee, pumpkin pie, preserves, hasty pudding, and scores of delectable dishes are here set forth from long-tried recipes. One of the briefest of these is "A Breakfast Dish: Take stale brown bread, no matter how dry, and boil until it is soft like pudding. Serve hot, with cream." And there is



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Wanted	i
Educational	ii
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Boarding and Rooms	iii
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CONTENTS OF THIS ISSUE

To A Shrub (verse)	369
The Development of the Young Friends' Movement in America ..	369
London Yearly Meeting and American Friends	372
Whittier Fellowship Guest House and Other Summer Gatherings ..	374
Blue River Quarterly Meeting ..	375
Shore's Woolman, and Our Times ..	375
West Philadelphia First-day School ..	375
Editorial:-	
If Love of Unity Overmasters Love of Truth	376
The Playground of Flushing Meeting House and Grounds ..	376
Swarthmore Commencement Week ..	377
George School Commencement ..	377
Saratoga Conference	377
The Word "Quaker"	378
President Wilson's Reply to Philadelphia Yearly Meeting ..	378
Friends and the Unemployed ..	378
Living Our Principles Apart from Friends	378
Friends in Portland, Oregon ..	379
East Jordan Meeting in Illinois ..	380
The Prophet of Blue River in Book Form	381
English Friends and the F. R. S. ..	381
Friends' Association Notes	381
Notes and Announcements	382
Births	382
Marriages	382
Deaths	382
Calendar	383

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Established 1844.
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PHILADELPHIA, SIXTH MONTH 13, 1914.

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Number 24.

*Christianity is not a "corpus" of defined dogmas. * * * Rather is it a seed which grows and is fully capable of adapting itself to the changing environment of each successive age.*

J. A. LINDSAY.

In The Contemporary Review.

TO A SHRUB.

Thou dark-eyed little child,
In old-fashioned gardens biding,
What a wholesome sweetness Nature
In thy form is hiding!

How dull thy color is!
Thy petals dark and plain and straight,
And yet with quiet cheeriness
Thou bides in lowly state.

But turn thy petals out
With loving, careful art,—
And deep within thy outward form
Thou hast a golden heart.

And thou hast more than this,
Thou quiet, dusky flower,—
For, like a little kindly deed
Thy fragrance hath the power to feed
A lonely heart; so dost thou dower
Thy spirit beautiful—thou little jewel-flower

L. B. R.

THE DEVELOPMENT OF THE YOUNG FRIENDS' MOVEMENT IN AMERICA.

BY HENRY J. CADBURY.

[From *The Westonian*.]

"It is a holy sight," said Disraeli, "to see a nation saved by its youth." It is always an inspiration to men of faith to see the young in any society fired by a great loyalty. The Society of Friends was founded upon the devotion of a band of young prophets. Any return to primitive Quakerism, any true loyalty—indeed any real conservatism—must involve to-day the rekindling of that old youthful enthusiasm. In a small way the Young Friends' Movement is becoming such a return.

And the Young Friends' Movement is of further significance in showing that the Society of Friends is not yet dead, nor even moribund. Already the virtues of Friends are often praised as things of the past, as though we were already

dead. Fulsome flattery of Quakerism, whether by others or by ourselves, is always repugnant, but it is particularly unpleasant when it is cast entirely in the past tense. On such occasions one feels like rising in the power of live, youthful vigor, to refute these makers of epitaphs. Mark Twain is said to have sent word to a newspaper which had published a rumor of his death, that the reports of his death had been greatly exaggerated. To judge from certain present phenomena the same is true about Quakerism.

I have been asked to speak on the Development of the Young Friends' Movement in America. To be in proper form I should begin by defining my subject word by word from *Webster*, *Worcester*, and the *Century Dictionary*. But this subject cannot be defined. It has no limits—not even age limits. It may be used to include the awakening of Friends everywhere—of all branches, ages, and localities. Its history is neither continuous, connected, nor obvious; it is a spontaneous impulse, a secret contagion, independently developed in all parts of Quakerdom. In some quarters it is so old that the original Young Friends hide gray hairs under plain hats and bonnets, but in some quarters it is so new that there are many who have not so much as heard whether there be any Young Friends' Movement. I smiled on receiving (a year ago) from a group of Friends representing only ten Yearly Meetings in America, a letter with a letter-head entitled, "The Young Friends' Movement in America." They thought they were, but they have since suppressed the letter-head.

In England the history of the movement is fairly easy to trace. Certain leaders can be pointed to, and certain events, as landmarks. There its development has been centralized. In America on the other hand it has had very varied and independent beginnings. I shall mention three. In some quarters (as among the Hicksites) its first motives were chiefly social. It has nearly always been a movement of fellowship among members of a single meeting, of different meetings, and even among widely sundered communities. In the summer of 1912 John Hoyland arranged a very pleasant interchange of visits of young Friends between England and America. We are now planning for a party of about eight English young Friends to come over this year. This ideal of fellowship is most concretely ex-

pressed in the Whittier Fellowship Guest House at Hampton Falls, but every large gathering of Friends in America is tending to become more and more widely representative.

Another factor in the creation of the Young Friends' Movement has been the intellectual side. The study of modern questions at colleges, especially of religion, economics, and history, has everywhere been an awakening and stimulating force. In England much is attributed to Woodbrooke. In our own Philadelphia community the first plain sign of awakening that I can recall was the round table movement, the study of the facts of Quakerism. This intellectual side has also been the chief point of emphasis in the Haverford summer schools.

The third factor in the movement has been the reviving of spiritual life. The springs of such a revival lie deep in the heart of man and the purposes of God. One cannot assign more outward causes. To be sure, spiritual hunger is contagious, and many leaders, some outside our own ranks, have helped by words and books and example to rouse this hunger within us. We have been rediscovering the Quaker way of satisfying that hunger, we have found it adequate to meet our wants, and so we have yearned to make greater tests of faith, and greater achievements of experience in the things of the spirit.

Such have been the three chief factors in the Young Friends' Movement—fellowship, larger knowledge, and the longing for depth of life. If I had time I should mention another, equally important,—service. The movement is yet too young to trace the progress in development of these forces in the past, but with prophetic vision let us attempt to forecast the future.

In the first place we desire, which means we expect, a very great growth in both the depth and extent of this movement. Our ideal is not Quakerism for its own sake, but Quakerism for the sake of the world. It must lose its own life in service to truly gain it. For the sake of others we consecrate ourselves as Friends. And that our Society may be the tool that God would have it be, it must be permeated to the very last member with the spirit of Quakerism—every member a lay minister; or, in scripture terms, our Society must be a kingdom of priests. Extension and intensification of sound Quaker convictions throughout our Society is the first plank in our platform.

The methods and motives of the future will be largely those of the past. Let me speak first of fellowship. One of the pleasantest features of Quakerism in the past has been its social bond. We all realize this. The deepest Quaker interest of each of us can be traced usually to a private talk, a conference, or a meeting for worship. It

broadens us to get others' points of view; it encourages us to know of their sympathy; it chastens and instructs us to know differences. Young Friends are fast giving up the idea that we can have no religious or even social fellowship with those who do not exactly agree with us in belief. Jesus dined with a Pharisee, or if you like the implication better, with publicans and sinners. Our missionaries are showing us that on the foreign field neither the fellowshipping with the heathen, nor with their fellow missionaries of other creeds, injures their own religious life. Loyalty to our Society has often been strengthened by association with non-Friends. And surely if our inner light, the light that is in us, be not darkness, we ought not to put it under a bed or under a bushel.

Church unity must not be looked upon as a process of denaturing denominations, but of concentrating the best that is in them. It is neither the ignoring nor the compromising of differences—it is arising above them to a higher unity. Each one who joins should be anxious as to what he can *give*, not what he must *give up*. In the terms of mathematics, the basis of church unity is the greatest common multiple, not the least common factor. And if ever the spirit of criticism obscures our ideal, Christ's ideal, that we "all should be one," we must humbly apply his rebuke, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

And such fellowship, like charity, should properly begin at home; first within our own meeting, and next with those who have been somewhat cadaverously styled "Bodies Bearing the Name of Friends." Let me give a personal testimony to this kind of fellowship. It has been my privilege in the past two years to associate freely with several different groups of young Friends. I have spent several weeks with the young Friends of England. I attended last summer at Winona Lake the annual gathering of young Friends of the Five Years Meeting, the first Philadelphia representative. This very meeting-house* has been the scene of a pleasant new fellowship nearer home. Besides I have had intimate and prolonged association with a number of young Hicksites. Now I am no Anglomaniac in things Friendly; I have no preference for the pastoral system; I hold no brief for Hicksite theology nor even that of Germantown Meeting. But I would be unfair to the privileges of my experience if I did not openly confess that these associations have always been of great strength and helpfulness to me, in proportion as I was able to forget differences and to

* This paper was originally read at a tea meeting in Germantown, Phila.

enter into, or contribute to, the deeper spiritual life of the group.

To associate with the Hicksites is a serious matter—perhaps a cause of concern to some who have not done it. It should be understood that such association by young Friends has no secret designs upon either the organizations or the beliefs of either branch of Friends. Yet its results must be carefully watched. I have watched them so in my own case and in some of my friends. They are these; (you will pardon my using personal experience, but it is the most reliable authority, and I believe in this case very reassuring). We have become more truly evangelical than ever before; not dogmatically or traditionally orthodox, but intelligently orthodox, because for the first time we have had to study and express what the rich and permanent truth underlying orthodox theological formulas really is. We have talked things over to the bottom. Strangely enough we have been brought most closely together on points where we least expected to find anything in common. The same "Lord and Master of us all"—I mean the real Jesus of the Gospels—whom the Hicksites have often banished from view from ancient theological aversion, and whom we Orthodox have often as effectually hidden under the ashes of medieval speculation is becoming more and more real to all of us. I believe a sympathetic fellowship between Orthodox and Hicksite Friends might lead to a more spiritual religion than either branch has ever known alone, and an appreciation of Jesus Christ too broad and deep for any creed.

The second element, greater enlightenment and intelligence, is not yet superfluous in the future of young Friends. If we are to be equipped for the service of God no educational advantages can be too good for us. We must enter increasingly into the heritage of past ages, but we must also study with concentration and consecration the fresher problems, religious, social, and economic. We must learn how to express our deepest faith in present day terms. Social fellowship will only enrich our apprehension of such truth. To use Paul's words, we shall "be strong to apprehend with all the saints,"—not with our own little sect, with all the saints—"what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge." That is a comprehensive curriculum for life. Many new problems are here or will arise that require clear, fearless and conclusive thinking. Though we realize that the intellectual is not the only side of life, we must conscientiously insist on it as long as it is undervalued in our Society, as it often has been in the past.

There is one phase, however, of our intellectual enfranchisement that we have as yet scarcely realized at all. That is its moral force. Our generation has enjoyed the transition from a dogmatic religion to the free and intelligent use of our own reason. It has been an age of enlightenment, when we have been coming to think fearlessly for ourselves, to know the truth, that the truth may make us free. But this freedom can be of tremendous moral force. As the old fixed dogmas aroused loyalty almost to the extent of fanaticism, so we have yet to inherit the great spiritual dynamic, the eager enthusiasm that rests on the faith and assurance of a free, sober, scientific mind.

But above all for its best development, in the future the Young Friends' Movement must devote its enthusiasm chiefly, as it has done in the past, to the "strengthening of the spiritual life." This phrase, the first purpose of the Winona Conference, is increasingly the motto of all young Friends' activities. We do not aim at a self-satisfied spiritual aristocracy; we would not limit the term spiritual to any particular type of religious temperament; but we would sink our roots deeper and deeper into the very heart of the unseen foundations of our life. Friends of all schools increasingly agree that this ambition means concentration on the meeting for worship. Here is the rich field for cultivation of "interior religion." So we would that everywhere young Friends might increasingly know and practice that power and inspiration which comes from united worship, both in their own groups and also in the larger meetings of Friends.

Such I conceive to be the purpose of the Young Friends' Movement. There are, I regret to say, some young Friends who feel lukewarm to this movement because it seems to them narrow and denominational, compared for example with the Y. M. C. A. Let me repeat, its ambition is neither for ourselves only, nor for Quakerism, large and inclusive as I feel that term to be, but to be a movement towards greater service in the kingdom of God. Such an ideal is worthy of every honest young Friend. It does not dictate what shall be our particular line of endeavor. It means only that we should remember that in whatever we are heartily doing for righteousness' sake, we are backed up by a great fraternity in many lands, who have the same ideal and bear the Quaker name. But such an ideal means also that we should have a much greater faith in our Society, in ourselves, and in God, and that, realizing the safety in the sober restraints of our inheritance, should boldly venture to catch and spread a wholesome, concentrated enthusiasm.

LONDON YEARLY MEETING AND AMERICAN FRIENDS.

In the account in the London *Friend* of the recent sessions of London Yearly Meeting, after the presentation of the customary summary of the epistles from the fourteen Yearly Meetings in America that are in official correspondence with London the following discussion took place as to Philadelphia Yearly Meeting (Orthodox), which has not been in correspondence with London for many years.

John Morland felt that the whole galaxy of Meetings was incomplete while the Friends of Philadelphia remained out of it.

Daniel Oliver urged that no technical difficulty should be allowed to stand in the way of our correspondence with Philadelphia Yearly Meeting, and that we should seek for that outward link.

Edward Grubb concurred, and pointed out that we had our responsibility for the isolation of Philadelphia. He desired that a short Epistle might be specially addressed to that Yearly Meeting, in which there were signs of a new outlook, and among the younger Friends a new spirit which only awaited a new outlet. He hoped something would be done to bring about happier relations and a closer fellowship. Let us also remember the Conservative or Wilburite and the Hicksite Friends, none of whom had official correspondence with us.

Anne Warner Marsh concurred. There was that in Philadelphia Yearly Meeting which would be a most valuable contribution to our common Christianity at the present time. This matter, she believed, was intimately related to that considered the previous day. She believed we were now ready for the hand of the Lord, which was stretched out to do us good. Let us in every respect be open-eyed, open-minded, for the blessing which God was waiting to give us.

At the request of William Charles Braithwaite, the Clerk read last year's minute on this subject, recording the receipt of a communication from Philadelphia, providing for its official acknowledgment and recording approval of the letter of acknowledgment prepared.

William S. Clark hoped no small technical difficulties would stand in the way of our again addressing Philadelphia separately.

C. G. Clarke said there was a spirit and a life in Philadelphia that we could not afford to see isolated.

Arthur Dann believed this was the psychological moment for us to take action. It seemed to him that having with us living epistles from Philadelphia, London Yearly Meeting should

send a written acknowledgment for the same. In no Yearly Meeting on the American Continent had his wife and himself received a warmer welcome than in Philadelphia. He hoped we should address ourselves to the Orthodox Yearly Meeting in Philadelphia. He did not think the time was ripe for addressing the Conservative Meetings.

The Clerk thought it was clear that Friends desired to send an Epistle to Friends in Philadelphia.

John Ashworth hoped such a letter would be sent; also a loving message to the other Friends across the water with whom we were not in correspondence, but who were in unity with us on the great subject of silent worship.

Henry T. Hodgkin said that Philadelphia Friends were standing for the things for which we also stood. In everything that mattered most we were one with them. He hoped the Epistle would be heartily sent. Charles J. Holdsworth concurred, and there was a general expression of approval.

The Clerk then read a minute recording receipt of the Epistles, and a committee for reply was nominated. It was decided to refer the Philadelphia Epistle to the same committee, two names being added in view of the decision.

DANIEL OLIVER'S VISIT TO THE STATES.

At a session in which consideration of the work of Friends liberated for service abroad was taken up, Daniel Oliver, who last year received a minute for service in America, especially in Philadelphia, said his wife and himself had been warmly received everywhere. The first meeting he attended was a Hicksite conference, at which he was surprised to see the earnest way in which Friends endeavored to deal with the problems before them. One question before that conference was how to meet the needs of the young people; had they a message for the world to-day, and were they faithful in delivering that message? If Friends at the Yearly Meeting had been present at that conference, they would have seen how these Hicksite Friends were trying to meet the same problems of the day as faced Friends in Great Britain. He certainly got a different impression of that body of Friends from meeting them than he had before, and it was to him a great joy to find so many of them living the Christian life, with the same high ideals and desires as in the Society at home. He regretted many times the labels which caused Friends to "shy" at these people. At the Hicksite Yearly Meeting in Baltimore he found the same earnestness and longing for a greater spiritual experience and better op-

portunities of reaching the world at large. Another gathering that left its mark on his mind was a conference of our Orthodox Friends in the Arch Street Meeting House in Philadelphia. Some of the younger Friends who gave addresses dealt with questions of the day, such as how to keep the interest of the young people, and to keep enthusiasm and life in the smaller meetings that were dying out in some places. He was not, however, struck so much by what was said as by the spirit which animated the whole gathering. He came away from that conference with the thought that a new light had come to our Orthodox Friends in Philadelphia. Indeed, as he went to the various meetings, he was impressed with the fact that during the last few years there had been a great increase in spiritual life and power among the Yearly Meeting of Philadelphia. They had many assurances from different Friends that their messages were entirely acceptable. The speaker went on to speak of the warm welcome received at the (Hicksite) Swarthmore College. The Hicksite body were engrossed in home work of all kinds, but at Swarthmore College he was present at a very encouraging missionary meeting. His wife and himself did not feel their visit to the other side was completed, and he hoped shortly to rejoin his wife in the States for the completion of their service. Concluding, he desired to impress upon the Yearly Meeting its great influence on the other side with both Orthodox and Hicksite branches. He hoped that weighty Friends in the ministry would feel a concern to visit America oftener, and that they would make a point of going more among our Hicksite Friends. He was sure a ready welcome awaited them. With regard to the young Friends who were going over to America this summer he expressed the hope that they would not touch upon the question of uniting the two branches. In some cases, he knew, great difficulty had been caused by unsuitable, or, if he might use the term, undiplomatic, reference to that question. When the time came, if it should come, for a movement in behalf of unity, he hoped we should leave it to our American Friends to act. He had often been asked how he fared when he touched the question of doctrine in the States. He did not touch that question at all, but went to those meetings with the Gospel alone, waiting on our Heavenly Father and giving out what he gave to him. The hearts of Friends which went out to China, Syria, Madagascar, Ceylon, and other parts of the world, should surely go out to our friends of the Hicksite community, a word which he hated but was almost obliged to use.

William Noble said in his early life he was brought into contact with many Friends who were

not considered orthodox, but much that he possessed of spiritual life came to him through their influence. We were not far from the time, he hoped, when we should know one word only in connection with our Society, that of "Friend."

Roger Clark (Assistant Clerk) having had much to do with Hicksite Friends, held that they might be reached if they were approached in the way that Daniel Oliver had indicated. He had felt deep sorrow at what had been said in the Yearly Meetings of the past as to the Hicksites, and he felt very thankful for the changed tone that was now adopted with regard to them.

Edwin Squire recalled the many strong opinions expressed as to the Hicksite section of the Society at Yearly Meeting. He had himself asked some of them what was their belief as to the divinity of our Lord and Savior Jesus Christ, and the answer was that they believed in that quite as much as the Orthodox Friends did. There were many among them, however, who did not take that view.

Arthur Dann, who mentioned having on one occasion carried the message of the Epistle to the Hicksite from the Orthodox Yearly Meeting, said he was greatly impressed by the welcome he and his companion received. He did not preach at the Hicksites on that occasion, and a minute was recorded entirely agreeing with the words he had used. If Friends believed that the Hicksites were lacking in the one essential of religion, that should be an additional reason for going to them and telling them the old old story of Jesus and His Love. With regard to reunion he believed English Friends had better leave that question alone, though he believed the day was not far distant when those who did not now accept the divinity of Jesus Christ would all be able to come under the banner of the Cross.

The Clerk presented a minute which, with slight alteration, recorded that the visit of Daniel Oliver was to "all branches of the Society in America."

LETTER FROM RACE STREET.

At a later session:

Roger Clark (Assistant Clerk) read a letter received from the Philadelphia Yearly Meeting of Friends, Fifteenth and Race Streets, alluding heartily to the visit of younger English Friends, and also tendering to our members in Australasia their great sympathy in respect of the Defence Acts.

The Yearly Meeting ordered the sending of a cordial reply to the letter through the usual channel.

WHITTIER FELLOWSHIP GUEST HOUSE AND OTHER SUMMER GATHERINGS.

The Whittier Fellowship Committee has issued an illustrated pamphlet telling of activities among Friends of both branches during the summer of 1914. The first of these in order of time is the Haverford Summer School (Orthodox), the program of which was given in last week's *Intelligencer*.

The Whittier Fellowship Guest House, Hampton Falls, N. H., will be open from Seventh month 1st to Ninth month 15th, "to receive guests who come seeking a pleasant New England vacation where they may enter into fellowship and see the meaning of worship in life." These are some of the subjects:

Seventh month, 1st-3d.—"Spiritual Aspects of the Woman's Movement," Caroline M. Cooper and Eleanor D. Wood.

4th-13th.—"Whittier's Contribution to Religious Life and Worship," Augustus T. and Nella Murray.

13th-23d.—"Modern Methods for Religious Teaching for Children, I," W. Carleton and Alice Wood.

24th-27th.—"Present Status of Friends Testimony against Oaths and War," Phoebe and Elizabeth Perry.

27th to Eighth month, 3d.—"Modern Methods for Religious Teaching for Children, II," Wilbur and Elizabeth Thomas.

5th-12th.—"How can the Quaker Conception of Religion be Expressed to the World," Robert and Hannah Pyle.

15th-20th.—"Quakerism and the Fine Arts," Olive Rush and Margaret Jenkins.

21st-31st.—"What can Friends Contribute to the Federation of Churches?" Elihu and Almy Grant.

Ninth month 11th-12th.—"The Tension Between Races," Hollingsworth and Carolena M. Wood.

Write to Whittier Fellowship Guest House, Hampton Falls, N. H. The expense of living at the Guest House is \$10.00 per week.

THE MIDDLE WEST (LIBERAL).

As this is Conference Year there will be no summer camp like that so pleasantly remembered at Benjaminville last year, but a series of conferences will be held through the Middlewest during the first three weeks of Seventh month, which will be attended by a group of English visitors. Future notices in Friends' papers will tell of these, and any correspondence on the subject should be addressed to Edith M. Winder, The

Wayne, Richmond, Indiana. Illinois Yearly Meeting at McNabb, Ill., will be held Eighth month, 17th, Indiana Yearly Meeting at Pendleton, Ind., Eighth month, 10th, and Ohio Yearly Meeting at Salem, Ohio, Eighth month 24th.

WINONA LAKE CONFERENCE (ORTHODOX).

All young Friends are welcome at Winona Lake, Indiana, Seventh month, 22d to 28th, where their Fifth Annual Conference will be held. The English Deputation will be with us to help, and Thomas E. Jones, of Hartford, Conn. The entrance fee and tuition for the week will be \$2.00; board, \$9.00 to \$11.00. This is the place to get acquainted. For full particulars address Lillian E. Hayes, Secretary, Dunreith, Indiana.

CONFERENCE AT SARATOGA.

The closing Friendly event of the season will be the General Conference at Saratoga Springs, N. Y., Ninth month 2-8, "a general non-delegated gathering of all Friends (Liberal) in the United States." Details of this Conference will be given from time to time, and it is hardly necessary to add that the meetings are open to all who care to attend, Friends or non-Friends, Orthodox or Liberal. Write to Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, for information.

YOUNG ENGLISH FRIENDS.

At the invitation of young Friends in America and under the guidance of the English Committee a party of young Friends from England and Ireland are planning to pay a series of visits in "the States." They will arrive during the Haverford Summer School, in the last week of June, and will sail for home shortly after the Biennial Conference at Saratoga Springs in September. Through July they will visit among all branches of Friends in the Middle West, as far as Iowa and will attend in a body the Winona Conference. During August they will probably visit the summer colonies of Friends on the Pocono Mountain, attend one or two conferences at the Whittier Guest House at Hampton Falls, and make other visits in New England, and join with Friends of Philadelphia and New York Meetings in some "tramps."

While the details of their itinerary and the personnel of the party are nearly settled, they are of course subject to change. Among those expecting to join the party are: Harriet Newman, Elizabeth Fox Howard, Ethel Crawshaw, Olive Graham, Sylvia Marriage, Ethel Priestman, Robert Davis, Raymond Whitewell and James G. Douglas from Ireland. Only a few of these will stay throughout the summer, some will return in August and others will come to take their places. Henry J. Cadbury, Haverford, Pa., will gladly answer any inquiries about their plans.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting convened at Highland Creek, Ind., Fifth month 23rd.

Ministers and Elders meeting was held the afternoon previous with fair attendance. Conference of First-day Schools was held Seventh-day evening. The program was full and interesting. Several papers were read with live suggestions for betterment of the work and recitations from the smaller children were given. We believe it well to include the little ones for the early part of program, as it makes it more the childrens' meeting; while the papers and discussions following allow free scope for new ideas and suggestions.

At the regular Quarterly Meeting held Seventh-day, most of the representatives attended, eight in all: five from Clear Creek; two from Benjaminville and one from Chicago.

A feeling of helplessness pervaded the meeting because of the absence of the valued friends and ministers of past years. But out of this seemingly helpless void, voices spoke in loving counsel and over us swept a unanimous feeling anew, "That God helps those who help themselves"—and that is was truly "good to be there."

At the business session, admonition was given that circumspection in dress be observed in order that Friends may not lower the standard of good taste and modesty—by following present-day fashions. It was also urged that Friends allow, without censure the love of the beautiful in dress, and that the best test of unostentatious dressing is a sensible and conservative adoption of prevailing modes; that a rigid adherence to old costumes is neither wise nor liberal, and we may be able to hold our best young women thereby, with love and charity to a finer realization of the true beauty and significance of dress.

At the meeting First-day, the several short talks which were made showed individual responsibility that this meeting bear its message of our love and fellowship.

Dinner was a social hour under beautiful trees with such a wealth of loving hospitality as Blue River Friends always extend.

M. L. B.

Clear Creek, Ill.

SHORE'S WOOLMAN AND OUR TIMES.

[From the *London Journal of Friends' Historical Society*.]

Reviewers have differed considerably in their estimate of W. Teignmouth Shore's "John Woolman, His Life and Our Times."* Most agree in

thinking that there is little of "Our Times" in the book, but many interesting and sympathetic sketches of the life and work of Woolman have appeared in periodical papers in consequence of this publication. The following are the closing words of *The Church Times* review of March 13: "Many will be grateful also for the light which is thrown on the beliefs and habits of the Quakers. And it can never be anything else but helpful to read how a man deliberately set himself to follow, as best he knew how, the footsteps of Jesus Christ." We think that what may be termed the historical and descriptive interludes are very valuable. We only regret that we could not, after much search, find in our archives more illustrative matter for the author.

The Joseph White who is introduced so abruptly on p. 273 is mentioned three times in Woolman's Journal. He lived in Bucks County, Pennsylvania; began to preach when twenty; visited England in 1758; died 1777, aet. 64.

WEST PHILADELPHIA FIRST-DAY SCHOOL.

At West Philadelphia First-day School the closing exercises were held, completing the season. The large attendance fully appreciated the following program:

Bible Reading. Opening Address, by Samuel Finley, Jr., a member of the Bible Class (Lecture Course). Paper on First-day School Work by Aubrey Sager, read by Ella Bicknell. Recitation—23rd Psalm—By Classes 1, 2 and 3. Presentation of Bible Picture Card Book to Scholars of Classes 1, 2, and 3—Presentation Address by Anna Bailey. Review of the Year's Work in the 6th Class, Paper by Marian Ballinger. Paper by Mary B. Fell—What First-day School Has Meant to Me. Recitation—First Psalm—By Classes 3, 4 and 5. Paper by Mildred Stern—The Benefit of First-day School Teaching. Address by Samuel Jones, of the Adult Conference Class (My First-day School Experience). Presentation of Books to eleven scholars (for best attendance through the year) by George Miller. Presentation of a silver loving cup to the superintendent, on which was inscribed: Presented to George Miller, by his friends of West Philadelphia First-day School, in appreciation of his 36 years of faithful service, 1878-1914. The address of Presentation was made by Joseph Bailey. Closing Address, by Rudolph Suplee.

The consensus of opinion is that the graded course as followed by West Philadelphia First-day School is a success.

* London. Macmillan. 8x5½, pp. 273. For sale by W. H. Jenkins, 140 N. 15th Street, Phila. \$1.50.—Ed.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 13, 1914.

IF LOVE OF UNITY OVERMASTERS LOVE OF TRUTH.

The articles that have recently come before us in *Intelligencer* relative to the attitude of Y. M. and Y. W. C. A. toward our branch of Friends and our position therein has especially interested the writer of this article because about two years ago I had an experience that drew my attention to the subject mentioned, wherein I came in direct contact with a prominent member of the Young Women's Christian Association, then forming. We had a very sweet and interesting interchange of thought in regard to spiritual matters and were for the most part united on what should constitute the basis of Christian life and service, "*but*" and herein lay the reason for the rejection by this body of our Friends for membership with them; we could not accept the tenets of their faith, much of which we feel is apart from that which is necessary for the upbuilding of Christian character and the establishment of the Kingdom of God here upon earth. Now the question arises, if by full membership with this body it would mean to us and to them the endorsement of this generally accepted theology of the Evangelical Church, so called, which it seems, they do mean; then our refusal to support this would mean more *spiritually* to us and to *them* and to the *seeker after Truth*, than any amount of effort we could wish in a mere *material* way for the uplifting of the community. And then, again, if this acceptance to full membership should mean the curtailment of our liberty to preach the Gospel as we have been convinced of it, then I believe no true Friend could do otherwise than withdraw. This is the great matter in the question and the difficulty in the Christian Church at large to-day, because it fails to give *liberty* in the *Truth*. In the case mentioned these would-be exclusionists would most likely exclude Christ himself who ever pointed to the Spirit rather than the letter as the basis of Christian development. These would also exclude

one of old farther back than the era of the Master who said that in every nation he that feareth God and worketh righteousness is accepted of him. Were we controlled by the one Spirit there would then be perfect freedom. Then the eye could not say to the hand, I have no need of thee; nor the head to the feet I have no need of you—but all, receiving their sustenance from the same source would work harmoniously together.

If our young Friends who are working in these Christian Associations are convinced of our principles and can feel no bar placed upon their liberty therein the question would be solved, but if otherwise then their spiritual perception would meet with a loss that it would, if persisted in, be difficult to regain. Some one has said, "if our love for unity and co-operation overmasters our love of Truth then the hope of a safe Church is gone!"

The first step from this fatal disturbance of a true balance is to confound the idea of Christianity with a merely *outward* and *visible* consolidation and then, for the sake of maintaining this kind of unity, comes the gradual result of mixing Truth with error and corruption, a nature in which Truth is sure to be ultimately precipitated into concealment at the bottom, while error and corruption lie atop penetrating everywhere and making the whole mass unsavory to God and man.

I trust that this is not the kind of unity that any of us are working for.

THE PLAYGROUND OF FLUSHING MEETING HOUSE AND GROUNDS.

After closing the grounds for the winter, in November, 1913, the room in the Friends' Meeting House used for the luncheons for the Quarterly Meeting, was opened for the children. It is opened each afternoon from three until six o'clock and three evenings a week. An average attendance each month is between 1,000 and 1,100.

Good books are provided and games, such as checkers, dominoes, parcheesi, authors and puzzles etc., are to be had.

A group of young girls met each week to learn darning, bringing from home articles to mend. Scrapbooks were made for the Hospital and Day Nursery. During the cold winter months this room took care of many children whose homes were far from warm and pleasant.

The spirit of "fair-play" and truthfulness are among the many things the children learn there.

In the evening this room is used on Second-day for the girls—mostly young working girls, from fifteen to nineteen and this club is called the "Good will club." This club is run under the parliamen-

tary laws, the voting and election of members carried on under strict rules. The teacher in charge holding no office, but is a member of the club, paying dues etc., but guides the girls without their realizing she is at the head. This club has been going two years and is considered a very important part of the advance work.

Besides the weekly meetings the girls have given parties at different times during the winter for their boy friends—games are played and refreshments are served. The other two evenings of the week the room is used for the boys and is the only place the young man between sixteen and nineteen can spend an evening, free of cost, under good surroundings. Two checker tournaments during the winter caused a great deal of interest. Magazines are supplied and are given out for the boys to take home. The teacher is always in charge and the boys are always sure of a welcome.

This old Meeting House, the oldest building in town, is the only winter recreation—the only place open to the children of Flushing, where only good behavior is the requirement for admittance. After the summer season is begun the room in the Meeting House is closed and the children meet in the playground, this ground is loaned the children by the Friends and is considered one of the best grounds for its size in Greater New York—twenty swings—two slides—a giant stride—a basket-ball court—a small baseball diamond—a wading pool—a shelter supplied with lockers etc.

This ground is opened during the school time each afternoon from three until six and during vacation, all day. The attendance speaks for itself—between 150 and 200 each day. The ground will be kept open until cold weather with the hope that a fifth season will be enjoyed in the old Meeting House.

SWARTHMORE COMMENCEMENT WEEK.

Sixth-Day, Sixth month 12th: 2.15 p. m., meeting of the Board of Managers; 6.00 p. m., senior banquet.

Seventh-Day: 1.00 p. m., senior luncheon.

First-Day: 11.30 a. m., baccalaureate address by George A. Hoadley, vice-president, in Parrish Hall; 7.00 p. m., ivy exercises; 7.30 p. m., singing of hymns; 8.00 p. m., collection.

Second-Day: Class Day, 2.00 p. m., Class Day exercises; 4.30 p. m., senior play, "The Arrow Maker."

Third-Day: Alumni Day, 9.00 a. m., Register at the bureau of information; fraternity meeting and reunions; 11.00 a. m., annual meeting of Alumni Association in Parrish Hall; 1.00 p. m.,

luncheon; 2.15 p. m., grand parade of the men of each class to Whittier Field; 3.00 p. m., athletic contest, baseball, Alumni vs. Varsity; 5.30 p. m., annual meeting and supper of Delta Sigma Rho; 6.00 p. m., Alumni supper in William J. Hall gymnasium. Special reunions of '74, '79, '84, '89, '94, '99, '04, '09, '12; 8.00 p. m., speeches, songs, etc., William J. Hall, gymnasium.

Fourth-Day, COMMENCEMENT DAY, 10.30 a. m., managers, faculty and graduating class meet in Somerville Hall; 10.45 a. m., academic procession starts from Somerville Hall; 11.00 a. m., Commencement. Address by the Hon. Edwin S. Stuart, ex-governor of Pennsylvania. Announcements.

GEORGE SCHOOL COMMENCEMENT.

The Annual Commencement of the George School will be held on Fifth-day, the 18th, at 10.30 a. m., in the school auditorium. Train leaves Reading Terminal, Philadelphia at 9.23 a. m., and returning leaves George School at 12.38 and 3.55 p. m. Diplomas will be awarded to twenty-five graduates and the address will be delivered by Martha P. Falconer, Superintendent of the Girls' Department of the Glen Mills Schools. This is the second time in the history of George School that a woman has addressed the graduates.

Lunch will be served after the exercises.

A cordial invitation is extended.

SARATOGA CONFERENCE.

ATHLETIC PROGRAM.

A special effort is being made this year to have a particularly attractive athletic program in which all may participate. There will be a tennis tournament running through the week of the Conference under the classifications of Men's Singles, Men's Doubles, Ladies' Singles, Ladies' Doubles and Mixed Doubles. The final events will be played on Third-day, the last day of the Conference.

A very exciting game of baseball is scheduled for Seventh-day between the married men and the single men, and both teams will include former star players from Swarthmore College, George School and the various Friends' schools.

The Committee is endeavoring to make arrangements with the Country Club at Saratoga to have the latter extend golf privileges to all those who desire to play, and if successful will also arrange a golf tournament to run through the week, with the finals toward the end of the Conference.

The boat race, made famous at the Conference two years ago at Chautauqua, will be held again this year, and we expect a number of the young people to enter the race.

It has been suggested that, if possible, a croquet ground be laid out, so that some of the older Friends may also spend their afternoons in this enjoyable outdoor sport.

All the schedules will be posted on the boat from New York to Saratoga, as well as the entry sheets for the various events, and the Committee requests that all entries be made before Fourth-Day at twelve o'clock, the first day of the Conference.

Appropriate cups will be awarded to winners of the various events.

The different athletic activities will only take place in the afternoons during the week of the Conference.

The Committee would be pleased to receive suggestions from any one interested in this part of the Conference, and will also be pleased to receive the names of any of those who are going to attend and who want to participate in any of the athletic events.

T. H. DUDLEY PERKINS,
Chairman Athletics' Committee.

THE WORD "QUAKER."

I am glad that you could find room in the *Intelligencer* [Fifth month 16th, page 315] for the protest against the use of the word "Quaker" as a name for Friends, and trust that other members will lend help, before it is too late, to check a growing tendency to accept a very objectionable name for our society.

In looking over the *Intelligencers* of recent dates, I notice that "Quaker" is used in contributions in many places where, with much better taste, it might have been omitted. If we sanction its use among ourselves we cannot expect the world to know us by any other name.

It is pleasing to note that our Cincinnati friend [in issue of Fifth month 23rd, page 328] was not kept out of good company by an objectionable word. Without Quakeress Quaker would be bad indeed, and under the circumstances we will have to overlook the error in taste ascribing the cause to the bias of commendable tender feeling. I am pleased that the subject is receiving some consideration and hope to hear from other interested persons. When we see "George Fox: The Red-hot Quaker" in print is it not time to enter a protest?

G.

PRESIDENT WILSON'S REPLY TO PHILADELPHIA YEARLY MEETING.

The letter addressed to President Wilson by Philadelphia Yearly Meeting, the full text of which was given Fifth month 23rd, page 323, was delivered to him in person by Congressman A. Mitchell Palmer. The following letter has been received in reply.

The White House, Washington, June 1, 1914.

MY DEAR FRIENDS:

The Honorable A. Mitchell Palmer has handed me the memorial addressed to me by the Yearly Meeting of the Religious Society of Friends, held in Philadelphia from the 11th of Fifth month, 1914, to the 15th inclusive, graciously extending to me the sympathy of the meeting in the great responsibilities of my office, and especially in those which at this time involve the issues of peace and war with our sister republic to the south. I want to express in reply not only my deep appreciation of this thoughtful sympathy but also my profound agreement with the earnest desire for peace and friendship which the memorial so eloquently expresses. I join in the sentiments of the memorial with all my heart and pray God that peace may be vouchsafed us in this and in all other relations with foreign nations.

Sincerely yours,

WOODROW WILSON.

To Joseph T. Foulke and Sarah Griscom, Clerks Philadelphia Yearly Meeting of Friends.

FRIENDS AND THE UNEMPLOYED.

[From the *Globe and Commercial Advertiser*, New York City.]

An effort has been made during the past week to see how far this contention [that the churches are interested only in the rich] is justified. * * * Two churches were found which are dealing with the unemployed in so sane and sensible a manner that it would seem that if their example were followed most of the bitterness against the churches would die out. Strange to say, they are in the same neighborhood, and both but little known to the general public. They are the French church, L'Eglise du St. Esprit in East Twenty-seventh Street and the Religious Society of Friends in East Twentieth Street. * * *

The work at the Friends' Church is not carried on by the Society as a body, but is undertaken, they will tell you, by "concerned Friends." It is a work unique and of unparalleled success. It originated in the Friends' Adult School, which has been in existence about nine years. As organized the class consisted of young mechanics of English, Scotch, and Irish stock. About six years ago members of the class visited in one of the hospitals a Scotchman who had been a runner for

a Bowery saloon. They wrote letters for him and won his heart. When he recovered he had some cards printed and distributed them up and down the Bowery. They read, "If you need a friend come to the Friends' Adult Class, 144 East Twentieth Street." The Bowery outcasts began to accept the invitation, and about three and a half years ago the work took on its present form. The original class, now called Class B, meets at 10 a. m. every Sunday; in the church proper at 9 a. m.

Class A, the unemployed, meets in the basement. Here they are first served with coffee and rolls, and at 10 o'clock the class exercises begin. Some question of the day is discussed, and it is followed by a brief religious talk. On Monday evening the rooms are again opened. The men are first served with the rolls and coffee. Then they play games, checkers or dominoes, and read the magazines quite informally and without any supervision, the rolls and coffee being served by some of their own number. Then there is a discussion of some current event, and the evening is finished with a crisp religious talk. The average weekly attendance at the two meetings is 300.

Points in which this work for men differs from others include the following: First, no questions are asked of them, and there is no attempt to investigate them. Second, whatever is to be served to them is given at the outset, and they are free to go when they please, without staying through any service. Third, they are not asked to make any profession of faith.

A constant effort is made to uplift them, but it is a process of evolution and not a sudden change of front. The men are away from their usual sordid environments in a place good enough for the men who act as their hosts, and thus they are at their best, and in this frame of mind they are most susceptible to good influences. For the crowning virtue of the movement is that it is a work of brotherhood. Four individuals only have it in hand, and each interests himself personally and vitally in the men. They are Henry Richardson, of Paterson, N. J., an inventor; Benjamin F. Doane, clerk of the Appellate Court; Albert W. Lawton, of the Society of Friends in East Fifteenth Street, and Alvah M. Lamb. These men know the outcasts of the city so well that they can go the length of a Bowery headline and call every man by name. As a proof of the way this work is regarded, even by professional agitators, at the time the I. W. W.'s were raiding the churches on a certain Monday evening instead of descending on the Friends' Society, they sent a basket of 300 fresh rolls "with the compliments of the I. W. W."

LIVING OUR PRINCIPLES APART FROM FRIENDS.

While reading an article in *Friends' Intelligencer* called "Living Our Principles in Foreign Lands," it seemed to suit my thoughts so completely I cannot refrain from expressing my feelings on the same subject. I was born and raised a Friend and lived a quiet, happy life with my parents until the death of my dear mother, which was in 1905. Since then I have been living in a home for epileptics, and for two years of that time I have been so crippled with rheumatism that I have been deprived of the pleasure of attending any kind of church service or meeting, unless carried by my friends in a chair, which they have done several times. It was very hard for me at first to be so far from all my Quaker friends, and never hear the plain language unless used to myself, being the only Quaker on the place except one of our nurses; she and I always use it to one another. I enjoy the silent hour while my friends are at church, reading *Friends' Intelligencer* and thinking of all the good pieces I read.

RUTH M. COALE.

Oakbourne, Chester County, Pa.

FRIENDS IN PORTLAND, OREGON.

[During the travels of Mary H. Whitson and her mother in the west they have been supplied from time to time with addresses of Friends in the places visited from the card index of the Joint Committee on Isolated Members. They spent two weeks in Portland, Oregon, and what they accomplished there is told in extracts from two letters.]

In Portland we have been very much at home in the family of T. O. Hague, who, though never a member of the Society, values his Friendly descent and has a more intimate knowledge of George Fox's Journal and Barclay's Apology than many members who have been conscientious student's of Friendly literature. No one could have given more sympathetic help in finding the Friends here and in arranging for a First-day meeting at his home. After a few hours with directory and telephone, we succeeded in finding seven of the twenty-two we were seeking, and in receiving information concerning five others. Mother and I made four family calls and received two. We find three have united with the Congregational Church and are active workers, though two had told their minister that they were and always would be Friends in belief and sympathy.

Notice of the proposed meeting of Friends was placed in the Seventh-day paper and its attracting power was greater than we expected, especially as the day was almost continually though gently rainy. Among the forty-one who gathered were many Friends, six representing isolated

members, two pastors of Friends' churches here, others who are members of the church or whose ancestors were Friends. A few had been drawn by the printed announcement that the simple form of the Eastern and English meetings would be observed. There were five messages and one prayer, and both during the meeting and after its close there were many expressions of satisfaction with the opportunity thus to come together in silent fellowship.

There is little probability that any permanent association of our isolated members here will follow, but each has become acquainted with others, and no longer believes, as one expressed it, that

EAST JORDAN MEETING IN ILLINOIS.

Out at Penrose in Jordan, Whiteside county, Ill., seven miles north of Sterling, is a "Friends' cemetery," formerly called the "Quaker burial grounds of East Jordan monthly meeting of Friends."

At this place years ago Jordan's faithful Friends in Society, would gather every First-day morning for an hour's worship and oftentimes without a preacher.

A flourishing First-day school also ran in connection with the Church as a part of its discipline,

Some years ago this particular meeting was laid down and the house sold and moved away.



FRIENDS' BURIAL GROUND AT PENROSE, ILL.

he was the only Hicksite Friend in Portland. Mr. Hague will distribute literature, have gatherings at his home or do anything that will further good fellowship.

MARY H. WHITSON.

Forty-one isolated Friends and others met at my house, 555 Margueretta Avenue, for a religious meeting Sunday afternoon, May 24th. She [M. H. W.] will probably write you about this meeting. I will, however, venture to say all enjoyed the messages then given, and many expressed a desire for subsequent meetings. My wife, who is not a Friend, gave the invitation that our house was open for similar meetings. While not a Friend myself, I am as a Christian Scientist, "Friendly inclined," having my last years of schooling in England at a school established by a Friend. Mary Whitson said the above meeting was worth more than all the work she has done on the Pacific coast, or words to that effect. I wish she could have stayed here a year to continue the work she has done in Portland.

T. O. HAGUE.

In this cemetery now lie the elder Johns of Jordan, the late Elida and Sarah, some of their deceased children and grandchildren, also the aged Reuben John and wife of Palmyra, he a recommended minister in the Society; also a lady Friend long living in Dixon, and upon her tombstone we read the name of "Mother Spencer."

In this cemetery are the remains of John and Eliza Anthony, who were Quaker pioneers over in Genessee.

All together there are now thirty bodies buried here, about the number that once composed the meeting Friends in Jordan.

Elida John in his lifetime gave the grounds for both church and burial, and in his will left a neat sum for the latter's upkeep.

The proceeds from sale of the "meeting house" helped largely in putting the cemetery into its present condition.

The board of trustees is appointed by Clear Creek Monthly Meeting in Putnam county, sixty

miles away, the nearest church relative we have in reach.

The present board of trustees is composed of Clarence and Harry John of Jordan, and the third member is the writer.

GEORGE D. JOHN,

Sterling, Ill.

THE PROPHET OF BLUE RIVER IN BOOK FORM.

"The Prophet of Blue River," a sketch of the life of Elwood Trueblood, by Edith M. Winder, published in the *Intelligencer* in the autumn of 1911, will soon appear in book form. Some corrections and additions, including a valuable historical introduction by E. Hicks Trueblood, have been made. The book will have some illustrations and will be on sale at 50 cents, by Walter H. Jenkins, 140 N. 15th Street, Philadelphia, and at Richmond, Ind.

ENGLISH FRIENDS AND THE F. R. S.

[From the *London Friend*.]

Our readers will have learned with interest that, as foreshadowed in these pages a few weeks back, Arthur Stanley Eddington, Plumian Professor of Astronomy at Cambridge, who ten years ago was Senior Wrangler, has been elected a Fellow of the Royal Society at the early age of 32.

As we reckon, he is the eleventh member of the Society of Friends who holds the blue riband of science. The other Friends who are Fellows of the Royal Society are:

John Gilbert Baker, of Kew.

Joseph Barcroft, Fellow of King's College, Cambridge.

George S. Brady, M.D.

Professor J. Theodore Cash, M.D.

Right Hon. Sir Edward Fry.

Joseph Jackson Lister, Fellow of St. John's College, Cambridge.

Daniel Oliver, of Kew.

Professor Francis Wall Oliver.

Ralph A. Sampson, Astronomer-Royal for Scotland.

Professor Silvanus P. Thompson.

This is an impressive list and representative of a remarkable width of interest and learning.

Someone has pointed out that when we are overwhelmed by our inability to help in the christianizing of the world about us, when we might, it is true, help *one* person among so many; all we need do, to give ourselves a start, is to suppose that we ourselves were that one person.

—*Friendly Visitor (Chicago)*.

FRIENDS' ASSOCIATION NOTES.

At the regular meeting of the Cornwall Young Friends' Association, held at the meeting house Fifth month 17th, Dorothy Cocks read a section. A reading was given by Kathryn Cocks. Blanche C. Brown spoke on what influences encouraged George Fox to think on serious things. William B. Cocks spoke on the topic, what was the idea of the Inner Light as it first came to Fox. Gilbert T. Cocks spoke on what made religion the chief topic of conversation. Edmund Cocks spoke on what instances of formalism and of reality in religious matters do you find among people to-day. A general discussion followed. Sentiments were given and the meeting adjourned to meet next month at the meeting house at Smith's Clove. R. COCKS.

At Matinecock, Long Island, N. Y., Ellwood V. Titus entertained us with a most interesting and glowing account of his recent trip to California. Nelson A. Jackson contributed to the program by reading a short biographical sketch of the late Jacob A. Riis. M. GERTRUDE COLES.

On Fifth month 28th the Chester, Pa., Friends' Association held its regular meeting. The evening was devoted to "The Story of Kennett," by Bayard Taylor. Christian Sanderson, of Chadds Ford, gave a descriptive talk of the characters and places represented in the book. This was followed by a series of pantomimes introducing the different characters of the story. Between the pantomimes one of our members furnished us with music.

Fallowfield Young Friends' Association met Fifth month 24th in the meeting house at Ercildoun. Roy Ogden, of Swarthmore College, gave an interesting talk on "Prison Reform," referring especially to our county jails. The new idea in regard to criminals is to cure rather than to punish, and this idea is spreading and going into effect in some places, but, like all reforms, it works slowly. Remarks were made by J. Whittier Fulton, G. Winfield Moore and William Webster. A paper by Elizabeth W. Moore dealt with the work of our association and was full of hope and encouragement for next winter's work. Mary A. Maule gave a short account of the Friends' Association meeting held in Philadelphia during Yearly Meeting week. Then adjourned to meet next fall.

WARREN L. WEBSTER, *Vice-President*.

MARY A. MAULE, *Secretary*.

At Horsham, Pa., on the 31st, the Scripture was read by Edith Hollowell. The program for the day was in charge of the Philadelphia Headquarters Committee of Friends' Associations, the general topic being "Opportunities for Young Friends." Arabella Carter, secretary of the committee, gave the history of the Association Movement. Anna S. Roberts showed us the various ways by which we could make our programs more interesting. Sara W. Knight chose as her topic, "Meetings for Business." She advocated giving the young people responsibility. She declared that one reason they did not attend was because they were not given something to do. "Little Boy Blue" was recited by Hannah Hollingsworth. J. Harold Watson, in his talk on "Young People's Movement Meetings for Worship," urged everyone to go to meeting prepared to give rather than to receive. To do so we must love worship better than selves. Benjamin C. Heritage talked on "The Relation of Friends to the Community." He thinks meeting houses should be used as social

centers. He felt that Friends held themselves aloof from affairs in the neighborhood. Martha W. Moore added to the discussion which followed, by saying that, when a young Friend attended a conference or summer school, he or she should bring home a good report to stimulate enthusiasm. Many of our members entered into the discussion and expressed their appreciation for the presence of the visiting Friends.

J. HOWARD PENROSE, *President.*

FLORENCE J. WILLIAMS, *Secretary.*

NOTES AND ANNOUNCEMENTS.

Mary H. Whitson, after two weeks in Portland, Oregon, where a Friends' meeting was held, of which an account is given page 379, wrote on board steamer on Columbia River: "We came here from San Francisco by day trips, stopping over night at Sacramento, Dunsmuir and Medford, and an entire day at Salem. At Medford I found only the son and daughter of Robert I. Cowgill, at Salem only the family of Sylvanus G. Hogue. * * * We have met pleasantly Maurice Walton, brother of William Walton, of Glenburnie; his wife, Emma Griest Walton, daughter of Hiram Griest, of Adams County, Pa., and Ella W. Matlack, of Portland."

Percival M. and Edna L. B. Fogg, formerly of Rupert, Idaho, write from Pecos, Texas: "We find that Friends are held in high esteem as a body of sincere people, and occasionally request is made that the plain form of speech which we maintain between ourselves be extended to some of our western acquaintances. We have met a few isolated Friends who, like ourselves, have been separated by distance from their meetings, but more frequently we meet

with those whose close relationship with members of the Society has given them some knowledge of the Friendly principles or ways; still others, who are deeply interested in their own church work, are yet, we find, glad to learn something of the Quakers."

The fourth Annual June Fete, for the benefit of Chapin Memorial Home for the Aged Blind, will be held on the lawn of the Chapel of the Mediator, N. W. corner 51st and Spruce Streets, Philadelphia, on Tuesday, the 16th, from 5 to 10 o'clock p. m. Music will be rendered by graduates of the Overbrook School for the Blind.

Donations of flowers, fancy or useful articles that can be sold from the various tables will be greatly appreciated. Owing to an extensive addition to the present building of the Chapin Home, the fete could not be held on its lawn this year.

Tickets, ten cents, including refreshments, may be obtained from Mrs. William H. Woodward, Stoneleigh Court, 46th and Walnut Streets.

Westfield First-day School, near Riverton, N. J., has closed for the summer and the meeting is now held at 10 o'clock. The stage no longer meets train at Riverton station.

Since my last report, First-day meetings in Pittsburgh have been held as follows: Fifth month 3rd, 23 were present; Fifth month 17th, 16 were present. Yesterday, the 7th, 14 were present and we were favored by a visit from Benson Roberts, now of Berea, Kentucky, formerly of this city. While here he was very active with Friends. After a prayer by him and a short message from Harold Trent, Mr. Roberts preached a good sermon.

I did not attend the annual picnic of the Round Table held at the farm and residence of C. E. Jarvis.

S. P. S. ELLIS.

MARRIAGES.

BROOKS-STABLER.—At Greenwich, Conn., Sixth month 4th, Eleanor Merritt, daughter of Edward Lincoln and Elizabeth T. Stabler, and Charles Franklin Brooks.

MOORE-CLARK.—On June 4, at Trenton, N. J., by Rev. Dr. Henry C. Minton, Isabel Reeder, daughter of Dr. William A. Clark, to E. Bunting Moore, of Langhorne, Pa.

BIRTHS.

KIRBY.—In Erie, Pa., Third month 28th, to Clement S. and Emma L. Kirby, a son, who is named Thomas B.

DEATHS.

BULL.—Twelfth month 29, 1913, Phebe Bull, aged about seventy-five years. She was a birthright Friend, a daughter of Ebenezer and Jane Pearsall Bull, of the Old Stone House, Hamptontown, N. Y.

CARTER.—In the German Hospital, Philadelphia, Pa., Sixth month 4th, Genevieve A. Carter, mother of Mrs. George H. Nutt, of George School.

DARE.—At the home of her son-in-law, Benjamin M. Porch, Roadstown,

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N. J., Fifth month 5th, Mary B., wife of Mark R. Dare, aged 87 years. Funeral and interment were at Greenwich (N. J.) Friends' Meeting on the 8th, where she was a member for over sixty years.

JACKSON.—Phebe Ann, widow of Isaac P. Jackson, died First month 13th.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 11 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 11 a. m., First-day School, 10 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House. Topic during Second month, "The Christian Message According to John."

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

A Reasonable Faith.—Dr. O. Edward Janney.

Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris. The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur. Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit. The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 11.30 a. m. First-day school, 10.15.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

SIXTH MO. 12TH (6TH-DAY).—Canada Half-Yearly Meeting at Bloomfield, Ontario.

SIXTH MO. 13TH (7TH-DAY).—Genesee Yearly Meeting at Bloomfield, Ontario.

—Burlington Quarter First-day School Union held at Arney's Mount at 10.30 a. m. Carriages will meet friends at Juliustown.

Friends of "Scattered Seeds"

are asking whether the little magazine is to continue to go on its way rejoicing. In both Philadelphia and New York Yearly Meetings there were many who spoke of how much it is appreciated in home and First-day school, and if all who value it would send one or two new subscribers promptly, no other assistance would be needed, for one thousand more subscribers would assure its continuance.

Since the subject was brought to the attention of Philadelphia First-day School Association contributions and extra subscriptions, amounting to seventy dollars, have been received. In order to assure continuance at least three times as much more should be forthcoming from some source. One Yearly Meeting Committee has promised ten dollars, one Monthly Meeting has given ten dollars and another has ordered five dollars' worth of subscriptions, and one generous individual quietly passed over a check for twenty-five dollars. These are included in the seventy dollars already mentioned. No doubt others who read this will at once bestir themselves, for generosity is contagious and people enjoy doing good.

George Fox's Portrait

Our English Friend, John M. Lester, desires to place within reach of all, the very desirable portrait of George Fox, advertised on our last page, and has therefore decided to reduce the price to \$1.00 for an unframed and \$3.50 for a framed picture. Young people who want to make some money during vacation are asked to notice his advertisement for agents on our first page.

The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

The Pennsylvania Arbitration and Peace Society

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SIXTH MO. 14TH (1ST-DAY).

—At Valley Meeting, Pa., Philadelphia Quarterly Meeting Committee, 10 a. m.

—Meeting in Providence Meeting House, Montgomery County, Pa., at 3 p. m. Henry W. Wilbur expects to be present.

SIXTH MO. 16TH (3RD-DAY).

—Lawn Fete for Chapin Home for Aged Blind. (See Notes and Announcements.)

SIXTH MO. 17TH (4TH-DAY).

—Swarthmore College Commencement Day.

—Philadelphia Monthly Meeting at Race Street, 7.30 p. m.

SIXTH MO. 18TH (5TH-DAY).

—Green Street Monthly Meeting at Greene Street and School House Lane, Germantown, Phila., 7.30 p. m.

—Fishing Creek Half Yearly Meeting at Millville, Pa.

SIXTH MO. 20TH (7TH-DAY).

—Haverford Summer School at Haverford, Pa., continuing through the 29th.

—The Rural Progress Club of Byberry. Humorous Entertainment, Byberry Hall, 7.30 p. m.

SIXTH MO. 21ST (1ST-DAY).

—At Schuylkill, near Phoenixville, Pa., Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

SIXTH MO. 24TH (4TH-DAY).

—Chester Monthly Meeting at Chester, Pa., 7.45 p. m.

A. Russell Bond, in the June St. Nicholas, pays a tribute to the fireman of the heavy train going up grade:

"He was almost constantly shoveling coal into the rapacious maw of that hungry monster. But he did not forget the signals. He seemed to know exactly where they were, and just at the right instant he would snatch a moment from his work to lean out, catch the signal, and shout it to the engineer. Yes, I thought, when we get in on time to-morrow morning, the passengers, if they think about the crew at all, will give all their praise to the engineer for his watchful attention to signals, and his skilful guidance of the train while they slept; but they will never give a moment's thought to the grimy, perspiring fireman who is as watchful of the signals as is the man at the throttle, while at the same time toiling at the Herculean task of trying to appease the hunger of that ravenous locomotive."

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BLOSSOM-TIME.

This misty morn when all was still—
And nature's beauty round me lay,
Her message through my being
breathed—

Wafted from bloom and woodland hill.

The flowers pour their perfume
sweet—

I sense their beauty with my bated
breath;

The purple lilacs waft their sweetness
far,

The violet nods in grasses underneath.

In far-off haunts of sunny clime,
I found the "lily of the field;"

Thou fairest queen—anemone,

Breathe now the balm of blossom-time.

CHARLOTTE C. TALCOTT.

WHY WORRY ABOUT INSOMNIA?

A favorite dictum of the physiologists, emphasized in their latest works, relates to the dangers of sleeplessness. "Sleep is more important to life than nutrition, and insomnia kills sooner than starvation," to quote the exact words of one. This has been a kind of tradition in medicine, and is reiterated again and again in these books, without any real evidence, so far as I know, to support it. Taught to every medical man of older generations and to every medical fledgling of to-day, it finds its way to general public acceptance, begetting in the lay mind terrors of insanity and death which haunt every unfortunate victim of insomnia. The fear of not sleeping is one of the commonest causes of insomnia. Yet I do not know of any medical evidence anywhere of disastrous results from insomnia, and have myself never seen any harm arise from sleeplessness, apart from the harm done by the fears and worries associated with the condition.

FREDERICK PETERSON.

In The Atlantic.

President Hibben, of Princeton, has an inspiring article in *The Youth's Companion* of June 4th. He entitles it "The Trail of Honor." He shows that honor and honors do not always mean the same thing; honors may be dishonorably won, but honor is a matter of conviction. It makes possible the normal relation of mutual trust that should exist everywhere between man and man.

BOOK NOTES.

Ellen T. Fowler writes a story of English life among the nobility in "Her Ladyship's Conscience." The author's power of humor is seen in this passage, "Well, I feel that the



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religion in the Highlands is the sort that makes you want to pray at shrines...., the religion in London is the sort that makes you want to put on your Sunday clothes, and the religion in Kent is the sort that makes you long for the Millennium." (New York: Geo. H. Doran Co.)

Chas. G. D. Roberts is a teller of picturesque animal stories. His recent book, "Children of the Wild," gives the adventures of various young birds, fishes, and other wild creatures. (New York: The Macmillan Co.)

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\$8.50 Rugs, 4.6x6 feet, \$5.50	\$25.50 Rugs, 9x9 feet, \$16.75
\$10.50 Rugs, 4.6x7.6 feet, \$6.75	\$28.50 Rugs, 9x10.6 feet, \$18.25
\$19.50 Rugs, 6.9x9 feet, \$12.75	\$39.50 Rugs, 10.6x12 feet, \$27.50
\$22.50 Rugs, 6.9x10.6 feet, \$14.75	\$45 Rugs, 10.6x13.6 feet, \$28.50
\$26.50 Rugs, 6.9x12 feet, \$16.75	\$41.50 Rugs, 11.3x12 feet, \$28.50
\$27.50 Rugs, 8.3x10.6 feet, \$17.50	\$50.00 Rugs, 11.3x15 feet, \$32.50

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A Reminder

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Hermit Thrush (verse)	385
Thoughts on the Teaching of Scripture and Friends' Principles .	385
To the Clergy of the United States .	386
College Park Association of Friends .	387
Statistics Concerning the Use of Tobacco in Swarthmore College .	390
Epistles of London Yearly Meeting .	390
Two Letters of Whittier to Dillwyn Parrish	391
Improvement of Rural Life	391
A New Testament Translation	391
Editorial:-	
Athletics and Religion	392
Saratoga Conference	392
The Week-end at Haverford Summer School	393
Pilgrimage of New York Friends .	393
Young Friends' Aid, New York . .	393
Helen B. Harris	393
With Friends in Washington State .	394
Prairie Grove Quarterly Meeting .	394
Nottingham Quarterly Meeting . .	394
Leander Perry Williams	395
Anna Lovering Wharton	396
Fellowship Club	397
A New Movement in the Criminal Courts	397
Friends' Association Notes	397
Notes and Announcements	398
Births	398
Deaths	398
Calendar	399

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The Separation of 1827
The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 20, 1914.

{ Volume LXXI.
Number 25.

THE HERMIT THRUSH.

Into the woods at eve I went
Alone, and softly trod,
To seek if happy I might hear
The violins of God.

A russet carpet for my feet
The tall, gray pine-trees shed,
And ghostlike in the balmy dusk
My silent footsteps sped.

When rich and sweet from fragrant heights
Rang out the clear refrain
As if an angel touched the strings
Again and yet again.

'Twas brimmed with all immortal things,
That poignant, liquid strain,
Life, death, and love, and fairyland,
And triumph over pain.

All earthly thoughts slipped from my soul,
Light mounting to the skies;
He little recked of care or woe
Who dreams in Paradise.

And that is why at eve I flit
Through pathways seldom trod,
Where haply I may chance to hear
The violins of God.

ISABEL FRANCIS BELLOWES.

In the Methodist Recorder.

THOUGHTS ON THE TEACHING OF SCRIPTURE AND FRIENDS' PRINCIPLES.

[Read in the General Meeting of Australia, 1913.]

We have had a good deal of discussion recently on the teaching of Scripture and of "Friends' Principles."

To those of the older generation, the knowledge of the Bible, familiarity with Scriptural characters, and the possession in our memories of many beautiful Psalms, and other passages of Holy Writ are very precious.

Knowing the value of such training, we are very anxious that our children in turn should possess the knowledge that has been of such unspeakable comfort to ourselves.

Again, we feel grieved to think that there is among the younger members of the Society so little knowledge of those "principles" that have been so dear to ourselves and our fathers before us.

Let us cast our eyes back to our own childhood in Quaker homes. Most of us remember the revered institution of "family reading" generally

twice a day, at breakfast time, and again before retiring to rest. In most cases, the head of the family, slowly and reverently, with a prayerful pause before and after, read a chapter from the Old Testament in the morning, and from the New in the evening. Sometimes, in the pause that followed, prayer was offered.

Whether we think the practice commendable, or otherwise, the result was the foundation of at least a verbal knowledge of the Bible. On this, in after years, some have been able, by other reading, to erect a structure of real knowledge of this precious volume ("library" rather) of Hebrew, and early Christian literature. There is no doubt that this study has had a formative effect on Quaker character and literature, and on dignity of language. Again, if we look back to the Quaker homes and revered guardians of our childhood, we observe, without much talk about them—Quaker "principles" in action. We saw, in our elders, the frequent practice of waiting upon the Lord in private—"Diligence in the private perusal of the Holy Scriptures." We were taught by example and precept to "make a profitable and religious use of those portions of the first day of the week which were not occupied by meetings for worship." Novels and light literature were not in evidence on that day, or, indeed, *much* on any day, for we were "guarded carefully against the introduction into our homes of publications of a hurtful tendency."

With regard to our clothing and the furniture of our houses, we saw sincerity in every line. Things were bought as they were *needed*, and not for fashion or show; their quality was sound, and the best that our purses could afford, and they were not cast aside for any whim of fashion, or because our neighbors had something different.

No desire to make themselves "agreeable" induced these Quakers to "depart from the truth"; withholding complimentary phrases, they maintained a serious demeanor. Personal criticisms behind people's backs were severely suppressed, as "tale-bearing and detraction."

We *saw* kindness, liberality, and consideration shown to those who served us, and to our poorer neighbors, and a loving interest taken in their spiritual welfare, as well as their outward concerns. In this way we were taught to "live in love, as Christian brethren."

As we grew older, and started in life, perhaps

in houses of business, we saw a scrupulous honesty as to the quality of goods offered for sale, and sometimes possible profits lost by a refusal to "make something" out of the weakness or ignorance of a customer, remembering that "we must account for the mode of acquiring, as well as for the manner of using our possessions."

The great occasions of life were not made opportunities for display, or merry-making. The birth of a little child was marked by the appointment from the Monthly Meeting, of a motherly Friend to visit the young mother, and, if way opened, to speak helpful words as to the care and training of the precious little life entrusted to her.

A marriage was not an opportunity for the display of expensive garments, and a paragraph of description in a newspaper, but an event of deep and earnest moment in the lives of two young people, who took each other in the presence of the Lord, promising, not as a mere necessary form of words, but with heartfelt meaning, to be "loving and faithful, till it pleased the Lord by death to separate them."

When the end of life came, neither adulatory funeral addresses, nor flattering tombstones were encouraged, even in the case of the most saintly, lest they should transgress "the bounds of truth." Truthfulness and sincerity were the watchwords of life. Lives, developing in this atmosphere from the cradle to the grave, had a something of earnestness and gravity about them, and a real, solid worth.

But we must remember that this character is a plant of slow growth, and continuous tendance. It must be fostered in the right atmosphere. We cannot put it into a "forcing-house" for a year or two, and see a strong plant emerge, even if a "forcing-house of Quakerism" were a possible thing.

Therefore we must not expect too much of the Hobart School; but, with a daily and reverent reading of the Scripture by the head of the household, and a certain amount of time devoted to the direct Scriptural instruction of every child in the school, let its aim be (insofar as there is the influencing material available) to form an *atmosphere* in harmony with the spirit of the Advices.

Here the school is met with three difficulties:

1. With the most earnest and painstaking efforts, Quakers of the type just described, able and willing to take up the work of teaching, are all but impossible to find, largely because the qualities depicted above do not necessarily coincide with the needful scholastic requirements, with the power of keeping order and with the organizing and social ability necessary in the conductors of a large establishment.

2. The ordinary teacher, available and capable of the work necessary for the maintenance of the school, is frequently absolutely unfitted to undertake Bible teaching from a Quaker point of view.

3. With regard to the teaching of Friends' Principles, another factor has to be considered. We are to feed children with food "convenient" for them. The ordinary healthy, normal child has little appetite for spiritual matters, and still less for points of doctrine, *as such!* and if from a mistaken sense of duty, we thrust this unrequired food upon them—disgust and revolt is the result. I think most of us can point to more than one case of an individual lost to Quakerism, if not to all religion, by injudicious spiritual feeding, during those years when the "pure milk" of a loving example is the only food fit for babes.

But the time comes when spiritual food begins to be craved—the years, roughly speaking, covered by the senior classes of a school; then we must be ready with it. But the stronger food should be given sparingly, gently, to those young people—as they seem to look for it. And not only so, but an outlet should be found, in connection with the Meeting, for the instant and overabounding activities of growing youth. Mistakes will be made, and injudicious acts perpetrated, but it is by our mistakes we learn, and grow in wisdom; and surely every Meeting has a sufficient weight of sensible and kindly Friends to prevent the young folks who are learning, from doing any serious harm. A Meeting where no mistakes are made is in a dangerous condition.

Young people might be allowed and encouraged to take part in the work of the settled Meeting, that when they return to "isolated" homes, they may have a little idea of how the work of the Society is carried on.

In any case—the only thing we can rightly demand of an educational establishment is that it shall *continue* to build, and crown with its ampler opportunities, and fuller developments, a structure of which the foundations have been laid in the first seven years of life. ALICE J. BELL.

TO THE CLERGY OF THE UNITED STATES.

A LETTER FROM THE SECRETARY OF THE CHURCH PEACE UNION.

Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international good-will.

In the first place, The Church Peace Union has authorized me to offer to the churches five thou-

sand dollars (\$5,000) in prizes for the best essays on international peace. The sum is apportioned as follows:

1. A prize of one thousand dollars (\$1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.

2. Three prizes, one of five hundred dollars (\$500), one of three hundred dollars (\$300), and one of two hundred dollars (\$200), for the three best essays on international peace by students of the theological seminaries in the United States.

3. One thousand dollars (\$1,000) in ten prizes of one hundred dollars (\$100) each to any church member between twenty (20) and thirty (30) years of age.

4. Twenty (20) prizes of fifty dollars (\$50) each to Sunday-school pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars (\$20) each to Sunday-school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday School, the essays of the local church and Sunday School being read by a local committee and the one winning essay forwarded.

It is hoped that from the thousand dollar (\$1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

All essays must be in by January 1, 1915.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3d to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It will be a rare opportunity for the American clergy-

men to meet their European brethren. This conference will be of an intimate nature rather than of the nature of a great public demonstration, but it is hoped that it may lead up to a great world congress of the churches in the near future. While the Union is asking the churches to appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, *every clergyman traveling in Europe in August* is not only invited most cordially to be present, but if he is interested in the great world movement toward closer brotherhood and goodwill and the union of the churches in all social reform, he is strongly urged to take part in the discussions. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. I would like to hear as soon as possible from any clergyman who is to be in Europe this summer and who would be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent.

FREDERICK LYNCH,

Secretary.

COLLEGE PARK ASSOCIATION OF FRIENDS.

The fiftieth semi-annual meeting of this Association was held at their meeting house in College Park, San Jose, California, on Seventh-day, Fifth month 2d. The day was ideal.

Owing to the recent death of several members, including the dearly beloved Joel Bean, and Prof. Murray's family being in New England, and Charles and Lydia Cox in England, and their daughters, one in Germany and one in Rome, it was expected that the meeting would be small. Except these dear ones, who were greatly missed, nearly the usual number were present. The meeting for worship met promptly at 10.30 a. m. Elizabeth H. Shelley, Wm. C. Allen, Walter E. Vail and Ellen R. Smith were the speakers, with intervals of silence, in the first meeting. Following the meeting for worship was a brief business session. The minutes of last meeting were read, and reports of several committees, including Cornelia Taber's report of work among the Indians, the Japanese and Ramallah missions, the correspondent's report of letters sent to absent mem-

bers and replies. The following correspondence with the Whittier Fellowship group was read by the secretary:

"Greetings from College Park Friends to Whittier Fellowship Group, in session at Hampton Falls, Ninth month, 1913.

"College Park Friends greet you in warm fellowship, realizing that in such coming together of complimentary gifts, graces and traditions, blended in an unusually rich and complete whole, there may be fashioned an instrument for coping more effectually with the world's problems. Glad Augustus Murray is with you, as James Bean was two years ago. Deut. 1:11. 'The Lord God of your fathers, make you a thousand times as many as ye are, and bless you, as he hath promised you.'

"By direction of the meeting,

"JAMES BEAN,

"EMMA F. COFFIN."

Reply Ninth month 19, 1913:

"Whittier Guest House, Hampton Falls, N. H.

"Dear Friends of College Park:

"At the beginning of the first meeting of our conference on worldwide Quakerism, Eighth month 15, 1913, your message of love came flashing across the continent and reached every heart. We read it again this morning at our last session, and have been strengthened afresh by its message of fellowship. We have felt your presence, too, in the helpful service of A. T. Murray in our midst. During our days together we have studied our Quaker service in all the world, and the cry of our modern world for our message. Our hearts have been stirred by a sense of our duties in this day. May we all be true and strong and loving enough to make the message understood both East and West.

"In gratitude and love we are your friends.

"Signed on behalf of the Conference,

"CAROLINA M. WOOD."

Following this session was the hour for lunch and social mingling. Lunch was served in the house and outside under the trees fifty or more were reported at the lunch. After lunch Wm. C. Allen took a "snapshot" picture of the company.

In the afternoon after a pause of silence the program was nearly followed.

First—Responsive Reading from the 65th Psalm.

Second—Looking Backward, by Elizabeth H. Shelley. This being the 50th Semi-Annual meeting she naturally went back to the beginning of the Association, and following down the history, feelingly referred to the number of members who had died in twenty-five years.

Third—My Psalm repeated in concert by Joel Bean Cox and Hellen Vail.

Fourth—Looking Forward was an interesting address by Sarah H. Taber. Looking Backward, James Bean gave a brief history of the beginning of Quakerism in California sixty-four years ago.

THE BEGINNING OF QUAKERISM IN CALIFORNIA.

James Neal and Hannah Lloyd were married in Philadelphia and came to California in 1850. They found few Friends in San Francisco, and held a meeting in their house during the winter. This was the first meeting held after the manner of Friends in California. In the spring they moved to another town and the meeting was discontinued. About the same time David Stephen and Alfred Hobson came from North Carolina and after working a short time in the mines settled in San Jose. A little later they were joined by their father Stephen Hobson, Senior, Jesse Hobson, and other members of the family, and commenced holding a meeting in a rented Hall in San Jose in 1855. In 1861 Joel and Hannah Bean visited the Sandwich Islands with a minute from Indiana Yearly Meeting before Iowa Yearly Meeting was set up. On their way, they were delayed waiting for a boat in San Francisco where they found Wm. Sherman, Dr. Hardy, Richard Anthony, and a few Friends of the other branch, with whom they held meetings in Wm. Sherman's house. Robert and Sarah Lindsey had passed through there on their way to Australia a little earlier and held a few meetings. Robert Lindsey and Joel Bean were the first ministers to hold Friends' Meetings in California. Abel Bond, a Colporteur, who distributed tracts in both armies during the Civil War, traveled through California, Oregon and Washington, distributing tracts and religious reading. He was supplied by the American Tract Society, and made his journey of 5,000 miles on foot working his way on foot as he went. He was from North Carolina and acquainted with the Hobsons, and spent several months with them. He advised building a meeting house, and remained with them during the winter of 1865-66 to help build it. It was finished and occupied in 1866. This was the first Friends' meeting house built in California. For twenty years they had no resident minister, and David Hobson said when they had no minister and did their own preaching, the meetings were well attended, both by members and non-members, often filling the house. James Canney, formerly from New Hampshire, came from Minneapolis to San Jose in 1869 and was followed by his family in 1870. The Hobsons had their membership transferred to Hone

Creek Monthly Meeting, Iowa, and San Jose Monthly Meeting was set up by Honey Creek Quarterly Meeting in 1873. Several Friends had come to San Jose, and were residing there temporarily, and were incorporated as members without the formality of certificate. John Bell and his sister, Wilhelmina Bell, came from Indiana to San Jose in 1876. Sarah P. Morrison, of Indiana, visited California in 1879 and spent two months in San Jose. She was working in the interest of temperance, and organized the first W. C. T. U. here which still lives and has become one of the largest and most efficient in the State. A little later Benjamin H. Jones and his son, George N. Jones, from New England, made a religious visit to California. They were personal friends of the Canneys, and their visit was most welcome and helpful to the meeting. It was the custom with Eastern Friends, when members moved beyond the limits of their monthly meetings, to send their certificates to the nearest Monthly Meeting to the place where they had removed. As San Jose was the only Monthly Meeting on the Pacific Coast, certificates were sent there for Friends who did not live within a thousand miles and never saw San Jose. In this way the nominal membership increased, while transient members moving away, the resident membership was reduced. In 1882 James and Joel Bean, and Moses Mendenhall and their families from Iowa, and Benjamin H. Jones and family from New England moved to San Jose. There were sixteen in these families, including three ministers and five Elders all bringing clear certificates from their home meetings. They were received with great rejoicing for the Friends were feeling weak and few in number. The nominal membership was about sixty of whom half were non-resident, and half the remainder non-attenders of meeting. Between the attending members and the new comers there was perfect unity and harmony and no meeting was more united. The Monthly Meeting set up by Honey Creek Quarterly Meeting in 1873 was laid down by the same Quarterly Meeting in 1885 and the members attached to Honey Creek Monthly Meeting 2,000 miles away. The old meeting house having been sold, a new one was built at College Park. College Park Association was organized in 1885, composed of the four families of sixteen members who came in 1882.

The Monthly Meeting being laid down, in order to hold church property under the laws of California, it was necessary to incorporate under the law of the State, which was done in 1889. College Park Association is a continuation of the first meeting started in California in 1855, and has been held continuously fifty-nine years. Since incor-

poration 163 members have joined the Association. As Friends have come here from different Yearly Meetings who have been accustomed to attend Friends' meetings, they have naturally come to College Park Meeting and joined the Association, allowing their membership to remain in their home meetings. Thus thirteen Yearly Meetings including three of the Hicksite branch, ten of the Orthodox including London and Dublin Yearly Meetings and conservative Friends of the Wilburite branch have been represented in the Association. Although coming from different branches, love has so prevailed, that there has never been a jar of discord in the meeting. Old differences are seldom mentioned or thought of. Locally, some of our members have become widely scattered. Some as teachers, others in Government employ have gone out as missionaries, carrying the Quaker seed to Africa, the Sandwich Islands, China, Japan and the Philippines. Of the 163 who have joined the Association, in twenty-five years, 46 have died. No minister has ever been recognized as Pastor in College Park; but it is due to acknowledge the faithful services of Joel and Hannah E. Bean, whose faithful ministry has done so much to hold and build up the meeting. Meetings have continued to be held, as those of London, Dublin, Philadelphia and Baltimore, and those of the other branches have been held.

The following extract from a letter found in his desk after the death of Joel Bean, dated Tenth month 31st, was read:

"In my continued weakness, the doubt of my recovery is continually before me. I left the dear San Jose home fully conscious of the uncertainty of a return thither.

"Such a prospect is not faced with gloom. I welcome the thought of death to this wornout body, ere the mind decays, and where could I meet it better than in this sweet home.

"'Looking Backward.' A reunion with the beloved Friends of College Park would be a joy. 'Looking Forward.' It is a blessed company to which I hope soon to be joined, and the dear ones left behind, will follow on to be reunited in the eternal home.

"May all fill up the measure of their days in faithfulness to God, and in the fulness of his blessing."

J. B.

A message of love was directed sent to Charles and Lydia S. B. Cox in England. Also the following message to President Wilson:

"The College Park Association of Friends of California desires to express its sympathy with the President, and its belief that Divine guidance may be granted him as to the peaceful settlement

with Mexico. Our great country can afford generous dealings with that unhappy country."

Sarah H. Taber and James Lupton joined and were welcomed as members. After the usual pause of silence the meeting closed.

We have had a good meeting was the general remark at parting.

JAMES BEAN.

College Park, San Jose, Cal.

STATISTICS CONCERNING THE USE OF TOBACCO IN SWARTHMORE COLLEGE.

Eight years ago the rule in Swarthmore College prohibiting the use of tobacco was abolished and the following was adopted:

"Smoking shall be absolutely prohibited in all parts of the College campus south and east of Wharton Hall.

"The penalty for breaking this rule shall be determined by a committee representing the student body acting in conjunction with a committee of the Faculty, under the system of self-government."

The change was made for two reasons: first, in the interest of more efficient student government; and second, it was believed that the new rule was in the interests of honesty and that there would be less temptation to the students to use tobacco under such a rule. A comparison of the results under the old and new system is a gratifying justification of the experiment.

Under the old system it was found eight years ago that three-fourths of the seniors used tobacco in some form or other. This was believed to be representative of the tobacco habit among the young men. The following is a tabulation of the results of a questionnaire recently sent out:

1. Do you use tobacco? If so, in what form? Eighty-eight use tobacco, sixty-four smoke, sixteen smoke and chew, eight do not state in what form; ninety do not use tobacco, and one says "not as a habit."

2. Did you ever use tobacco before entering Swarthmore College? Eighty-one yes, five no, two not answered; sixty-four have never used tobacco at any time, twenty-six used it before they came to Swarthmore, but do not use it now.

3. If you use tobacco, is it with your parents' knowledge and approval? Eighty-three yes, three no, two not answered; twenty-six say with knowledge but not with approval.

There are three important deductions: first, conditions are much better now under the new rule than under the old.

Second; in general, students who did not use tobacco before going to college do not use it in college. In other words, the number using tobacco in college is about the same as the number

who use tobacco before going to college.

Third; parents in general do not approve of the use of tobacco by their sons, but usually they do not forbid its use.

During the past year the upper classmen have taken formal action in regard to cigarette smoking. They have published a statement in their student handbook to the effect that Freshmen are not allowed to smoke cigarettes at Swarthmore, and that visitors, as well as students are forbidden to smoke in new Wharton.

EPISTLES OF LONDON YEARLY MEETING

[From the London *Friend*.]

The Epistle of reply to Dublin Yearly Meeting was read and was accepted.

The Epistle to Philadelphia Yearly Meeting was read. The hope was expressed therein that we might all be drawn closer in the bonds of fellowship; and recognition was made that London Yearly Meeting had had its share in the causes of past division. The Meeting was glad to feel a greater drawing together, and reference was made to the intense and unanimous wish in the Meeting that the Epistle should be sent.

Joseph Elkinton was thankful that such an Epistle could be sent. He knew that there were many there whose hearts as they read the Epistle would vibrate, for there were those in that Meeting who desired that we might all join in the same spirit.

R. Hingston Fox, looking back on the history of the Society felt that the occasion was in many respects historical. It was a great source of satisfaction that this Epistle should be sent.

The Epistle to the American Yearly Meetings was read and adopted.

An Epistle to the Philadelphia Yearly Meeting of Fifteenth and Race Street Friends was read and adopted, and the Meeting ended.

[Editorially the London *Friends* says:]

The afternoon session of the closing day was an historical occasion, for at that sitting London Yearly Meeting cordially and thankfully adopted Epistles to be forwarded to both of the Philadelphia Yearly Meetings. The Epistle to the Arch Street ("Orthodox") Meeting was prepared in accordance with the decision arrived at on the previous Thursday morning when the American Epistles were received. The Epistle to Race Street ("Hicksite") Meeting had been prepared in accordance with the decision arrived at on Monday morning, when a letter had been read from that Yearly Meeting, alluding in warm terms to the visit of younger English Friends. These decisions in regard to Philadelphia Yearly

Meetings were further evidence of the reality of the desire for unity and fellowship which has been such a marked feature of this Yearly Meeting.

TWO LETTERS OF WHITTIER TO DILLWYN PARRISH.*

Boston, 14th 4th Mo., 1871

My dear fd.

I send thee a vol. of John Woolman, which I have edited as a labor of love, putting it in an attractive form. I presume all who call themselves Friends will agree in acknowledging the beauty and purity of this book. If thee can aid in its circulation in any way I shall be glad for the truth's sake. With much love

Thy old frd

JOHN G. WHITTIER

Amesbury, 1st 5th Mo., 1871

My dear friend

Dilwyn Parish

I thank thee truly for thy kind letters. I wish I had thought of writing to thee for information before the pub. of J. W's Journal. I am glad to get the noble face and form of Sam'l Comfort—a face "looking tranquility," such as his grandfather must have had. and I am delighted with queer grotesque figure of Benj. Lay

The notice in the *Intelligencer* was a very kind one * * *

I wish, my dear Ld frd that divided Quakerism could unite on the principles & practice of Woolman's Journal, & let the old quarrels pass away forever.

Both sides have suffered by the separation at any rate thou & I never had any controversy about doctrines when we used to work together in the cause of the slave

With love & all
good wishes thy fd

John G. Whittier

IMPROVEMENT OF RURAL LIFE.

As a result partly of the widening influence of our agricultural colleges and partly of numerous co-operating agencies, a new set of ideals is being created with regard to country life. The nation as a whole, in fact, is making a re-estimation of rural life. With the coming of dear lands, city people have awakened to a new interest in country affairs and a new respect for country inhabitants.

* In the Samuel Parrish volume of Quaker pictures, etc., owned by a sister, Mrs. Rodman Wharton, 910 Clinton Street, Philadelphia (March, 1914).

ALBERT COOK MYERS

There is before us in the United States the opportunity to develop perhaps the finest type of rural civilization that the world has ever known. The ownership of land in past ages has always been most honorable, but the working of it has been regarded generally as degrading. The actual farmers, equipped with their poor, pitiable instruments, and condemned to unceasing and disheartening toil, have been slaves, serfs, heathen, pagans, boors, peasants. But to-day the use of machinery and new facilities for communication make it possible for the same individual to be a tiller of the soil and a gentleman.

WILLIAM J. TRIMBLE.

In The Atlantic.

A NEW TESTAMENT TRANSLATION.

The recent fresh version of the New Testament, by James Moffatt, is attracting serious attention for its scholarly accuracy and its sympathetic, humane spirit. Elizabeth W. Collins, of the Swarthmore First-day School, a student and teacher of distinction, has written as follows of this new translation:

"The lay reader must, perforce, leave all scholarly questions regarding this recent translation of the New Testament to the linguists and critics. How happy for him that this is the case! Since it leaves him free to satisfy his heart upon this rich feast, while his intellect rests from any theological or analytical labors.

"This translation comes like a new creative force to stimulate thought. Probably the learned translator, as little as any other man, would have it supplant the old familiar versions; but couched as it is, in modern language familiar to our ears, it has power to appeal to our understanding and to open up meanings which we never even guessed before. It opens the blind eyes and the deaf ears; it challenges us to compare the new with the old, to prove whether the essential thought in each be the same, and which form of expression is the more weighty. An interesting example is Romans 7:24. In the King James Version it reads: 'O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.' Compare with this the new translation: 'Miserable wretch that I am! Who will receive me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!'

"In these days of unrest—mental, social, religious, when there is such crying need that we fix our thoughts and purpose upon the living Christ, what a blessing is a book like this—speaking as it does, the very words of life in terms we cannot fail to grasp."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 20, 1914.

ATHLETICS AND RELIGION.

Some of our readers are troubled because arrangements are being made for athletic contests in connection with Friends' General Conference at Saratoga; they are not able to see any connection between athletics and religion. It is not strange that many Friends should have this feeling, because for generations it was thought religion was promoted by neglecting the body or even torturing it; but to-day we are discovering that it is much easier for persons to be kind and good-tempered when their respiration and circulation and digestion are so good that they are not conscious of possessing lungs, heart, stomach or liver. Many a man who is actively engaged in business finds it much easier to be agreeable in his home if he spends an afternoon or two every week, or an hour or two daily, playing golf or tennis or croquet.

Our conferences are held during the summer season and a very large number of the men who attend, as well as many of the women, make the Conference week a part of their summer vacation. If there were not ample opportunities for recreation of the body, instead of going home refreshed and strengthened, they would return tired in body and mind, and much of the inspiration received during the week would bear no fruit because the soil would be too much exhausted to nourish it.

The plan of mixing athletics and religion has been thoroughly tested at our summer schools and we have learned by actual experience that very frequently those who excel in outdoor sports are also most interested in the various religious meetings of the week, and are able to present live messages that meet the witness within the hearts of others. Within the past few years we have had visits from a number of young English Friends that have been very helpful, and the comment has frequently been made that on the whole they are much more "spiritual" than our young American Friends. But almost without exception these

young Englishmen, as they have had opportunity, have joined in our athletic sports and have shown themselves possessed of bodily strength and agility.

Let us cease to think of the body as something to be kept in subjection. Every organ of the body has its specific purpose and if it is kept sound and healthy, and the God-given passions and appetites are developed naturally, their proper use will greatly aid in the development of a healthy mind and soul. The cleaner and purer the body is, the easier it will be for the soul to feel that it is a part of the divine force which is uplifting men and women everywhere and giving them vision to see what spiritual possibilities will be theirs when people generally shall have sound minds in sound bodies.

"I have just been reading the editorial, 'If Love of Unity,' etc." writes Chester J. Hampton, Waterloo, N. Y., "and I wish to say that I am very much pleased to find such an outspoken article in our paper. However desirable unity may be if it is only to be attained by the sacrifice of that liberty for which Friends have, shall I say, 'battled' these many years, had we not best inquire if such unity is worth its cost? If it is worth so much then, why the Society of Friends?"

SARATOGA CONFERENCE.

FRIENDS' SCHOOL EXHIBIT.

One of the interesting and unique features of the Friends' General Conference at Saratoga this year will be an elaborate exhibit of the work and methods of instruction in the various Friends Schools.

Up to the present time exhibits have been prepared and sent to Swarthmore College by the following schools: The Philadelphia Friends' School System; Friends' Academy, Locust Valley; Wilmington Friends' School and the schools at Media, Darby, Langhorne, Abington, Rancocas, Newtown Square, Westfield, London Grove, and Gwynedd.

The types of work included demonstrate all the common school branches, and, in addition, basketry, raffia work, manual training, painting, drawing, mechanical drawing, stenciling, sewing, including dressmaking, photography, natural study, book-keeping, etc.

Additional material may be sent after Tent month 1st to Saratoga Springs, N. Y., in care of Dr. Bird T. Baldwin.

ENGAGING ROOMS AT SARATOGA.

For the benefit of those desiring information

relative to engaging rooms for the coming Conference at Saratoga Springs, the address of Rebecca B. Nicholson of the Committee on Homes will be for the present 217 Washington Avenue, Haddonfield, N. J.

DAY NURSERY.

At the coming Conference an innovation is being planned by way of an improvised play nursery, or supervised play for small children. During each morning session some young Friend with assistants will have the children in charge, taking them if pleasant to the park where games may be enjoyed, or if stormy engaging them in the parlor of one of the hotels where stories may be read or told. This arrangement will make it possible for mothers having children that cannot be left at home to come to the Conference feeling that they may be free to attend sessions, and that their children will be properly cared for.

HELEN UNDERHILL,

Chairman Day Nursery Committee.

THE WEEK-END AT HAVERFORD SUMMER SCHOOL.

A week-end conference on "A Forward Movement for Friends" will be held at Haverford College on the 27th and 28th of this month, to which all interested are cordially invited. A committee of young Friends has been engaged for several weeks on the careful planning of the program and is now able to issue a tentative outline:

Seventh-day, Sixth month 27th.

4.30 p. m.—QUAKERISM AND THE CHURCH UNIVERSAL: Quakers or Christians? Co-operation and Church Unity; A United Front for Christendom.

7.00 p. m.—Informal Conference on a wider Fellowship for Friends.

8.00 p. m.—THE CHALLENGE: Of the Awakening Church; of the Foreign Field; of Our Social Order; of the Human Heart; to Every Man.

First-day, Sixth month 28th.

Morning.—Visits to Neighboring Meetings.

4.00 p. m.—The Aims and Spirit of the Forward Movement will be described by representatives from various parts of Quakerdom.

7.30 p. m.—CONSECRATION TO SPIRITUAL SERVICE: Spiritual Life, its Variety of Forms and of Aids; Public Worship as an Aid to Spiritual Life; Private Devotion as an Aid to Spiritual Life; The Influence of Christ on Spiritual Life; Carrying it out in Daily Life.

The speakers will be mostly Philadelphia Friends, though some will be those who have an outside viewpoint.

Board and lodging are provided by the college

at the rate of fifty cents for each meal or night's lodging. Those desiring rooms should apply in advance and *early* to Henry J. Cadbury, Haverford, Pa.

PILGRIMAGES OF NEW YORK FRIENDS (BOTH BRANCHES).

The New York Joint Fellowship Committee has the two following Pilgrimages next on its schedule:

Sixth month 21st. Pilgrimage to Jericho Meeting. Conference topic, in the afternoon at 2.30, "Do I See Through a Glass Darkly?" Train leaves Pennsylvania Station, New York, and Flatbush Avenue, Brooklyn, at 10 a. m. for Hicksville. Visitors are requested to bring box lunches.

Sixth month 28th. Pilgrimage to Manasquan. Conference topic, at 2.00 p. m., "The Triumph of Quakerism." Visiting Friends are invited to spend the preceding Seventh-day night with Friends in Manasquan. Those accepting this invitation leave Liberty Street, C. R. R. of N. J., at 3.30 p. m., Sixth month 27th. Round trip \$2.00. A train leaves Pennsylvania Station, New York, at 8.38 a. m., Sixth month 28th, arriving in Manasquan at 10.46. Please respond before Sixth month 24th, to W. Russell Tylor, 221 E. 15th Street, New York, secretary of the committee, if purposing to spend the night in Manasquan. This invitation is also open to visiting Friends from Philadelphia.

YOUNG FRIENDS' AID, NEW YORK.

The Young Friends' Aid Association of New York and the Friendly Hand of Brooklyn ask their many friends to keep in remembrance the annual fair that they hold in Eleventh month and use some of their spare time during the summer in making articles for it. Contributions of all kinds may be sent in care of the Chairman of the Ways and Means Committee, Edward B. Rawson, Friends' Seminary, 226 East Sixteenth Street, New York City.

HELEN B. HARRIS.

[From the *London Friend*.]

As we go to press news reaches us of the passing away, on the 2d inst., of Helen Balkwill Harris, wife of Dr. J. Rendel Harris, with whom there will be a widespread feeling of sympathy, not only among Woodbrookers and Friends, but in the much larger circle also among whom his name and work are treasured. In Helen B.

Harris he has had a comrade whole-heartedly with him in his service, whether in the Society of Friends, at the Woodbrooke Settlement, in succouring widows and orphans in Armenia, or in serving the Evangelical Free Churches. On the day previous to her departure, Helen B. Harris's brother, Alfred P. Balkwill, passed away at Plymouth.

WITH FRIENDS IN WASHINGTON STATE.

Our stay in Washington ends to-morrow (the 10th), as we go to Victoria on the morning boat; then to Vancouver and over the Rockies to Calgary.

We had a fine week in Tacoma, owing to the kindness of Calvin and Albert C. Philips and of Emma Ivins Gower, daughter of our dear old friend Aaron.

Anna Lester Ivins lives with her daughter, hale and hearty, with good sight and fair hearing, though more than ninety-three years of age. She goes out daily on long automobile rides, receives the *Philadelphia Bulletin*, and is interested in affairs generally.

The Friends in Seattle, as elsewhere, were surprised to find there were so many of them here. No effort was made to get them together in a meeting, but we had the satisfaction of introducing a few. Anna M. Broomall, Media Meeting; Joshua P. Kirk, of Darby; Thomas Howard Shelley, of Gunpowder, and Paschall W. Smith, of Wrightstown, and his wife called on us. Henry and Helen Ash were promptly and generously hospitable and showed us much of the beauty of Seattle in their automobile. Harry C. Stokes, though only three-fourths a Friend, he says, should not be omitted from a mention of Friends here. He is the able president of the Stokes Ice Cream Company and is assisted by his brother Lewis, Wallace Atkinson, and T. Howard Shelley.

Harry J. Cadwallader, Horace P. Schooley and the wife of William L. Woodnutt 'phoned in reply to my letter and all intended to call, but were not able to do so. William L. Woodnutt is the son of Hannah H. Woodnutt, long a prominent member of Race Street Meeting.

We enjoyed two days with Deborah G. Dickinson and her family. Her son and daughter are manager and assistant in the Lidgerwood Manufacturing Company and supply huge machines and cables for hoisting logs and carrying them over canyons. Some of their machinery was used in making the Panama Canal.

MARY H. WHITSON.

PRAIRIE GROVE QUARTERLY MEETING.

Prairie Grove Quarterly Meeting of Ministers and Elders convened at Prairie Grove, Iowa, Sixth month 6, 1914, with Theo. Russell as clerk; Thos. Jenkins, of Chicago; Griffith Coale and wife, of West Liberty, Iowa; with resident ministers comprised the Meeting. The Queries and Advices were read calling forth remarks that were timely and profitable. Following this, after a short impressive silence, the Quarterly Meeting, with Mary B. Vansyoc as the efficient clerk, was held. Beulah Elliott, of West Liberty, in addition to those heretofore named being present. Routine work occupied some attention. The reading of the Queries called fourth expressions of commendation and approval.

First-day morning opened with an ideal June day. All nature was clothed in her best and at the usual hour a goodly number assembled. Griffith E. Coale broke the silence with some very appropriate remarks, after which Thomas Jenkins, of the University of Chicago, read a very interesting and carefully prepared paper on "What Being a Friend Means to Young People"; he having come by special invitation of Prairie Grove Friends. His ministry and mingling with Friends are much enjoyed. An auto load from near Centerdale, Iowa, nearly 50 miles away, drove down to enjoy the good things and meet with Friends.

In the afternoon the Quarterly Conference held its session with Harry Russell and Beulah Elliott as clerks, a diversified program consisting of Scripture reading, singing, two excellent papers, selections, concert recitations, declamations and remarks were listened to very attentively by a comfortably filled house. As we wended our way homeward we doubtless felt the better from our mingling together, and if we imbibe and put in practice some of the many good things said, this will mark a bright spot in our lives and we will all have found it worth while.

THEO. RUSSELL.

NOTTINGHAM QUARTERLY MEETING.

On Seventh-day morning, Fifth month 13th, the members and their friends of Nottingham Quarterly Meeting assembled on the pleasant grounds surrounding the Friends' Meeting House at Darlington, Harford County, Md. At 10.30 a. m. the Friends were mostly gathered within the house where we were glad to see several visiting Friends from Baltimore and Wilmington with us.

Martha Townsend, of Baltimore, raised the query for each of us, as to "what might be the matter" and if we were in trouble, directed us

clearly to the one and only course for help to overcome it. Dr. O. Edward Janney gave a description of Paul as he appeared before King Agrippa and his touching conversation before the people during his trial. He described further the different ways in which conversions might be wrought and cited that the force which brought about Paul's conversion might have been working within him for sometime before the great change took place. He also spoke about the human soul and of what it is composed. Man is like other animals in some respects, but possessing also that quality which God breathed into him at the beginning, "The Breath of Life" and which we refer to as that part of the "Divine" which is given to all of us. Mary Heald Way asked most touchingly that each of us might feel strengthened and receive the Blessings given by our Heavenly Father.

The time having arrived for transacting the business of the Quarterly Meeting, the Clerk, Robert K. Wood and Assistant Clerk, Mary K. Clement, took charge of the meeting when it was found that all the representatives appointed to attend the Quarterly Meeting were present except six. The reading of the Queries brought forth some very good discussions.

The Advancement Committees of the different Monthly Meetings of the Quarter met at the close of the Quarterly Meeting and disposed of the business laid before them by the Quarterly Meeting.

After an agreeable luncheon and social hour, most of us again assembled for the afternoon Conference. The question for discussion was, "What Conception of Patriotism is Needed in America To-day?"

James Harry acted as chairman, and after his introductory remarks in which he cited the Home, the Church and the School as being the most important factors to develop Patriotism; presented Dr. Janney, who after making remarks as to the fittingness of the question, to the day, it being Memorial Day, and paying just tribute to the heroes of the Civil War, showed us, what Patriotism could mean, as exemplified by the lives and actions of General Grant and other great men, when they stood for the right and principle of things regardless of fear of criticism. E. Henry Haines, Howard Coates and Howard Brown continued with discussions explaining experiences from which we could draw lessons. Elizabeth B. Passmore and Margaret Brooks, followed with remarks.

Margaret Broomell, after describing why the schools did come in contact with a number of children, that did not receive the proper training at home, raised the question as to how they could

be managed so the children could be helped more.

Linneaus Lamborn gave a description of how different teachers succeed differently in teaching these qualities and uplifting the interests of the scholars.

Mary Heald Way, Leah Gause and Guy Rockie, each gave us some very valuable thoughts on the question of the afternoon.

The spirit of the meeting showed clearly that Friends have a keen sense of patriotism which can be manifested in many ways.

HARLAN S. GATCHELL.

LEANDER PERRY WILLIAMS.

The Williams family in America came from Wales, the first settler appearing in the Gwynedd Valley, Pa., about 1698. From this first settler, Richard, the branch of the family with which this sketch deals, had various migrations; first to Virginia, then to Tennessee, and then to Indiana. The great-grandfather of the subject of this sketch, William Williams, moved to East Tennessee about 1787. He became a noted minister in the Society of Friends, and traveled extensively on his religious concerns. Richard, the eldest of the children of William, had ten children, his son William being the father of Leander.

Leander Perry Williams was born in Economy, Indiana, Ninth month 12, 1830. He received the common school education of the period, and at the age of fifteen apprenticed himself to the printer's trade.

His first newspaper venture was in Cass county, Mich., but his plant was soon destroyed by fire. Later he moved to Nashville, Tenn., where for several years he conducted a successful family and agricultural newspaper called the *Southern Homestead*. When the trouble which culminated in the rebellion became chronic and intense, he returned with his family to Indiana, where, on Seventh month 28, 1862, he enlisted with his three brothers, to serve three years or during the war. He was a member of the 73rd Regiment Indiana Volunteer Infantry. He saw rather continuous service the following year in Kentucky, Tennessee, Alabama, and Georgia. He was a member of the force which was made up of what was known as "Straight's Raid." With the whole command he was captured by the Confederates at Rome, Ga., Fifth month 3, 1863. In company with the other commissioned officers he finally landed in Libby Prison, in Richmond. One of his fellow-prisoners was General Neal Dow, the famous Maine Prohibitionist. On Second month 4, 1864, he and a large number of his comrades escaped through the famous tunnel out of Libby. He was

one of the lucky number, who after a week of almost unthinkable hardship and exposure reached the Union lines. His future military service was in the Army of the Cumberland, in which he won distinction and promotion. He was honorably discharged Seventh month 3, 1865, and was brevetted captain and major by Presidential order.

Soon after the close of the war Friend Williams came to Washington, secured a position in the Treasury Department, and for nearly forty years was a faithful public servant, in some capacity. When Frederick Douglass was made Marshal of the District of Columbia by President Hayes in 1877, he selected our Friend as his deputy, because he wanted a military man who was big enough of heart and broad enough in sympathy, to be loyal to his chief. For many years he held a clerkship in the Supreme Court of the District of which his first cousin and fellow soldier, Job Barnard, was, and still is, a Judge.

In 1852 Leander P. Williams married Cynthia K. Taylor, of Valparaiso, Indiana. Four children were born of this union, Frank L. (deceased), William E., Elizabeth E. Stearns, and Mary L. Leavensaler, all residents of Washington. His wife departed this life Tenth month 16, 1906.

In 1906 our Friend united with Alexandria Monthly Meeting of Friends, and the Preparative Meeting in Washington. From this religious fellowship, the spiritual home of his fathers, he derived great comfort. The Washington meeting had no more interested member or faithful worker than he. He put his whole soul in the forward movements of the Washington meeting, and was among the first to pave the way for the meeting's upbuilding.

He departed this life Fifth month 9, 1914, in the 84th year of his age. The funeral was held the afternoon of the 12th, and the interment was in Arlington Cemetery, in the midst of the many comrades who had preceded him to the silent land. With the fairest of skies overhead, and gentle zephyrs fanning the cheeks of his many friends, the selected bugler sounded tap at the head of the narrow house, joining the sobbing farewells of those who know and loved this sturdy patriot, and loyal Friend. As Whittier wrote of Sumner, so may we say of him:

"He cherished void of selfish ends,
The social courtesies that bless
And sweeten life, and loved his friends
With most unworldly tenderness.

* * * * *

"Revive again thy summer rain,
The broken turf upon his bed!
Breathe, summer wind thy tenderest strain
Of low, sweet music overhead!

"With calm and beauty symbolize
The peace which follows long annoy,
And lend our earth-bent, mourning eyes
Some hint of his diviner joy.

"For safe with right and truth he is,
As God lives he must live alway;
There is no end for souls like his,
No night for children of the day."

H. W. W.

ANNA LOVERING WHARTON.

The passing from this life, in Fourth month, of Anna Lovering Wharton, took from the world one of the honorable characters, appreciated by some of insight and fine taste, but unfortunately little known by the majority. Her retiring nature, as in the case of a favorite of hers, the arbutus, made the beauty often unnoticed unless come upon unexpectedly or after careful searching.

"Who can find a virtuous woman? for her price is far above rubies."

Anna Lovering Wharton was through her eighty-three years and more a member of the Society of Friends. Her religion was deep and earnest. She was, however, a silent attender of First-day and Yearly Meetings.

Her father, Joseph S. Lovering, was a man of sterling principles, superior mind and powerful will, strong in Friendly convictions but of the liberal order, approving of music and art, an admirable business man and devoted in his family. Her mother, in maidenhood, Ann Corbit, was an excellent, affectionate woman who made her husband happy and with him brought up her children well. With this valuable inheritance and rearing, their daughter developed into a good and serious young lady, practised in neatness and industry, skilled in the old-fashioned craft of needlework, educated in a thorough and varied way.

Her marriage with Joseph Wharton gave her the companionship of a high-minded and intellectual man who in time became great. They were united for over fifty-four years, living wholesomely and benefiting many by their example and influence. As a wife she was

"One who, merging not
Her self-hood in another's will,
Is love's and duty's handmaid still."

A mother of the past, let us hope not of the past alone, she cared for her children in many motherly ways, to her gratification and their lasting advantage.

This fine woman, endowed with business ability, fond of reading, music and flowers, was obedient in an unusual degree to the dictates of conscience, firm in holding fast to what she believed to be

right, very generous to charitable institutions and to individuals not like herself prosperous, prudent and sincere. With the imperfect light and strength vouchsafed human beings it seems impossible that mistakes should be avoided. Hers were not in the most important matters. Her long life had many interests. It was active and well balanced. Though not free from trials, it may be compared in the main to the happy country that has no history.

In the quiet evening of her mortal existence, her thoughtful concern for others continued, some useful occupation and simple pleasures were hers, she enjoyed the affection of relatives and friends and suffered little physically; illustrating the value of a pure and moderate career.

"Blessed are the meek: for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

FELLOWSHIP CLUB.

The Fellowship Club met at the home of Pearson and Sue Cloud, East Goshen, Pa., on the evening of June 3rd.

The president read a poem and all joined in singing "Old Folks at Home." Anna H. Forsythe, on behalf of the Executive Committee, read a memorial to one of the members, Harmon B. Kirk, whose death occurred recently. The meeting directed that a copy of this memorial be sent to his parents.

The program opened with a selection, "Old Kentucky Home" on the Victrola. Annie Lewis read some interesting Current Events. "Swing Low, Sweet Chariot" was given on the Victrola and Anna H. Forsythe recited Paul Laurence Dunbar's poem, "The Deserted Plantation." The president then introduced James Edgerton, of Trenton, New Jersey, who, having spent several years in South Carolina, was able to give a most instructive description of conditions in the South.

Two more selections, "Massa's in de Cold, Cold Ground" and "In the Evening by the Moonlight" were given on the Victrola, the program for the the next meeting was read and after a few moments of silence, the meeting adjourned.

A. E. S.

A NEW MOVEMENT IN THE CRIMINAL COURTS.

In commenting upon a conspicuous case of injustice in the criminal courts of Pennsylvania, where an innocent man had been sent to the penitentiary for lack of adequate defence, the Phila-

delphia *North American* recently said:

We know of only one city in this country where such a miscarriage of justice could not have happened. That one city is Los Angeles, a center of progressive thought, where men and women are not content to sit still to let the problems of the age solve themselves.

* * * * *

Heretofore in Los Angeles the commonly accepted practice of appointing counsel for indigent defendants has been followed. There, as elsewhere, the non-remunerative duty thus imposed by the court usually has fallen to the lot of attorneys who happened to be present or, in some cases, to inexperienced neophytes. In many cases this means indifferent or incompetent legal representation, and at best it guarantees the accused little more than casual attention.

* * * * *

But the duties of the first public defender are not confined to criminal cases. And in many of the civil cases thus far espoused by him the new Los Angeles official has not had to appear in court at all, for the mere fact of his undertaking the defense has made possible a settlement out of court. In the first 1,000 civil cases handled by his office more than half were thus compromised.

So, in addition to saving persons accused of crime from unjust or undue punishment, he is saving his community a great deal of time and money which formerly was spent in obtaining justice which neither side felt was entirely justified.

He makes for good will and economy, and these are major considerations everywhere, or ought to be. With four able lawyers on his staff and his office open to every one qualified to secure his assistance, he is relieving the courts of much of that brand of contention which long has clogged the channels of justice.

FRIENDS' ASSOCIATION NOTES.

At Byberry, Philadelphia, the last meeting for the summer was held on the 7th. The subject for the meeting was "Prison Reform." Edwin A. Tomlinson, of Swarthmore College, was the speaker. He presented present conditions in county jails in a straightforward way, and suggested ways by which members might aid in getting these truths before the people. It was enlightening to many present and matters were discussed and questions asked at the close. A number of strangers were among the audience.

The closing meeting at Moorestown, N. J., held Sixth month 5th, in the Friends' High School, was largely attended. This excellent program was enjoyed by all: Music by the Mandolin Club; music by the Glee Club; readings by Alice M. Evans and L. Dudley Coles.

A. B. A.

Thornbury, Chester County, Pa., met at the home of George and Sarah Bredin, Sixth month 5th, with twenty-seven present. Maurice Bartram gave very interesting current events. Frances Broomall, in an address on Equal Suffrage, told of the good work that is being done by the Suffrage Party all over the State with the hope of being able to get the ballot after 1915. She told of the organization of the party and the need of the earnest efforts of all. There followed a lively discussion by the members. Next meeting at the home of Harry and Mary Smithson, Seventh month 3d.

ANNA E. CHEYNEY.

NOTES AND ANNOUNCEMENTS.

Commencing Sixth month 21st, Swarthmore Meeting will be held at 10.30 a. m., and will continue at that hour until the middle of Ninth month. The First-day School is closed for the summer.

After reading Ruth De Cou's letter in last week's *Intelligencer*, I waited for an explanation. I could not believe it true that the Committee on Colored People of Philadelphia Yearly Meeting was no longer in existence. This week's paper gives no reply from Philanthropic Committee, but prints a letter from George Miller. I agree with every word he has written. Never since slavery was abolished have the colored people needed friends more than they do now. They have been told that if they developed and helped themselves their difficulties would be over. They do not find that to be true. In whatever direction they advance, some effort is made to block their way. Segregation is becoming more and more a popular scheme. In New York City, where there are missions, settlements, homes and special schools for almost every race, it has been found impossible after two years of effort to raise \$15,000 for three years' support for a home for delinquent colored girls—not bad girls, but neglected children brought up in unsuitable surroundings. The judges in our courts must send these girls back into their old environment because there is no place to which they can be sent. The Lincoln Settlement in Brooklyn is about to close its doors for lack of funds. The Lincoln Hospital has no colored physicians on its staff. So it goes. Every avenue is closed to the colored race if any of the white race can get advantage by so doing. Friends now, as in the past, ought to be the dependable friends of the colored people.

We should have a strong committee looking after their interests at every point. ANNA M. JACKSON.

On First-day, Sixth month 28th, the afternoon meetings will be resumed at Radnor, Pa., and will continue during the summer, on the fourth First-day of each month. Elizabeth Newlin expects to be present this month. The meeting will begin at 3.30. Friends should take the Philadelphia & Western, leaving Sixty-ninth Street at 2.50 p. m., getting off at Radnor. The plan is for all those who can to bring supper along, and enjoy social intercourse after the meeting. All Friends and Friendly people are urged to attend.

A few weeks ago the members of Lansdowne Meeting, Pa., were much pleased to see several boys and young men in attendance who had generally been absent. Upon inquiring into the matter it transpired that the five churches in Lansdowne (the two branches of Friends counting as one) had formed an inter-church baseball league, each denomination furnishing a team, and that only those were allowed to play on these teams who attended church twice a month. Whether this attendance continues after the baseball season closes, will depend largely upon whether these young men get hold of something in church or meeting that makes them crave more of it.

The Lansdowne First-day School picnic on the 13th, on the banks of Crum Creek, was the largest for several years. One of the inducements was a baseball game in which nine married men played against as many single men. There were a few men left over to row the boats for the women and children.

BIRTHS.

GRIFFEN.—At Tarrytown, N. Y., Fifth month 25th, to Charles D. and Isabelle Griffen, a son, named George James; a great-grandson of the late Daniel H. and Amy W. Griffen, of Amawalk, N. Y.

MULFORD.—In Ithaca, N. Y., Fifth month 17th, to Walter and Vera W. Mulford, a daughter, who is named Mary.

SEMMES.—In Baltimore, Fifth month 19th, to Alice R. and John E. Semmes, Jr., a daughter, named Christiana, granddaughter of Alice C. Robinson.

DEATHS.

GAUSE.—In Wilmington, Del., Fifth month 24, 1914, in her 81st year, Edith May Gause, widow of the late S. Irwin Gause and daughter of of Benjamin and Mary Ann Heald Taylor, late of Kennett, Chester County, Pa., a member of Wilmington Monthly Meeting of Friends. Her Heald ancestry traces back to the foundation of that religious body through Samuel and Mary Bancroft Heald, immigrants from Cheshire, England, 1703.

She was united in marriage with S. Irwin Gause Tenth month 4, 1854.

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They had six children, of whom three survive her—Benjamin F., of Kennett; Frederick T., of New York City, and William L., of Haddonfield, N. J. Her brother, Joseph A. Taylor, of Kennett, died Fourth month 26, 1914.

Her life was a quiet and unobtrusive one, but her many lovely qualities made for her a host of friends. She was remarked for her fidelity to duty and for the evenness and sweetness of her disposition. The writer of this tribute, who has known her intimately since childhood days, never heard her speak an unkind word to or of another. She was ever ready to throw the veil of charity over the acts of others.

In brief, it may truly be said of this dear cousin that in word and deed—even in seasons of great trial, as also in the last weeks of intense suffering, which she endured most patiently and without murmur—her daily life was an exemplification of earnest, conscientious striving after a near approximation of her highest ideal. To know her was to love her.

Wilmington, Del.

P. H.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, Pa.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

SIXTH MO. 20TH (7TH-DAY).

—Haverford Summer School at Haverford, Pa., continuing through the 29th.

—The Rural Progress Club of Byberry. Humorous Entertainment, Byberry Hall, 7.30 p. m.

SIXTH MO. 21ST (1ST-DAY).

—At Schuylkill, near Phoenixville, Pa., Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—Pilgrimage of New York Friends (both branches) to Jericho Meeting, Long Island. See page 393.

—In White Plains, N. Y., meeting of Friends, home of Elizabeth Komori, 3 Bank St., 11 a. m.

SIXTH MO. 24TH (4TH-DAY).

—Chester Monthly Meeting at Chester, Pa., 7.45 p. m.

A SUGGESTION TO MONTHLY MEETINGS

Wrightstown Monthly Meeting has sent Scattered Seeds a check for twenty-five dollars. The clerk of the meeting writes: "This is in answer to the plea of M—— Y—— at Bucks Quarterly Meeting. One of our representatives brought the concern home to our monthly meeting." It was also in response to a plea of M—— Y—— that Darby Monthly Meeting sent its contribution of ten dollars, which has already been mentioned. The publishers of Scattered Seeds wish they could send her to all of our quarterly meetings, but members of all our monthly meetings will read this and if they will bring the matter up the next time they meet we feel sure there will be many responses, either from meetings or individuals. A little over one-third of the amount needed has now been contributed, and the editors are going right on with their work, with faith that the other two-thirds will be forthcoming.

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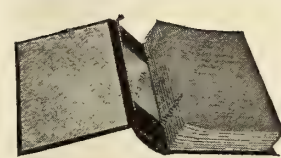
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SIXTH MO. 28TH (1ST-DAY).

—Pilgrimage of New York Friends (both branches) to Manasquan Meeting near Sea Girt, N. J. See page 393.

—At Merion, Pa., Philadelphia Quarterly Meeting Visiting Committee, 10.30 a. m.

—At Radnor, Pa., first of the summer meetings held each First-day, 3.30 p. m. See Notes and Announcements.

BOOK NOTES.

"The Life of the Right Hon. John Edward Ellis," by Arthur T. Bassett, is the history of an English Quaker Puritan in public life. John Ellis was member of Parliament and an official for India. His chief was John Morley; he proved himself worthy such leadership in honesty and high-mindedness; and he stands with John Bright and several others as eminent example of the Friend in politics. The personal picture of the man, from his boyhood in a serene old townhouse with its quiet elm-shaded garden, through his strenuous days of business and public affairs, is all set down here, and his letters are quoted freely. (New York: Macmillan.)

"Bedesman 4," by Mary Skrine, is a tale of an English youth's education and dawning character. The book abounds in "atmosphere" and will appeal to readers who care for old manor-houses and antique villages among England's green meadows. The author is attached to English village life by long ancestral associations. (New York: Century Co.)

"The Happy Irish," by Harold Begbie, gives a most hopeful picture of Ireland of to-day and an unanswerable plea for Home Rule. The author finds in the Irish religion, purity and unworldliness, the secret of her happiness. He contrasts commercial and restless England with happy Ireland thus, "What shall it profit a nation if it become the clearing-house of the whole world, and miss the way to peace? What shall it profit a democracy if it gain the whole Wages of Mammon, and lose the Joy of Life?" (New York: George H. Doran Co.)

George Moore completes his trilogy of reminiscence with "Vale" intimate home scenes and a variety of experiences in Ireland, told with easy flow of words; but at time showing the pose of one who likes to shock his readers. (New York: D. Appleton & Co.)

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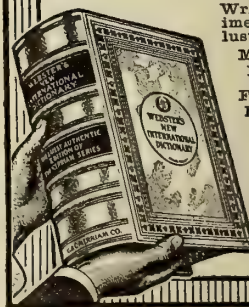
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The second of Henry James' volumes of autobiography, "Notes of a Son and Brother," describe with remarkable delicacy of literary art the schooldays, college years and young manhood of the author, and of his elder brother, William James, who became the famous philosopher and Harvard teacher. There are some vivid pages on the boys' experience in various European schools. Among the fine portrayals is the account of Charles Eliot Norton's generous encouragement of the youthful author. Henry James had offered an essay to Prof. Norton, for the *North American Review*. Norton printed it at once, and the young writer called on him and received hearty stimulus toward his career of letters. "I was to grow fond of regarding as a positive consecration," he says, "that half-hour in the long library at Shady Hill, where the winter sunshine touched serene bookshelves and arrayed pictures...with I know not what golden light of promise"; in fact he drank "to the lees the offered cup of editorial sweetness."

Many an engaging paragraph de-

scribes the author's gifted father, and the brother to whom he was devoted; and a cousin, Mary Temple, who died young, is the subject of one of the most beautiful word-pictures in the book. (New York: Scribner's.)

"Theodore Roosevelt: An Autobiography." (New York: Macmillan.) This full volume describes, in the author's vivid and picturesque style, his career in boyhood, at college, among Western cowboys, as police commissioner, as Governor and President, with final chapters on the various policies connected with his name.

It is a work rich in vigorous patriotism and fine ideals. Of the author's freshness of view and independence of judgment no one can doubt. These qualities are expressed as well in these words of his (from the closing chapter) as anywhere,—

"There can be no nobler cause for which to work than the peace of righteousness; and high honor is due those serene and lofty souls who with wisdom and courage, with high idealism tempered by sane facing of the actual facts of life, have striven to bring nearer the day when armed strife between nation and nation, between class and class, between man and man, shall end throughout the world. Because all this is true, it is also true that there are no men more ignoble or more foolish...than those who exalt unrighteous peace as better than righteous war."

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man of recent times. The opening volume on Dickens says of the novelist, in estimating his gift to us: "He has shown us that the splendor of the soul, its pure serenity and unsullied delicacy of sentiments may dwell within physical ugliness, deformity, outward coarseness, the immaturity of childhood, and even poverty." (New York: F. A. Stokes Co.)

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Wanted i
 Educational ii
 Seashore Resorts..... ii
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 Boarding and Rooms iii
 For Rent i

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CONTENTS OF THIS ISSUE

Alma Mater (verse)	401
Commencement at Swarthmore . . .	401
Canada Half Yearly Meeting . . .	409
Flowers for the Neighborhood Guild	409
George School Commencement . . .	409
Editorial:-	
London Yearly Meeting	410
Genesee Yearly Meeting	411
The Week-end at Haverford Summer School	411
Western Pilgrimage of English Young Friends	411
Of Interest to Conference Visitors .	412
Emilie W. Black	413
A Recipe for Ignorance	414
Friends' Association Notes	414
Notes and Announcements	414
Marriages	415
Deaths	415
Calendar	415

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Swarthmore College

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The Article on the Separation in the Society of
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 month 28th has been reprinted in pamphlet form
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CHAS. E. HARRIS

(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 27, 1914.

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Number 26.

We have a right to expect from the educated men and women of this country who go out from our schools and colleges conscientious heaven-directed efforts to put the right men in office and to exclude from the management of public affairs those whose impulses are selfish, vain, sectional, envious or purely visionary.

EDWIN S. STUART.

In Address at Swarthmore Commencement.

ALMA MATER.

Stanch and gray thou stand'st before us
On the campus fair;
Thy high spirit guarding o'er us,
Who thy blessing share.

Thee we praise with songs of gladness,
Name thy glories o'er;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore!

Every stone, oh, Alma Mater
Holds a memory dear;
Every ripple of Crum's water
Is a greeting clear.

Thee we praise with songs of gladness,
Name thy glories o'er;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore!

Tho' we leave thee, and tho' sorrow
Still our laughter gay,
We will tender memories borrow
From the past so gray.

Then you'll hear the old grads singing
As they sang of yore;
Hail to thee, our Alma Mater!
Hail, all hail! Swarthmore.

COMMENCEMENT AT SWARTHMORE.

The exercises of Commencement Week at Swarthmore College began on First-day, the 14th, when Dr. George A. Hoadley, Professor of Physics, and Vice-President of the College, delivered the Baccalaureate address. Dr. Hoadley retires at the end of this year, having completed his twenty-fifth year of service to the College. At the last annual meeting of the corporation the following minutes were adopted:

"Dr. George Arthur Hoadley, for many years Vice-President of Swarthmore College, on

Twelfth month 2, 1913, coincident with the sixty-fifth anniversary of his birthday, completed his twenty-fifth year in the service of the College as Professor of Physics.

"This service has been marked by unswerving loyalty, an untiring devotion to the best interests of the College; a service, too, not limited to his departmental work, for Dr. Hoadley for many years has held the office of Vice-President, and in the absence of the President has often been called upon to assume the duties of Acting President.

"Not only in an official capacity has Dr. Hoadley's influence been felt, but his ability to be young in spirit and sympathetic with youth in its physical as well as its intellectual pursuits, has gained for him an enviable place in the hearts of both alumni and undergraduates.

"It is with a deep sense of gratitude to Dr. Hoadley that the Board of Managers of Swarthmore College thus records its appreciation of his long and loyal service to the institution and acknowledges its indebtedness to him as he is about to retire from the exacting activities of College life at Swarthmore, upon whose annals are indelibly stamped the marks of his personality."

THE BACCALAUREATE ADDRESS.

A college Commencement brings to the members of the graduating class a unique opportunity to halt in the orderly procedure of life and take both a look backward and a look ahead.

The look backward is taken for the purpose of considering what in the life of the past four years has been of lasting value, and the look ahead is taken in order to see whether the lessons learned and the experience gained will still be of service.

In a very real sense the college life is an epitome of all life. One comes into it with no experience that especially fits him for its requirements, with few friends among the body of students whom he is to meet, and generally, with but a vague conception of what its outcome is to be.

In the case of the man who does not have a definite plan before him when he enters college, and yet feels that a college life has a promise in it that other experiences do not have, the development of a plan is brought about by the

gradual unfolding of the daily happenings and the persistent doing of the daily tasks.

There can be no question that there is a decided advantage in having a definite purpose in mind before entering on a college course, but in a certain sense the gradual unfolding of a purpose is more in accord with life experiences of the majority of people.

In the look back over the events of the past four years, those who are just about to enter upon the new path of self-dependent life, will doubtless feel that their fitness to meet the duties that present themselves may be measured by the way they have been able to meet the daily requirements of their college lives.

While there has been a certain program to be followed through each day, there have also been a succession of unexpected happenings, and it is upon the way these happenings have been met and the disposition that has been made of them that the successes of each day have been determined, and that your associates have been able to form their opinion of your worth to the college and to the class.

It is a good thing to have had the experience of needing to do a definite thing at a definite time; of being required to mind the bell. It is an old and true saying, that in order to know how best to be in command of others, one must first learn how to serve.

To give unquestioned obedience to those rightful in authority is one of the jewels of the old time education that is in danger of becoming a lost art in these days of unrestricted criticism of those who are in authority. The probability is that in a great majority of cases, the fact of being placed in authority, has brought to the individual so placed, such a sense of the responsibility of his position, that he considers far more carefully than does his critic, all sides of any question that is submitted to him for decision.

Whenever a faculty, or student government regulation has seemed especially uncalled for, you may be assured that the governing bodies have given far more thought to the question than you have and have taken no stand upon it that was not warranted by the facts.

To have been obliged to face unexpected events in the duties of the day is a valuable experience. These, more than anything else, try the soul and bring out the qualities that otherwise lie hidden and unused.

It is on account of the sudden coming of unlooked-for events, that the education most to be desired is one that is not too technical. An education to prepare for life, should include a greater breadth of curriculum than one that is

intended to prepare for a particular business in life.

The necessity for this is shown in the lives of many men and women who are making distinguished successes along lines that are wholly different from those which they would have chosen at the beginning of their college course.

As the ideals of a young man are different from those which he held when a boy of twelve, so, as life brings to him a wider outlook and his experiences deepen his insight into the meaning of life, his ideals become of a higher type and take a firmer hold upon him.

With the expansion of these ideals comes the demand for putting into use the different lines of study which he has pursued, and his success depends largely upon whether he can adapt himself to the new and constantly changing requirements.

His ability to do this will be determined by the thoroughness with which he has made himself the master of what he has already attempted.

To have a firm grasp upon the fundamentals of a subject, is to have the ability to apply them as opportunity presents itself, but to have only a hazy conception of these fundamentals, is to make mistaken applications and to fail.

To attain thoroughness requires persistence in effort. To determine to do a piece of work that requires a considerable time for its completion, is a far different thing from the successful accomplishment of it.

To stick to a pursuit with determined effort, to let no seeming failure bring discouragement, to retain one's interest when new ventures are constantly calling for recognition, those are far harder to accomplish, but they are the essential elements of success.

In order to take advantage of the lessons of the past it is necessary to take a look ahead into the future.

The young man or woman who looks forward to the life that is to begin after graduation, makes a profound mistake in supposing that college life takes with it the things of greatest interest and pleasure, and that hereafter there will be only stern duties and the unbending requirements of a profession or of a business.

That is a poor and inadequate conception of life that fails to understand that the longer life lasts the greater is the possibility of its being self-contained and in its ability to share its treasures with others.

In entering upon this new and untried life it is of the utmost importance that its guiding principle shall be determined.

Shall it be a life given over to the winning of happiness? Man should be happy. He has a right to happiness. One of the three rights prominently mentioned in the Declaration of Independence is that of the "pursuit of happiness." Happiness is, however, one of the fortresses that can seldom be taken by direct attack. It is more like a country that comes voluntarily into our possession, because we have won its occupants to join our forces so that in the end it belongs to both. It is mutual possession. There is no such thing as a selfish happiness. The happiness that is essentially personal is not happiness but selfishness.

Real happiness can only be secured by the indirect method of making others happy.

Shall the life to be lived be a life of ease? To one who has struggled through a long life in which there has always been a fight to provide even the necessities of life, a life of ease might present an alluring picture. But to one who is at the beginning of his career, who has his life to live, such a life should not be attractive.

Our physical strength is increased by physical exercise. Our mental alertness is quickened by the use we make of our mental faculties, and our moral natures become vigorous in direct proportion to our constancy in living a life of rectitude. To give one's self over to a life of ease robs one of the joy of effort which is usually greater than the joy of attainment.

Shall wealth be the goal of life's ambition and its pursuit the business of life? Wealth for itself is not worth the effort it costs to secure it. In the ability it gives to insure the material comforts of life and especially in the power it imparts to benefit others and to place in the possession of the public some evidence of interest in the public welfare, it has a decided value.

The difficulty in making wealth the aim and end of life is, that in order to attain this end there must be an absorption in its pursuit. An absorption so complete that other and more worthy pursuits must be abandoned. Wealth is a mistress that must be wooed with unstinted devotion, but when once won she has become the master.

The possession of great wealth becomes a burden, and the proper disposition of it is sometimes an impossibility for the man who has become enamored in its pursuit.

One of the most satisfactory vocations for the college-bred man or woman is that of teaching. The average time that each one of you has spent in school and college is sixteen years. During these sixteen years you have been the recipients of the care of many teachers. Your parents

have not only had to provide for your physical welfare and care during that time, but have expended large sums of money in your education.

What better way is there of showing your appreciation of all that has been done for you than to pay a part of the debt you owe by the service of teaching. The vocation of teaching is different from many that are altruistic in their motives in that the teacher generally receives a greater amount of benefit from it than does the person taught.

The particularly attractive feature about the life of the teacher is that it is dealing with the growth of the mind. There is no study more fascinating than that of watching the gradual development of mental growth.

The skilful artisan may take wood or metal, or any other form of material substance, and out of it fashion a device, beautiful in its design, exquisite in its workmanship and of enduring usefulness; but he has been working on inert matter, and the character of whatever he produces depends solely upon his own experience and skill.

The teacher, on the other hand, is working with a developing human intellect, and the results obtained will depend not only upon his personal enthusiasm and earnestness, but in the earnestness and enthusiasm he can arouse in his pupil. To have an untrained boy or girl put into your hands; to watch the gradual building up of the mental faculties; to see the awakening of a desire for results of your labors in the acquirement of self-control, and finally to see the results of your labors in the acquirement of self-dependence and self-mastery is a fitting and satisfactory reward that turns your vocation into an avocation.

Whatever our vocation in life may be, there is always need, if we are to become well balanced men and women, of an avocation. Among possible avocations that of the intellectual life has much in it that is of value.

A taste for literature makes one the peer of all the great men and women of the past, irrespective of whether that past is a hundred or a thousand years. Time is eliminated. The reader becomes contemporary with the writer.

The literature that has endured is the expression, not of a particular man or of a particular nation, but of humanity. It contains all that life can bring to any man, and in it one can live again those experiences that have become but a memory.

One of the decided advantages of literature is that it gives us absolute control in the selection of our associates so that it becomes possible for

us to choose companions who will fit in harmoniously with our needs.

As a personal call from a friend serves to remove the perplexities that press upon us so insistently, so to lose ourselves in what a friend of a thousand years ago has thought out and written, helps us to bear the burdens that sometimes seem oppressive.

We can lay aside the demands of the present and find solace in the wisdom of the past. We can forget the disputes of political factions and demagogues in reading the dispassionate judgments of history. We can revel in the intense humanity of the highest types of dramatic art. We can fill our souls with the glorious beauties of a Milton or a Job. We can broaden our vision, increase our faith and strengthen our confidence in humanity.

It is a trite saying that we are the heirs of all the ages. It is, however, a true saying. One man who lives to-day has a greater responsibility than one who lived a hundred and fifty years ago. Then our country was small and struggling, having only a scattered population, with its frontier in Pennsylvania and Ohio.

The pioneers of that time were a God fearing, sturdy people whose business was the making of a home for themselves and for their children. While their lives were mainly peaceful as far as strife with their fellows was concerned, it was a life of constant watchfulness against the wild life of the forests and a life of unending struggle against the productiveness of the soil. It was a work of ceaseless labor that forced this very productiveness to give them grain and fruit instead of briars and weeds.

It was a life of hard work, but it developed self-dependent and self-respecting men and women. There was an advantage in that the men of any locality were men of the same class and nationality. There were no extremes in society, there were no very rich, there were no very poor, there were only those of the middle class, of high ideals and clean lives.

Out of the home making of these pioneers there came gradually into existence the American Nation. The honesty and unrightness of their lives was built into the very foundations and when it became firmly established it was so nearly the personification of individual freedom and human justice, that it typified liberty to all the world.

Lovers of liberty for the sake of their fellow-men, came to establish their homes and oppressed of all lands flocked to its shores at the first opportunity. To-day we are a land of many

millions. Each year there come to our shores double the number of people there were in Pennsylvania when it entered the Union as one of the Original Thirteen States. We are a nation of great cities, of vast agricultural wealth and of increasing mineral resources. The wonderful extension of our methods of transportation has filled the country as well as the suburbs of the cities with homes in which the comforts of life are always provided and luxury is no stranger.

The men, women and children who have come to us from other lands are neither Englishmen, Germans nor Frenchmen. They are Americans and take pride in the distinction. A single school will contain children from a dozen nationalities. In this crucible of the most characteristic of American institutions they become welded together in a single year. They no longer are a collection of discrete individuals looking at one another with mistrust and suspicion but a concrete group of children with common interests and common aims. They have learned in a single year what some never learn in a lifetime, that there is fundamentally very little difference in people, and that in order to remove our distrust of a man it is only necessary to make his acquaintance.

No thinking human being can stand so near the threshold of this new century and not be thrilled at the thought of the manifold opportunities that present themselves to one who is going out into a new life.

The dozen years that have elapsed since its beginning have meant more material progress than a hundred years that have preceded it.

The God-given powers of man have been devoted to finding out how to make use of the forces with which he has endowed the universe. Men have become interested, not only in finding expressions for the laws that govern the forces of the natural world, but have been persistently striving to learn how these laws can be applied for the service of mankind.

To the man who does not understand them the laws of nature seem miraculous. To the man who does understand them, they are the expressions of the power that has been given us, as a tool to work with, if only we will learn how to make use of it.

The application of Physical Law has made space almost non-existent, as far as the earth is concerned, while time has been eliminated. We talk to our friend a thousand miles away as though face to face, while we go to pay him a visit in luxury that Solomon might have envied and with personal comforts that our ancestors never knew.

While we can boast of our material progress can we make an equal claim for progress in the essentials of right living?

Have we higher ideals than our ancestors held? Do we recognize the claims that humanity has upon us? Do we "covet earnestly the best gifts?"

President Wilson has said that there is no war worth fighting unless it be a war of service. Can we not go much further than that and say that there is no life worth living unless it be a life of service?

The great men and women of history have been those who have done most for their fellowmen. Theirs may have been lives of hardship and struggle, they may not seem to us to be lives that we would like to live, but if they have made their impress upon the times of which they were a part, it has been in the work they have done for others.

To live a life of service does not require us to have unusual abilities, but only to make use of the gifts we have. The man of one talent was not condemned because he had no more, but because he made a poor use of the talent which he had. It is the little things that make up the sum of human life, and service in little things makes up a life of service.

The highest type of this life of service was lived nearly two thousand years ago by the Divine man, Jesus of Nazareth. No other life has made such an impress upon the world and yet it was ended before one-half of the natural span of life had been reached. It was mainly spent among a simple-minded people and the daily service was such as each one of us can render to his neighbor.

It was lived by one who did not find a place in the works of the historians of his time, but only in the heart of his followers, living witnesses for the truth. It was lived by one who never wrote a word that has been handed down to us, and yet we have a detailed record of that life, written by his disciples as evidence of their loving memory of it.

A man without wealth, he made the world rich through his teachings. Rich in the possession of a conception of morality that the world had never known; rich in the record of his sayings that are well adapted to the requirements of today as they were to those of his fellow countrymen, and particularly rich in the new ideas concerning the relations between God and man and between man and his fellowmen.

The costly hospital of the present is but the modern fulfilment of his command to the dis-

ciples to "heal the sick." The self sacrifice of those who go among the poor carrying the help they need, has its prototype in the Good Samaritan.

His contempt for the self-satisfaction felt by the Pharisees in their literal keeping of the law called for a stinging rebuke to this "generation of vipers" and his indignation at the desecration of the temple brought forth the whip of the small cords.

In him we see a man among men, one who teaches us to live the life of the spirit.

Members of the Graduating Class: You have now reached the end of your lives among us. You have lived nearly a fifth of your lives as members of this college family. You have brought us much by which we have been profited and we trust that you take away that which enriches you.

You can look back over the time that you have spent here and recall the opportunities that have come before you. You know better than I whether you have profited by these opportunities. You know whether they have been accepted and have brought you their reward, or whether they have been allowed to pass by and have left only regrets.

You have, as precious heritage, the love that you bear for your Alma Mater and the friendships that you have made among your fellows.

You have been enabled to profit by the work of the classroom, by the student organizations and by the friendly intercourse with teacher and student which your college course has brought.

You go out to a new life and take with you the best wishes of those you leave behind. Your new home will not be the old college home but it will be whatever you choose to make it.

If you do "covet earnestly the best gifts," if you do not content yourself with the second choice among the things that will go to make up the future, then we may expect that you will live the life of service and add much to the comfort of your associates.

Your Alma Mater will always take the greatest interest in your success in life. She will watch for your return and whether it be soon, when you will meet many of those who are now here, or whether it be years hence, when none of your friends are left, the college will still be here and will greet you with that affection with which a mother greets her returning children.

It is this mother who sends you forth, firm in her confidence in your integrity and wishing you such success that you can come to the end of life with the supreme assurance of Paul and that you

can say with him "I have fought a good fight, I have finished my course, I have kept the faith."

CLASS DAY.

On Second-day, the 15th, Class Day was observed on the campus. The feature event was the presentation of an Indian play, "The Arrow Maker" as the annual senior play by members of this year's graduating class.

The play was originally scheduled for the outdoor auditorium where the natural scenery which makes up the background would have considerably heightened the effect of the theme. The rain frustrated these plans and the play was presented in Collection Hall. More than a thousand guests and alumni thronged the outdoor theatre where the exercises started and when the events were continued indoors many were unable to crowd into the hall. It was afterward announced that the play would be repeated the next afternoon as a part of Alumni Day events for the benefit of these.

The Indian dances introduced throughout the theme were the feature of the play and were only surpassed by the ability of the leading characters in the play. Constance L. Ball, in the rôle of Chisera, the Medicine woman, showed marked ability in her dual portrayal of lover and woman of power. Joel Melick played the part of the cunning Simwa, the Arrow Maker, who played for Chisera's affection only to gain power. This gained, he wedded Brightwater, the Chief's daughter only to have withdrawn the favor of the Chisera. Dorothea Fitch took the part of the bride. A. Roy Ogden played the hero's rôle, that of Padahoon, Simwa's successful rival.

The play was preceded by the class-day exercises. The seniors in cap and gown marched to the outdoor auditorium on the west campus. President A. Roy Ogden delivered the annual class president's address and this was followed by class presentations. Joel Melick was Class Presenter. Songs concluded the preliminary exercises and the play followed indoors.

ALUMNI DAY.

The thirty-ninth annual business meeting of the Alumni Association of the College was held in Parrish Hall on the morning of the 16th, with the President, Howard Cooper Johnson, of the Class of 1896, in the Chair. The usual routine business was attended to. The tellers announced the result of the election of officers as follows: President, Ellis Branson Ridgway, '90; Vice-Presidents, Arthur Cox Smedley, '98; Florence Hall Philips, '80; Ralph Jackson Baker, '07.

Board of Directors for 1914-16: Charles Gor-

don Hodge, '96; Henry B. Seaman, '81; Bird Thomas Baldwin, '00.

At half-past twelve, after the business meeting, luncheon was served in the dining-room to all the classes which were not celebrating their private reunions. The classes of '79, '94 and '09 held forth in different classrooms of the College while the Class of '04 held its luncheon at the home of a member living in the town. Before luncheon, the class of '79 met for a short time around their class tree.

On account of the rain on Class Day, the Class Play, "The Arrow Maker" had been given in Parrish Hall instead of in the outdoor auditorium. As many people were unable to see the play here, the class repeated the performance on the afternoon of Alumni Day, at 4.00 o'clock.

At 2.15 the grand procession of the men of all classes, led by the Marshal, Jacob J. Schock 1913, took its riotous course around the College and out to Whittier Field, where the baseball game between the Alumni and Varsity took place, resulting in a score of 6 to 3 in favor of the Alumni.

Conspicuous among the graduates were the fifty members of 1912 who returned for their second reunion. All dressed in white, they dazzled the eyes of the beholder. The class of 1909 took lunch in a tent on the campus. The class of 1904, the only other class to go beyond arm bands as a reunion decoration, wore garne shoulder-sashes with white numerals upon the breast. A number of them were also decorated with medals awarded by the class at their luncheon for "distinguished service," each in his or her particular line.

At six o'clock, the graduates, some four hundred in number, gathered in the Hall Gymnasium for the annual Alumni Banquet. The toast master, Howard Cooper Johnson, had arranged for toasts from the following speakers: Robert M. Janney, of the Board of Managers; A. Roy Ogden, President of the graduating class; Dr. Isabelle Bronk, active member of the Faculty; E. Pusey Passmore, of the class of '93; Anna Campbell Rittman, 1910; S. Leslie Ryder, 1906 and Susan J. Cunningham, Emeritus member of the Faculty.

Howard Cooper Johnson, reviewed briefly the progress of the College under President Swain's leadership. The amount of endowment when Dr. Swain came to Swarthmore was \$360,000. To day it is \$1,570,265.50. The following buildings have been added: Wharton Hall, Chemistry Building, Library, President's House, Power House, Shop Building, Observatory, New Dining-room, Swimming Pools. These buildings, to

ether with apparatus represent added equipment to the amount of \$506,054.59. The number of students has increased from 209 to 420. The number in the teaching force from 24 to 45, and the average per cent. increase in professors' salaries has been almost 40 per cent.

COMMENCEMENT DAY.

The Commencement exercises were held on Thursday at 11 o'clock.

The speaker, Ex-Governor Edwin S. Stuart of Pennsylvania was introduced by Isaac H. Clothier, President of the Board of Managers.

The announcement of the award of Fellowships, scholarships and other college honors for the year was made by President Swain as follows:

Fellowships: The Joshua Lippincott Fellowship, founded by Howard W. Lippincott, A.B., of the class of 1875, in memory of his father, consists of a fund yielding an income of \$450 per year, which is granted annually by the Faculty, with the concurrence of the Instruction Committee, to a graduate of the College, to enable him to pursue advanced study under the direction or with the approval of the Faculty. This fellowship has been awarded, for the year 1914-15, to Frederick Myerle Simons, Jr., A.B., 1909, A.M., 1912.

The Lucretia Mott Fellowship, founded by the Somerville Literary Society and sustained by the contributions of the members, yields an annual income of \$525. It is awarded each year by a committee of the Faculty selected by the Somerville Literary Society, to a young woman graduate of that year who is to pursue advanced study at some institution approved by that committee. This Fellowship for the year 1914-15, has been awarded to Marie Safford Bender.

The John Lockwood Fellowship of \$450 per year, was founded by the bequest of Lydia A. Lockwood of New York, in memory of her brother, John Lockwood. It was the wish of the donor that the fellowship be awarded to a member of the Society of Friends. It is to be awarded annually by the Faculty, with the consent of the Instruction Committee, to a graduate of the college to enable him to pursue graduate studies under the direction or with the approval of the Faculty. This fellowship has been awarded for the year 1914-15, to Helen Hood, A.B., 1905.

The Hannah A. Leedom Fellowship founded through the bequest of the late Hannah A. Leedom to provide advanced study in accord with the usual and customary form. The value of this fellowship is \$400. This fellowship has been awarded to Archer Taylor, A.B., 1909.

The Martha E. Tyson Fellowship of \$450, founded by the Somerville Literary Society in

1913, is sustained by the contributions of the life members of the Society. It is awarded annually, beginning with the year 1914-15, by a joint committee of the faculty and the Society (elected by the Society) with the concurrence of the life members of the Society to a woman graduate of Swarthmore College, who has taught successfully for two years after her graduation, and expects to continue teaching. This fellowship was awarded for the year 1914-15 to Helen Price, A.B., 1907.

Phi Beta Kappa: The Swarthmore Chapter of Phi Beta Kappa, an organization for the recognition of high scholarship, has made the following selection from the graduating class of this year: Marie Safford Bender, Howard Mahlon Buckman, Katharine Mary Denworth, Dorothea Gillette, Margaret Kerr, Eleanor Ashton Lewis, Lela Alice Lyman, A. Roy Ogden, Florence Ruth Wilson.

Delta Sigma Rho: An honorary public-speaking organization which was installed in 1911, and to which students are eligible at the end of their junior year, has elected to membership Claude C. Smith, of the class of 1914.

Scholarships: Three scholarships are offered for work done in the College during the past year. They are of the value of \$200 each for resident and \$100 each for non-resident students, and are awarded in each instance to that member of the respective classes who shall be promoted without conditions and shall have the best record of scholarship upon the regular work of that year.

The Deborah Fisher Wharton Scholarship, to a member of the Junior Class has been awarded to Charles Joseph Darlington.

The Samuel J. Underhill Scholarship, to a member of the Sophomore Class, has been awarded to John Ewing Orchard.

The Anson Lapham Scholarship, to a member of the Freshman Class, has been awarded to Paul Fleming Gerrill.

The University of Pennsylvania Scholarship, given annually by a friend of Swarthmore College to a student who desires to take work in any department of the University and having the value of \$100, has been awarded for the year 1914-15, to Claude C. Smith.

The Western Swarthmore Club offers in conjunction with the College a competitive scholarship of \$400. This scholarship is awarded annually by the Club to a graduate of a western secondary school and has been awarded for the year 1914-15 to Jess Halsted of Sheboygan, Wisconsin.

The Trenton Swarthmore Club offers in conjunction with the College a competitive scholarship of \$400. For the year 1914 this scholarship has been given to two men, Frederick Donnelly, Jr., and Walter Maule.

Medal: The Ivy Medal is given by Owen Moon, Jr., of the class of 1894. It is placed in the hands of the Faculty without restriction for such disposition as may be deemed best. The Ivy Medal for this year bears the inscription, "For Character and Scholarship" and has been awarded to Albert Roy Ogden.

The Avalon Reading Prizes: Founded by a friend of the College for voluntary reading in the library in a course of English and American classics, have been awarded as follows: First prize divided between Alice Bucher and Caroline Myrick of the class of 1914. The second prize divided between Mary Atkinson of the class of 1917, and Christie MacLeod of the class of 1914.

Among the gifts to the College during the past year, are the tablets to the memory of two faithful servants to the College, William Mullen and John Hayman, and the Presidential tablet which marks the spot where the President of the United States, Honorable Woodrow Wilson, stood when he delivered his famous Founders' Day address here last October. The same generous alumnus made it possible that all the class tablets should be erected at one time. He has also built the concrete walk from the station to Wharton Hall.

The sum of \$63,000 has been given to the College to be used within the next four years for building. The managers have decided to erect a building for Physics and Engineering. When the Department of Physics is removed from Science Hall the department of Biology will occupy a part of the latter building. The name of the donor of the above fund is for the present an anonymous one.

A legacy of \$3,691.95 has come into the possession of the College from the heirs of William Dorsey. The interest is to be used for a scholarship to be known as the William Dorsey Scholarship.

A few other gifts during the year make the total from all sources, not hitherto announced, \$73,901.95.

The class of '94 at their twentieth anniversary meeting yesterday, voted to give as a Memorial, a suitable border of oak trees to line the walk from Wharton Hall to the station.

THE GRADUATES.

BACHELOR OF ARTS—With the Major in Biology: Edward L. Caum, Joel Miller Melick, William Oglesby Soyars, Miriam Helen Van Horn, Mildred Storm Warner, Edith Roberts Williams.

With the Major in Chemistry: Robert Stanton Browning, Caleb Heyburn Jones.

With the Major in Economics: Elliot Myer Barnard, Edith Roberts Harper, Eleanore Ashtor Lewis, Edwin Adams Lucas, Margaret Barber Marr, Martha Travilla Speakman, Charles Rex Wall.

With the Major in English: Mary Jenkins Andersen, Alice Lucie Bucher, Mary Walton Coles Katharine M. Denworth, Dorothea Gillette, Nancy Irene Loucks, Emma Dallas Lungren, William Christie MacLeod, Ruth Marietta Marshall, Caroline Elizabeth Myrick, Martha Adeline Sharples Rachel Comly Shoemaker, Verna Martha Way Mabel Amelia Werner, Gertrude King Wood Edith Kissam Young.

With the Major in French: Raymond Taylor Bye, Marion Lloyd Hallowell, Mary Wilson Ross, Caroline Shoemaker.

With the Major in German: Howard Mahlon Buckman, Louise Knickerbocker Clement, Katharine Faith Herrmann, Florence Caroline Miller, Marion A. Praed.

With the Major in Greek: Marjorie Tatnall Caldwell.

With the Major in History: Marion Baker, May Thornton Haines, Elizabeth Miller Hause, Ethel Mullen Keech, Walter H. Mohr, Marguerite Reeves.

With the Major in Latin: Lela Alice Lynam, Albert Roy Ogden, Edna Postlethwaite, Anna Marguerite Spackman, Florence Ruth Wilson.

With the Major in Mathematics: Marie Safford Bender, Jason Albert Blackburn, Paul J. N. Blessing, Howard Peterson Faulkner, Russell Harrison Haltom, Margaret Kerr, Elizabeth Deitz Morton, Mary Carter Roberts, Mary Emma Schmidt, William Harvey Gibson Bradfield.

With the Major in Philosophy: Victoria Clothier Lesley.

With the Major in Political Science: Claud C. Smith.

With the Major in Public Speaking: Constance Lincoln Ball, Dorothea Fitch.

With the Major in Chemical Engineering: Frank Weeder Githens, Washington Hull, Jr., Edwin Randall Murch.

With the Major in Civil Engineering: Jacob Trachtenberg Schless, C. Jackson Waters.

With the Major in Electrical Engineering: Harper Vaughan Bressler.

With the Major in Mechanical Engineering: Walter Harold Eagan, Warren Earle Gatchell, Maurice McNulty Lutz, Albert R. Strang.

CANADA HALF YEARLY MEETING.

Canada Half Yearly Meeting convened at Bloomfield, Ontario, Seventh-day, Sixth month 13th. In the absence of the Clerk, Filona Barker was appointed to assist Freeman Talcott, who read the opening minutes. Reports from the subordinate meetings and answers to the Queries indicated that Friends generally manifest a fair degree of interest and faithfulness in the small and widely scattered constituent meetings. Meetings for Worship at Yonge Street, for some time discontinued, are now being regularly held. The new fence and meeting house repairs indicate a corresponding renewal of interest there. From that Monthly Meeting Felix Belcher and George Phillips were present and the former spoke earnestly of the concern which had arisen in that meeting relative to Friends' testimony touching all forms of oppression. He reviewed the situation which the present status of Woman's Suffrage presents and expressed a deep concern that by timely faithfulness to the call and responsibility offered by the approaching election Friends in Canada shall uphold two fundamental principles. He pointed out that repeal of the law touching the property right of married women bears very vital connection to Friends' testimonies regarding oppression and that to exercise the right to vote on this question *now* in Canada is to do something to prevent outbreak of the militant movement on this side of the Atlantic.

Excuse for the absence of two representatives brought word to the meeting that one of them, Irene Brown, is in a hospital recovering from a serious illness. The clerks were directed to write a letter to her expressing the sympathy of the meeting.

Reports from Genesee Yearly Meeting in session immediately following the Half Yearly Meeting at Bloomfield will appear later. The most remarkable feature of the First-day meetings was the large number of men present and the earnest interest manifested.

FLOWERS FOR THE NEIGHBORHOOD
GUILD.

The time for the Flower Work is again at hand, the children of the Friends' Neighborhood Guild are eagerly inquiring for them. The Child Welfare Committee of the Yearly Meeting's Philanthropic Committee, in charge of the collection and distribution of flowers, fruit, jellies and contributions of money for the milk and ice, hope the friends of the children will continue the good work

with which they have so kindly helped us in previous years: The flowers, etc., may be sent any day that best suits the givers. Please send all contributions of money to the chairman. Tags are to be had on application to

CATHARINE E. WAY, *Chairman*,
152 N. 15th Street, Phila., Pa.

GEORGE SCHOOL COMMENCEMENT.

A large concourse of people gathered at George School on the 18th to attend the twentieth annual commencement. The graduating class, numbering twenty-five, took seats on the platform at the time appointed for the exercises. George A. Walton, the principal of the school, read a Bible selection. Orations were delivered as follows: Walter T. Conrow, Moorestown, N. J., "The American Socialist"; Harold H. Kirk, Pineville, Pa., "Theodore Roosevelt—Public Servant"; M. Camilla Zavitz, Coldstream, Can., "National Salvation."

For the second time in the history of the school the commencement address was delivered by a woman, Martha P. Falconer, superintendent of the girls' department at Glen Mills (Philadelphia's House of Refuge). Her subject was "The Preservation of Family Life." She pictured this life in the city slums and the mining districts of the state and said that Pennsylvania is not leading in caring for women and children. She spoke especially of the needs of the children in Pennsylvania German families and of the growing prejudice against colored people. She said the Negroes should be provided with decent homes and schools and opportunities for work. In addressing the members of the class she asked them not to rest satisfied until every boy and girl in the land has as large opportunities as are now enjoyed by the pupils of George School.

Principal Walton, before conferring the diplomas, said that the present class was the largest in the history of the school with two exceptions, 1897 and 1900. For the first time one of the second generation (child of a graduate) is among the graduates. The Principal said it had been for him a rich and satisfying experience to work with this class, because its members have raised the moral tone of the school.

The class of 1914 numbers 12 boys and 13 girls. By states they are classified as follows: Pennsylvania, 14; New Jersey, 4; Maryland, 4; New York, 1; Virginia, 1; Canada, 1.

The annual banquet of the alumni was held in the evening with more than a hundred members present. E. Roy Mercer was toastmaster.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 27, 1914.

LONDON YEARLY MEETING.

London Yearly Meeting is conducted almost exactly as is our own, except that it has no separation of men and women. The subject matter which comes before it, too, is largely similar to that considered in Philadelphia Yearly Meeting. A notable exception is Foreign Missions, which was strongly presented and was discussed with much interest. The meeting was enthusiastic in its approval of the favorable report of a committee, which had been considering union with other Christian churches in an effort to find a basis of unity.

A summary of epistles from fourteen American Yearly Meetings—thirteen of them with a pastoral system, was presented and considered. Friends were present from two of these with minutes and were cordially welcomed. It may be remarked that they showed very bad taste in intruding their exercises on the meeting at wholly inappropriate times; the Friends were annoyed but patient. A Friend was also present with a minute from the Orthodox Yearly Meeting at Philadelphia. It will be remembered that this Yearly Meeting has not been in correspondence with the London Yearly Meeting, although the latter has made some overtures. The minute was therefore regarded as a break in the barrier and was received with enthusiasm. Later in the week the epistle was received from our Yearly Meeting. It was followed by what can only be described as a dismayed silence. Very evidently it was unwelcome to the greater part of the assembly, or at least to that part from whom expression usually comes. After a pause which threatened to become embarrassing, a young Friend "hoped a cordial answer would be sent," another approved, and it was rather hurriedly referred to the committee on American epistles. This committee reported a reply, which I have not seen, which was adopted and will be sent.

I suppose many American Friends, in common with myself, have often wondered just what was the cause of the hostile attitude of English Friends toward our body. In the course of several visits among them in various parts of the country I have concluded that the attitude is mainly an hereditary one based on the prejudices of the period of the Separation, and an almost total ignorance of the whole situation. There is a vague assumption that we are Unitarians, that we deny the divinity of Christ, that in some undefined fashion we are heretics; and there has been a very deep-seated unwillingness to listen to any statements of greater accuracy. As a matter of fact I have heard more radical statements from the galleries of London meetings than I have heard from our own, and of course we have members quite as "orthodox" as any of the English Friends. There is a kind of absurdity in the close relations of the English body with the so-called "Friends" of the Western meetings, which have adopted a creed, a pastoral system, and a mediæval theology, while they themselves preach freedom from creeds, reliance on the direct leadings of the divine spirit, avoidance of formulas.

Of course there has been a great change in the few years just past. The many visits of Friends from England among us, and of our younger Friends in England, are leading to an understanding, which cannot but put an end in time to the deep disgrace of the Separation. But let us realize that the responsibility for this unchristian disunity is not with our body. The desire is, I think, universal among us, that all who have faith in the immediate guidance of the living Christ should recognize, on the one hand their unity and on the other their necessary difference from churches based on authority. London Yearly Meeting has not reached any such comprehension of the Quaker Message. I believe they are approaching it. Edward Grubb's Swarthmore lecture shows clear recognition of it. An address at Jordan's to a Yearly Meeting picnic laid chief stress on keeping free from formulas and forms, and on the quest for deeper experience. Similar messages came incidentally to the Yearly Meeting from many sources and met with much unity. But the willingness to extend such freedom to others is by no means universal. The direct leading of the spirit in a "Hicksite Friend" is felt to be a dangerous and uncertain thing, however safe among English Friends and those who correspond with them. But the loyalty to truth which is among them cannot leave these Friends long in this illogical attitude. We should not make ourselves obnoxious by putting pressure upon them in the matter of correspondence. The need

is theirs rather than ours, though we have much to gain through the culture and education in the English Society and through their devoted and self-sacrificing service in the Master's vineyard.

I shall hope in another letter to speak of some of the lines of service considered in the Yearly Meeting, especially those co-incident with our own.

JESSE H. HOLMES.

Hawkshead, Sixth month 10, 1914.

GENESEE YEARLY MEETING.

Among the visitors at Genesee Yearly Meeting from other Yearly Meetings were: Dr. O. Edward Janney, Isaac Wilson, Chamless Buzby and Elisabeth Stover. These attended all the sessions, also a temperance mass meeting at Picton and funeral services in the Friends' Meeting House the afternoon following adjournment. Isaac Wilson, Elisabeth Stover and Edward Bycraft met with Toronto, Buffalo and Pelham Friends at Niagara on the 20th. Isaac Wilson attended meetings at Pelham and Buffalo on the 21st, while Edward Bycraft visited the Sunday School at Queenston, and Elisabeth Stover did other advancement service in the same neighborhood.

The meetings for worship at Bloomfield on First-day and Fourth-day afternoons of Yearly Meeting week were well attended; there being a remarkably large attendance of the men from the neighborhood. The First-day morning silence, vitalized by frankly earnest interest in religion, made an atmosphere for simple and natural vocal expression at intervals. The messages were clear, definite and applicable. Besides the messages from the visitors, Felix Belcher, Samuel P. Zavitz, Edward Bycraft and Filona Barker spoke at the Fourth-day meeting. A special Advancement Conference was held the following afternoon, in the interest of First-day School and Philanthropic Work.

A full account of the Yearly Meeting and Advancement Activities in Canada by Elisabeth Stover will be given next week.

THE WEEK-END AT HAVERFORD SUMMER SCHOOL.

Last week we gave the topics that will be considered at the Week-end Conference which forms a part of the Summer School. We now have the names of the speakers:

Seventh-day, the 27th, 2.00 p.m.—Tennis, Bowling and Swimming.

4.30 p.m.—The Church Universal and Quakerism, Henry J. Cadbury presiding. Speakers: Howard Burt, Henry T. Brown, Arthur Holmes, Professor at State College.

8.00 p.m.—A Wider Fellowship. Informal discussion, Stanley R. Yarnall presiding.

8.00 p.m.—The Challenge, Bernard G. Waring, presiding. Speakers: Richard C. Brown, Edward C. Wood, Anna J. Haines, William V. Dennis, Harold Evans.

First-day, the 28th.—Meetings for Worship at various places and hours (see Calendar page 416.)

4.00 p.m.—How Friends are Trying to Meet the Challenge, Ruby Davis presiding. Brief reports from home and abroad.

7.30 p.m.—Consecration for Spiritual Service, J. Harvey Borton presiding. Speakers: Bertha T. Ufford, Anna M. Cadbury, Daniel Oliver, Walter W. Haviland, Rufus M. Jones.

Second-day, the 29th, 9.00 a.m.—Meeting for worship, closing the Summer School.

Visitors may obtain meals at the College, but no more lodgers can be entertained Seventh-day night.

WESTERN PILGRIMAGE OF ENGLISH YOUNG FRIENDS.

The pilgrimage to be taken by the first group of English young Friends is as follows:

From the Haverford Summer School, Pittsburgh, June 30th-July 1st, meeting to be held in the Y. M. C. A. Building, 424 Duquesne Way; Richmond, Ind., July 2-5, meetings held at the different Friends' Meeting Houses and at Earlham College; Blue River, near Salem, Ind., July 6-8; Fairmount, Ind., (Orthodox) July 9-10; Pendleton, Ind., July 10-12; Indianapolis, (First Friends' Church) evening of July 12; Iowa, among the different branches, July 13-20 (schedule to be announced next week); returning by Chicago to Winona Lake for the Conference of young Friends of the other branch, July 22d-28th.

So far as known, the group will include Robert Davis, of London, formerly missionary in Ceylon, lately Secretary to Friends' Home Mission and Extension Committee; Raymond Whitwell (M.A., Cambridge), Assistant Secretary to Friends' Foreign Mission Association and a member of the Young Friends' Committee; Harriet Newman, of Leominster, who has had wide experience in social work and has recently been appointed Secretary at Woodbrooke; Sylvia Marriage, of Reigate, Secretary to Friends' Study Circle Union, and lately a member of the Young Friends' Committee; Ethel Crawshaw, of London, Assistant Librarian at Devonshire House Library. The names of Margaret Thorp, of Liverpool, who has recently visited Australia, and James Douglas, Chairman of the Irish Young Friends' Association, are also given as members

of the first group, but we are not yet assured of their coming west.

Edith M. Winder, Richmond, Ind., will gladly answer any questions with regard to the pilgrimage outlined above.

OF INTEREST TO CONFERENCE VISITORS.

On Seventh-day, the 20th, Rebecca B. Nicholson, Martha C. Willets, Harry A. Hawkins and Henry W. Wilbur, representing the Homes and Halls Committee, were in Saratoga Springs and spent the day investigating homing possibilities and conditions for Friends who are to attend the General Conference in Ninth month. The women members of the committee remained for two additional days to make further discoveries and arrangements.

In the first place, it should be said that all the members of the committee were impressed and re-impressed with the general and special advantages of Saratoga as a Conference town. The parks, the universal cleanliness of streets and yards, give a general impression of fitness to the visitor. All the houses and homes inspected, whether large or small, are well kept. All the rooms, whether in the higher priced hotels or modest boarding houses, were scrupulously clean. No unsightly back yards, litter-strewn sidewalks, or any of the other evidences of the slovenly or unkempt were found.

The houses selected for homes for our Friends are all within from three to ten minutes' walk from the convention hall. The prices will range from eight to twenty dollars for the Conference period. It stands to reason that, considering the high price of food stuffs, the low prices of years ago must not be expected, and while the lower priced homes cannot be asked to afford the luxuries of those who have a higher rate, the committee believes that even the modest places will be found wholesome and satisfactory.

In going about we found considerable interest manifested in the coming of the Friends. Among the prospective hosts of the Conference visitors is one who had a Quaker grandmother; another who had attended a Friends' school in his youth and the mid-week meetings, so that there will be a sympathetic background for the Conference at Saratoga.

We called on President Kelley, of the "village fathers," and the editor of the leading daily newspaper, and both expressed interest and a desire to help in making the Conference a success. There seems to be some of the feeling which has existed in other places where the Conference has met, that we will not have the number of people which even

our Eighth month estimates may indicate. Friends therefore have another chance to demonstrate that they mean what they say.

Skidmore Hall, which is the home of a "School of Arts," will be the Conference headquarters, and will take care of about two hundred visitors. President Keyes, whom we saw, will preside at the Educational meeting, the evening of Ninth month 2d. He has had Friendly relationships, and will cordially welcome his friends, the Friends. We find as part of the Skidmore Hall force Charles Rushmore, brother of Jane P. Rushmore. The devotional meetings will probably be held in the attractive hall in the Skidmore building. A long corridor admirably adapted for our Educational Exhibit is part of the Skidmore Hall appointments.

Friends will find the Saratoga parks a little more attractive than any pen pictures have painted them, and all the environments nearly ideal for a week devoted to the consideration of things worth while, and the creation of healthy impulse, with a background of recreation and pleasure to give zest to the work in hand.

Friends are now urged to plan to attend this Conference, to be one of the most interesting in our history, in an environment almost ideal for a gathering of this sort. Registration for entertainment should be made at once. Assignments of houses for those already registered will be made in a short time. Those who get on the list early will gain something in choice of assignments. There will, however, be ample and satisfactory accommodations for all.

In applying for accommodations, state character of entertainment desired, and price the applicant is willing to pay. Register as soon as possible with any of the following committee: T. Janney Brown, Woodward Building, Washington, D. C.; Allan C. Blackburn, Bedford, Pa.; Harry A. Hawkins, 57 Pierrepont Avenue, West Rutherford, N. J.; John W. Hutchinson, Hempstead, N. Y.; Rebecca B. Nicholson, Merchantville, N. J.; Henry W. Wilbur, 140 North Fifteenth Street, Philadelphia, Pa.; Martha C. Willets, Purchase, N. Y.

A PILGRIMAGE TO ADAMS.

Leaving Saratoga, the two members of the aforesaid committee wended their way to Adams, Mass. This is the location of an ancient Friends' meeting house, in which the New York Advancement Committee has held occasional meetings for a number of years.

The latter part of last week a historical pageant was held in the open air, about half way between Adams and North Adams. Friendly interests were represented in the pageant, and G. Myron

and Lamoyne Allen, of Granville, came down and had Quaker parts in the pageant. Henry M. and Susan Haviland, of Brooklyn, came to observe and assist in faithful Quaker presentation.

During the days of the pageant the meeting house at Adams was kept open and was visited by many people. On First-day afternoon the labor of the week ended in a largely attended meeting in Adams. In fact, the old meeting house was full. Henry M. Haviland, Susan Radley, G. Myron Allen and the writer had service in the meeting. There is an undoubted growing interest in the principles of Friends in the vicinity of Adams, making the New York Committee feel that its labors in that abandoned territory have not been in vain.

H. W. W.

A TRIP TO LAKE GEORGE.

One of the most pleasant side trips now being arranged for the Saratoga Conference will be an afternoon on Lake George. Plans are being perfected for a special train to leave Saratoga early in the afternoon, which will connect at Lake George with a chartered steamer reserved for Friends. After a sail of three hours on the Lake, the return will be made in time to reach Saratoga for supper. The entire cost of the trip will not probably exceed \$1.50.

For those who have never visited Lake George, this excursion offers a specially pleasant opportunity to see what is generally regarded as the most picturesque resort in America and the equal in beauty of the famous Scotch and English lakes. Lake George has been the scene of many romantic and historical events. The French, coming south from Canada to conquer the English, and the English, advancing toward Quebec to take the stronghold of the French, engaged in more than one memorable struggle on the very borders of the Lake. The ruins of Fort William Henry and Fort Ticonderoga may still be seen. Lake George was the place of many stirring events in the novels of Fenimore Cooper, who bestowed on it the name Horicon. The pure, clear water of the Lake is dotted with islands, popularly supposed to correspond in number to the days of the year. Altogether the charm and beauty of Lake George are quite irresistible.

ARTHUR W. BROOMELL, *Chairman.*

EMILIE W. BLACK.

At her home, near Flora Dale, Adams Co., Pa., Fifth month 26th, Emilie W. Black heard and obeyed the call to "come up higher."

She was the daughter of Charles S. and Hannah G. Wright, and was born Sixth month 20, 1849. She enjoyed special opportunities in attending school near her home, under the care of Friends, and became a successful teacher.

After her marriage with William H. Black, Twelfth month 21, 1871, she went with her husband to West Liberty, Iowa, where she was a member of Wapsinonac Monthly Meeting. In 1878 they became connected with the Otoe Indian Reservation School, at Otoe Agency, Nebraska. Later they resided some years near Union Bridge, Md., where Emilie was actively associated with Pipe Creek Monthly Meeting, but in 1886 they returned to Adams Co., Pa., and in the home of her childhood, in which she was born and married, lived the remainder of her life.

Careful in the observance of the "good order" of Friends, her certificate of membership was removed to the meeting she attended, thus keeping in touch with the activities of her Society and widening her sphere of usefulness.

She was a member of Menallen Monthly Meeting, an elder during her later life, and for many years one of the clerks of Warrington Quarterly Meeting. In all these positions, as well as along many philanthropic lines, she was a faithful and consistent worker. Not only the home circle, where her loss seems irreparable, but the meeting and community in which she lived are sorrowing for the kindly, generous spirit which has "crossed the bar."

In the impressive funeral service, amongst other helpful messages this thought was made prominent, "What greater proof can we have of the truth and reality of the 'inner life,' the divine guidance, than the strength and beauty of such human lives?"

Under the influence of God's love human hearts are prompted to acts of kindness and service and drawn together as in this instance, in tender feeling of sympathy and fellowship.

The description of a virtuous woman, in Chapter 31st of the Book of Proverbs, can be adopted as our estimate of this dear Friend:

"She judges righteously in pleading the cause of the poor and needy.

"Strength and honor are her clothing. She openeth her mouth with wisdom, and in her tongue is the law of kindness.

"She looketh well to the ways of her household and eateth not the bread of idleness.

"Her children arise up and call her blessed, her husband also, and he praiseth her."

A RECIPE FOR IGNORANCE.

It is to be hoped that the people of the United States stood thoroughly aghast at Mr. Mellen's recent revelation before the Interstate Commerce Commission that the New Haven Railroad paid money to a thousand newspapers. Perhaps that fact will serve to make clear the reason why some newspapers are so emphatic in their attitude of opposition toward nearly all the reforms that are urged upon us by our discipline. Often these editorial efforts are not expressions of fact or of conviction, they are expressions to earn the money of subsidizers. Anyone who thinks he is getting clear of this by avoiding reading the editorials, which are often thoroughly vicious, is greatly mistaken, for the greatest part of newspaper control is the character of things that are told and the way they are told and the things that are not told.

You never know unless you are particularly well informed just what bias your newspaper has. But you can depend upon it that being run by humans, it is biased, and one of the best recipes for ignorance is to depend for your information upon one newspaper.

As an illustration of the point about the way facts are treated, I would call attention to this fact. Of the striking Colorado miners only 2,000 belong to the Union. One narrator has in my presence used this fact to prove that the whole strike was an outrage and that the 2,000 were driving the 10,000 against the best interests of 8,000 of the 10,000. Another handler of the same fact insists that it is plain that because the 8,000 co-operate with the 2,000 in the strike, it is *prima facie* evidence that conditions were intolerable. Having heard these two points of view about the same fact, the natural desire of one seeking the truth is to go get some more facts, but you might have difficulty in getting them if you depended solely upon either of the above-mentioned handlers of the fact in question.

J. RUSSELL SMITH.

Swarthmore, Pa.

FRIENDS' ASSOCIATION NOTES.

A very enjoyable meeting of the Unionville Friends' Association was held in the meeting house on Second-day evening, the 8th. President Theo. S. Chambers read the 24th Psalm. Reports from the Executive and Philanthropic Committees were heard. Each member responded to roll call with a Current Event item, which was interesting and much enjoyed. Recitations were given by Dorothy R. Michen, Virginia Turner and Helen Pierson. The paper on "The Separation of the Friends" was postponed

until the next meeting. Adjournment was followed by a social hour.—FLORENCE MICHENER, *Secretary*.

Newtown Friends' Association held its last meeting for the season on the evening of Sixth month 10th. Dorothy Faust recited a poem entitled, "Look Pleasant"; Sarah F. Cary told a story illustrating how a pleasant word and look can often turn the tide of discouragement; Emily I. Parker read a helpful paper on, "Town Sanitation." "Religion—What Is It?" was the subject of an inspiring paper by Sarah Griscom. An account of a "Morning Spent in Whittier School," was given by Anna M. Wood. Anna E. Worthington read "Current Events." Next meeting Tenth month 14th.

A. M. W., *Sec'y*.

NOTES AND ANNOUNCEMENTS.

Friends' meeting will be held at Octoraro Church, Sababath afternoon, Sixth month 28th, at 2.30 o'clock. Program for the association under care of Penn Hill Branch. General comments solicited. Meeting and association at West Nottingham, Seventh month 5th, at 11 o'clock. All are welcome.

Homes in the country are wanted for two boys, one for the summer, the other for all the year; the latter for a good, fatherless boy of twelve years. Also, a chance to send a boy of fifteen to the country for two weeks, who is the main support of a family of seven.—ANNA K. WAY, Agent for Friends' Preventive Work, 152 North Fifteenth Street, Philadelphia.

Robert Pyle, of West Grove, Pa., Vice-President of the American Rose Society, attended the recent annual outdoor gathering of this national organization at Hartford, Connecticut. He also acted as sole judge at the Annual Rose Show, Syracuse, N. Y., of the largest amateur rose Society in the Eastern United States.

The Proceedings of New York Yearly Meeting for 1914 reached the *Intelligencer* office on the 22d. Besides the usual matter, the pamphlet contains a good index and statistical tables of the First-day schools, day schools and general membership of the Yearly Meeting. Along with the Proceedings comes a card saying that they are out of record time; also a statement that New York's annual picnic on the 20th was attended by upwards of 250.

At our meeting to-day (Pittsburgh) there were 2 present. After a prayer by Benton Roberts, of Berea, Ky we had sermons from Mrs. Roberts, Mr. Roberts and Mr. Thorburn. First-day meetings are to be continued next month on the first and third First-days. There will be no First-day meetings during Eighth month. Meetings will be resumed in Ninth month as heretofore. Five English Friends (three men and two women) on their way to Ohio and Indiana Meetings, are expected to arrive here on the evening of the 30th. A special meeting is to be held the following evening (Seventh month 1st) before their departure for western points, shortly after midnight.

S. P. S. ELLIS.

Pasadena Friends are regretting that they are to lose Edgar and Amelia Haight and their two children, who have purchased a fruit farm in Michigan, about four hours from Chicago. Coming to Pasadena from Canada they have been regular attenders of Orange Grove Meeting for more than a year. Edgar Haight has been a frequent and acceptable speaker and his wife has had occasional messages

MARRIAGES.

HARGRAVE-GRAHAM.—At Colthouse Meeting House, Hawkshead, England, Sixth month 2d, Gordon Hargrave and Agnes Graham.

LIPPINCOTT - JENKINS.—In Gwynedd Friends' Meeting House, Sixth month 20th, under the care of Gwynedd Monthly Meeting, Sarah S., daughter of Walter H. and Esther L. Jenkins, of Gwynedd, Pa., and Horace Mather Lippincott, son of Robert C. Lippincott, Germantown, Phila. At home after Tenth month 1st, Mermaid and East Lane, Chestnut Hill, Pa.

MICHENER - WALTON.—In Swarthmore Meeting House, Sixth month 20th, under care of Swarthmore Monthly Meeting, Maurice H. Michener, of Media, son of Jesse L. and Jennie L. Michener, of Northbrook, Chester County, to Mary P. Walton, daughter of Gertrude Kent and the late Lewis E. Walton, of Swarthmore, Pa.

DEATHS.

CARVER.—At Friends' Boarding Home, Newtown, Pa., Sixth month 15th, Phebe A., widow of John Carver, in her 76th year.

GILBERT.—In Christiana, Pa., Sixth month 7th, 1914, in her 87th year, Hannah Harlan Gilbert, wife of the late Harding Gilbert, and daughter of Micah and Mary Mercer Whitson; a member and oldest elder of Sadsbury Monthly Meeting of Friends. They had seven children, four of whom survive—Amos, of Quarryville; Edwin M., of Lancaster; Hugh W. and Joseph H., both of Quarryville, Pa. She was the last of a family of seven. Her sister, Mary P. Cooper, of Omaha, Neb., died over a year ago. Some account of the life of this Friend will be given in our next issue.

LIPPINCOTT.—At Long Branch, N. J., Fifth month 29th, Mary Elizabeth, widow of James E. Lippincott, in her 78th year. She was a birthright and lifelong member of Shrewsbury Meeting.

MULLIN.—At her home in Ida Grove, Iowa, Fifth month 31st, after a lingering illness which she bore with patience, Anna R. Mullin, widow of Edwin Mullin, and daughter of Peter and Sarah A. Conard, in her 77th year. A member of Horsham Monthly Meeting of Friends. One daughter, Jennie Parrish, with her husband, Robert Parrish, survives her. She was buried in Ida Grove Cemetery beside her husband and son.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m. First-day School, 2.30.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day. First-day School in School Building adjoining, 10 a. m. Conference Class same hour in the Meeting House.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove

Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

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SIXTH MO. 27TH (7TH-DAY).

—Haverford Summer School Week-
end. See page 411.

SIXTH MO. 28TH (1ST-DAY).

—Pilgrimage of New York Friends
(both branches) to Manasquan Meet-
ing near Sea Girt, N. J. See page 393.—At Merion, Pa., Philadelphia
Quarterly Meeting Visiting Commit-
tee, 10.30 a. m.—At Radnor, Pa., first of the sum-
mer meetings held each First-day,
3.30 p. m.—Friends from Haverford Summer
School Conference will visit the fol-
lowing meetings: Old Haverford,
10.30, First-day school, 11.30; Mal-
vern (Orthodox) 10.30; Merion, 10.30;
Middletown (Orthodox), 10; Newtown
Square, 10, First-day school, 10.45;
Springfield (Orthodox), 10.30; Willis-
town, 11, Bible Class, 10; Norristown
(Orthodox), 10.30.—At Octoraro Church, Lancaster
County, Pa., meeting of Friends, 2.30
p. m.—Meeting at West Chester, Pa.,
10.30 a. m., visited by William J. Mac-
Watters.—Friends' Day at Delaware County
Home, Lima, Pa., 3.00 p. m.

BOOK NOTES.

Gilbert Parker's "You Never Know Your Luck" is described as "an American story for Americans, with a touch of the olden splendor from over-seas in the figure of Shiel Crozier, who was born in an Irish castle, saw his fortune swept away, and came West to retrieve it—a gaunt, strong, quiet, humorous man, of infinite pluck and gentleness, and a touch of the magic which the fairies give the Irish." (New York: Geo. H. Doran Co.)

—Ex-Governor Samuel W. Pennypacker does a lasting service to the state he knows so well in his new brief history, "Pennsylvania—the Keystone," with 133 illustrations. He tells the ideals of her founders, and shows how her valleys were sought by various European races for their new-world homes.

Whittier considered Pennsylvania's civilization the highest he ever knew; and the long array of achievements in both spiritual and material fields, as here narrated, are truly impressive. (Philadelphia: Christopher Sower Co.)

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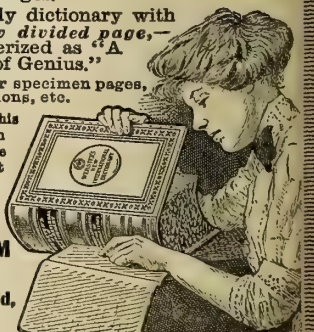
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"Bastien-Lepage" is a new volume in "Masterpieces in Color" series, the incomparable painter of rural life, of delicate vivid portraits and of beautiful nature. There are eight choice color prints in the book. (New York: F. A. Stokes Co.)

"Autobiography of Thomas Jefferson (1743-90)," edited by Paul Leicester Ford. (New York: Putnam's.) This much-needed Life is enriched by Ford's full prefatory essay. There is a growing admiration of Jefferson, and this feeling is voiced by a Florida paper thus: "Imitation is the sincerest flattery, and the fact that many political creeds claim Jefferson, and that none disown him, shows that in the minds of the people the Sage of Monticello was the greatest of American Statesmen."

"The Miracle Man," by Frank L. Packard, tells of the ennobling influence of goodness, embodied in a great-souled old man, who wins victory over evil in certain people. (New York: Geo. H. Doran Co.)

"Henry of Navarre," by Harold E. Porter, is a story merry with high spirits and fun such as only young America knows. "Henry" has been described as the kind of wholesome young American who has a corking time at college—is youth incarnate—hot-headed, loyal-hearted, fun-loving, slang-talking, adorable youth." (New York: The Century Co.)

In Norman Gale's "Collected Poems" are gathered the best of the pieces in those charming earlier books of his, "A Country Muse," "Orchard Songs," etc. Born in Surrey, he has sung for many years of old England's rural life of happy simplicity and innocent joy. He is like a younger brother of Her-ric, as witness this typical little song,

"Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

"God comes down in the rain
And the crop grows tall—
This is the country faith,
And the best of all!"
(London: Macmillan & Co.)

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CONTENTS OF THIS ISSUE

The Brandywine Hills (verse) . . .	417
The Swarthmore Lecture	417
A Peace Superintendent's Report .	419
Hannah Harlan Gilbert	420
The Dignity of Meeting Procedure .	421
"Friend" or "Quaker" Which? . .	421
With Friends in Western Canada . .	422
Whitewater Quarterly Meeting . .	422
Scientific Farming	423
From Pioneer Friends	424
Physical Growth and School Progress	425
A Pilgrimage to Springboro	425
Editorial Note and Comment	426
"A Forward Movement for Friends"	427
The Conference at Saratoga	428
Friends' Association Notes	430
Notes and Announcements	430
Deaths	431
Calendar	431

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CHAS. E. HAAG

(Continued on page iii)

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PHILADELPHIA, SEVENTH MONTH 4, 1914.

{ Volume LXXI.
Number 27.

If the power of the Christian Church could be put behind the social movements for social betterment in all its strength and power, they would be settled in a short time.

WALTER RAUSCHENBUSCH.

At Haverford Summer School.

THE BRANDYWINE HILLS.

I.

Should I not hold them dear,
These harvest-laden hills around me here,
Old hills my boyhood knew,
Green hills beneath what skies of blue!—
Hills looking over fields with deep peace crowned,
Peaceful, beloved, ancestral ground.
Who would not count it joy
To roam the hills he roamed an eager boy!

II.

Far off I see the men among the wheat;
The ox-teams, patient, slow;
The heavy sheaves piled up in yellow row;
I hear the field-lark's carol sweet,
The blackbird's vagrant call,
I see the tasselled corn-fields smile
For mile on emerald mile,
And cattle browsing under oak-trees tall
In meadows starred with tender flowers.
The long rich summer hours
Are none too long on this green height,
Beneath these gnarled old cherry trees
Where many a charming sight
Enchants me,—where the balmy breeze,
This dreamy summer day,
Comes odorous from hills of hay
And fields of ripening oats,—
Where great cloud-shadows slowly pass
Across the waving grass,—
Where upward from the valley softly floats
The song of children wading there
In plashing waters silvery and cool,
Like oreads beside a forest pool
With dark and streaming hair.

III.

Across the landscape with low, drowsy song
And golden flash and gleam,
Behold how happily our winding stream,
Our Stream of Beauty, flows along!
Now under pendent boughs of silent woods
'Mid leafy solitudes,
Now rushing over rocks set long ago
By Indian fishermen in rude gigantic row,
Now flowing where the flossy heifers feed
And white sheep nibble slow,
In many a deep-grassed solitary mead,
Now winding under willow-bordered banks
Where lilies grow in yellow ranks

And water-weeds nod o'er the placid stream
Wrapt all in sleepy dream.

IV.

O these are sights to make the pulses glow,
To touch with magic power,
To awaken memories of long ago
And many a long-lost summer hour!
Old harvest-laden hills around me here,
Should I not hold you dear,—
Old hills my boyhood knew,
Green hills beneath those skies of blue!

JOHN RUSSELL HAYES.

THE SWARTHMORE LECTURE.

London Yearly Meeting opens with two events, one social, the other intellectual, which might with advantage be adopted by our own Yearly Meeting. The first is an afternoon social tea, some of the prominent Friends of London serving as a reception committee, especially for Friends from a distance. It is held in a large reception room near Devonshire House, and the attendance is so large that London Friends in general are rather encouraged to stay away than to attend. Even with this the crowd is too great to allow the best success in the purpose desired; and there should be some way of breaking it up into smaller groups in which Friends might really come to know each other personally. Of course this is not said in criticism, for the very thing which prevents complete success shows the more the need which the English Friends are trying to meet and which they doubtless will meet.

The other and more important opening event is the "Swarthmore Lecture." This is an address given the evening before the first business session of the Yearly Meeting and intended as a clear and earnest presentation of some aspect of the Quaker faith. This year it was given by Edward Grubb and was listened to by an audience that filled the meeting house to the doors—perhaps 800 to 1,000 people. His topic was "The Historic and Inward Christ—A Study in Quaker Thought." His central purpose is indicated (1) in these words from the preface: "I believe the Society of Friends has suffered throughout its history from a tendency to undervalue and even to despise theology," and (2) in the statement that the paper has been written "in the desire to help forward, in however small a measure, the

discovery of a true statement of Quaker faith in the central field of Christian thought and experience; the finding of an answer that may satisfy ourselves and others to the great question, what think ye of Christ?"

The lecture is so illuminating, so clear and so perfectly fair that Friends generally ought to read it and re-read it. There has hardly come before my attention a presentation in which the effort at plain and unbiased presentation of the truth is more evident.

After a rapid survey of the Christology of the early and mediæval church the address turns to its central theme—the "study of Quaker thought." He makes it plain that Friends never denied the historic Jesus, though often accused of such denial; but he makes it equally plain that they never successfully solved the problem of the union in one person of the human and divine natures. In many cases indeed they never reached the point of knowing that there was a problem to solve, adopting the easy expedient of calling Jesus' body human and his spirit divine. In a general way some such dualism—allied to the "docetic" heresy of the early church—has persisted throughout our Quaker history. There is no sign in the writings of George Fox that he thought any difficulties could arise in using the same term "Christ" for "the living, saving presence . . . and for the man who lived and died in Palestine sixteen hundred years before." Penington developed a dualistic theory "based on an erroneous Greek text." William Penn, "hardly a clear or logical thinker," followed Penington, "sharply dividing the divine from the human in Jesus Christ, and identifying the human element with his body." Barclay is "more careful than Penington," but dealt "only incidentally with the problem of Christology." Later writings in the main followed Penington and Penn. Elias Hicks followed in doctrine "what he believed to be the teaching of the early Friends, exalting the sufficiency of the Inward Light, and using almost the language of Job Scott in insisting on the necessity of Christ being born in you. . . . But the outcome of his thought, which (as we have seen) he inherited from some of the early Friends and carried to an extreme, is undoubtedly to belittle the historic side of the Christian faith by concentrating attention on the inward and spiritual." The "Evangelical movement profoundly influenced the Society of Friends, producing a type of leaders who more and more laid stress on the scriptures alone as the source of our knowledge of God and of salvation. Chief among these was Joseph John Gurney, a scholar, "far from being a clear and consistent thinker on religious subjects," "a man of very deep and sincere piety,"

who, however, "never understood the deep strain of mysticism of the early Friends" and "frequently condemned all mysticism." His writings show no trace of the distinctively Quaker spirit. "Christianity for him was mainly a system of truths promulgated to men on authority of God himself, and vouched for by miracles." Yet the influence of his deep and devoted Christian character "aroused new spiritual life and a richer evangelical experience in many Friends" and a far deeper sense of the value of the Bible. On the whole, however, "since his time the Society of Friends the world over has been speaking with two voices and has had no clear and ringing message for the world."

The essay concludes that our greatest problem "is the reunion in the bonds of clear thought and living experience, of the outward and the spiritual elements in our faith, of the historic and inward Christ." In the effort to accomplish this we must come to terms with modern science dealing with the Old and New Testament "in the light of the best historical and literary criticism." In the domain of fact the scientific attitude is the only right one. "We must not talk about having faith in facts." Yet withal we must develop on the side of direct religious experience with divine personality. Personality is larger than consciousness and contains heights and depths easy to ignore, but offering us place of communion with the Universal Spirit. "There is in all interpretation of personality, just as there is in our perception of beauty and moral worth, an element that, while it is based on outward facts, goes far beyond them into something that we can only call an inward light. . . . And so, when we have gained a real glimpse of the person of our Lord, though it comes to us through outward knowledge of the Gospel story, which we may have criticised carefully, we are in a region not of evidence merely, but of intuition—where the more abundant our love and devotion the deeper will become our knowledge of the character. We must not talk about having faith in facts, but we may have faith in a person: that indeed is what Christian faith essentially is—the response of our whole being to the person we recognize as perfectly beautiful and good."

I have thought it best to give a somewhat extended review of this address, because it seems to me to point out what is even more a need of our people than of the Friends to whom it was addressed. We deeply need a group of earnest, reverent and fearless students of religion; a group aiming not so much to find out what early Friends or early Christians believed, as to interpret present-day experience with God without surrender to

mere luxurious emotion on the one hand or to the dogmatism of a so-called orthodoxy on the other. Our friend Edward Grubb has nobly pointed the way: may we not have some who will dedicate themselves to the study of the religious aspects of personality in a truly scientific spirit, illuminated by the light within? Then may we have not merely "a true statement of Quaker faith," but many true, inspiring, living statements; then may we approach that attitude of mind in which we may grasp the essential truth in a hundred ways of expressing it, and all the more clearly because of their variety; and we will also know that no one phrase or set of phrases, produced by whatever time, place or institution, will ever serve as a completed and permanent expression of that changing, growing, vivid, vital thing—the truth.

JESSE H. HOLMES.

A PEACE SUPERINTENDENT'S REPORT.

[Read at Sandy Spring, Md., by Allan Farquhar.]

When we consider some events that are now taking place in the world it would seem appropriate for the subject of Peace to be laid away—like summer clothes in camphor and moth balls—for a more congenial season, or else buried forever in yonder graveyard and all join hands in paying homage to the God of War! But it is more important for a farmer to do his best management when weather is unfavorable and other conditions are adverse than when Nature smiles on him; a merchant or manufacturer needs to make redoubled effort in dull times; it is even more worth while for a person to practice cheerfulness when the heart is heavy with sorrow than when the future is bright with hope. So when war clouds hover around us we should all the more steer our course by the unfailing guide of Truth, Right and Justice. If our peace principles are worth while standing for in sunshine we ought not to forsake them in storm.

Last summer I presented the following rather dark picture—though just now it appears none too dark:

"The outlook for permanent peace is not promising. Our own country is so large and strong, its resources so boundless, that we are not likely to be involved in war unless we bring it on ourselves. For that matter, every war in which we ever engaged as a nation was of our own making. But the same influences, 'the beast in man,' the sensational newspapers, the jingo demagogues, those connected with the army and navy thirsting for glory, the manufacturers of munitions and armaments—all these influences are still at work,

and some unfortunate accident or combination or circumstances may bring on a conflict. Along our own borders, deplorable conditions exist. The future must prove whether President Wilson's policy of refusing to recognize the present government in Mexico is the proper course or not, but we must admire him for taking his stand on the high moral ground that it is wrong to countenance an administration that came into power by treachery and murder. There are those who assert that the only end to the situation is intervention and another 'Conquest of Mexico.' This would be an awful calamity; far more costly in blood and treasure than that of sixty-five years ago! If Americans are killed during the time of turbulence it will not help matters to kill off a lot of Mexicans who may not be at all responsible for the trouble, and those who expatriate themselves for selfish commercial reasons should bear the consequences rather than make our whole country suffer; while those who live here in safety and whose only interest is that they have property investments in Mexico (and these are the loudest for intervention) had far better lose every dollar than that human life should be sacrificed by an invasion of Mexican territory."

"My country always in the right, but right or wrong my country!" In former days this sentence was looked upon as the very acme of patriotism, but let us analyze it a little. A free government originates with the people, its administrators are the servants or in a sense the children of the people. A true parent loves his children and defends them from every danger, but what would be thought of a father who would say "My son is always in the right, but right or wrong I will support whatever he does?" He should be even readier to pass judgment on his own child when it makes a mistake than on other people for whom he has no responsibility.

From the time when Woodrow Wilson was first mentioned in connection with the Presidency of the United States I was enthusiastically in favor of his election, and except for his actions in regard to Mexico I am still an ardent supporter of his administration. Therefore I cannot be accused of bias or prejudice when I say that his course toward our Southern neighbor has been fundamentally wrong; either a crime or a blunder. On what grounds can we dictate the kind of man that a separate independent nation shall have for its ruler? Have we no weak places, no sore spots at home, that we undertake to stand almost alone among civilized nations and refuse to recognize the person—bad though he may be—who seems fairly acceptable to the majority of the citizens of the country where he holds sway? More people

are killed by automobiles in one month in New York City than in London for a whole year. "Two hundred and eighty-five persons were killed by firearms in Chicago during 1913." The State of Colorado is convulsed with a form of Civil War, while anarchists and other disturbers of the peace are marching in the streets of our cities inciting disorder and violence. Is our own record so perfect that we can enforce our ideas of government on foreign countries with propriety? Take either horn of the dilemma and our interference is equally indefensible. If there is reasonable ground for hoping that Mexico will have a stable government in future, then the Golden Rule, common sense and observance of our own best interests would make us keep hands off and let her work out her own salvation. While if—as there is abundant testimony to prove—she is centuries behind Anglo-Saxon countries, and utterly incapable of conducting a constitutional government of the kind we prefer,—if nine-tenths of her people are ignorant peons, with only about 15,000 voters in a population of 15,000,000, then where is the excuse for our pouring out blood and money in the effort to accomplish a hopeless task? And why should we expect such people to observe with scrupulous care all the rules of conduct that we may happen to deem essential? To an ordinary plain person, governed by the simple rules of logic and unversed in the delicate complexities of international law, it would seem that a man who is not recognized as a ruler at all could not be held responsible for the act of his subordinate in a distant city. The immediate pretext for rushing our great battleships to the Gulf of Mexico was so trivial and insignificant that the difference between Tweedledum and Tweedledee seems tremendous beside it. If millions of dollars are properly spent, lives of our young men and many more Mexicans should be sacrificed, a foreign city captured,—just because a few sailors going after gasoline in a town besieged by rebels were arrested, then let loose without injury and with an apology, or because of some uncertainty about how 21 guns should be fired; then Esop's wolf had ample justification for devouring the lamb that muddied the waters of a stream below him! There is not the slightest evidence that Huerta had anything to do with the alleged insult to the flag, he was perfectly willing to offer a further apology, and in a recent address to a large crowd in Mexico City (according to an American correspondent) he asked them to show their good breeding by respecting all lives and property, *especially American*.

What constitutes patriotism? Not plunging the country into war at the drop of a hat. A well-known citizen of this county, who spent years in

the army service and has suffered terribly from a wound received while he was in the Philippines, writes: "War is glorious only in diseased imaginations. In practice it is legalized murder. A war with Mexico would be one of the most cruel of modern history." Although a lover of peace I would sacrifice my earthly possessions to help save this country from invasion and therefore I will not submit to the charge of being unpatriotic, but I believe it would be a grand and glorious thing to change the war cry of a century ago and have it read "Millions for defense but not one cent for aggression!" ALLAN FARQUHAR.

Sandy Spring, Md.

HANNAH HARLAN GILBERT.

Sometimes it is difficult to express those feelings which lie deepest, and we hesitate to do so; yet again it seems best for us to give a part of what to us may be so sacred. It cannot be amiss for some of us who knew and loved best Hannah Harlan Gilbert to here pay tribute to her life and influence.

Always, from the time I knew her in my young childhood, her power of accomplishment seemed to me especially wonderful—not necessarily in the amount of work done, but the ability to get it done to the best advantage, with good judgment always and the best results. If there were only some word which sounded smoother and more lovely than "common sense" it would best describe the way she met every perplexing situation, and very seldom did her judgment and ability fail. She often quoted "He who plans the transactions of the day and follows out that plan carries on a thread which will guide him through the labyrinths of the most busy life," and her own life, day, by day, proved its truth.

These things I have mentioned were known best and so appreciated by those who knew and loved her best, but all persons, even those meeting her casually, could not fail to remark and respond to her charm and strength of personality. Always gifted with a wonderful memory and a clear sweet wit, she was fully alive to that which went on about her. History was her delight, English especially, and she was widely read, too, along many other lines. Her broadness of knowledge was marked, keeping up with political situations until the day before her death. Farming she was able to discuss to the profit of others, and had been for many years actively interested in suffrage and temperance work. Born in 1828, she could tell many exciting episodes that took place in her childhood's home, where her father, Micah Whit

son, carried on a station of the Underground Railroad.

But it is not of her intellect, even though wonderful, that we care to think most now. Most of all is it of her brave, sweet spirit. Most fitting seems this verse from her favorite chapter: "Love beareth all things, believeth all things, hopeth all things, endureth all things." Her life was not easy, yet she made it less hard for others; her faith was unshakable, her love unbounded. One young Friend writes: "Her life has taught me many lessons, and I know I am but one of very many."

Even as her children so do *their* children mourn her loss. They are happy that she went so peacefully, so quietly and so fittingly to her "long home," and glad that she did not live to suffer. They do not regret her passing, but their mother and grandmother is very sorely missed. Her death crowned a noble life and a wonderful one. Surely she shall be appointed to some holy task Beyond, for she was very near our Father.

"And now we see as through a glass darkly, but then face to face."

HER GRANDDAUGHTER.

THE DIGNITY OF MEETING PROCEDURE.

At the rise of the Society certain methods of procedure and customs were adopted which differed to a considerable extent from the methods and usages of other religious bodies.

One of the most conspicuous of these customs was the freedom of speech granted in religious and business meetings. In view of this privilege a responsibility rests upon each member that it be not abused, and in order that harmony may prevail he or she, as the case may be, exercise particular care that they do not insist that their views be adopted when the sense of the meeting is to the contrary. An equal care should in like manner be observed by those who feel called upon to speak in religious meetings that the time, place and subject matter of a communication be carefully and deliberately considered.

The strongest and most influential mind in a meeting is that which expresses its concern either for or against a procedure and if the sense of the meeting should be contrary allows the matter to rest in the weight of judgment of the greater number. Such an individual places himself upon record as being in favor, or otherwise, of the subject before the meeting, thereby performing his duty, but after so doing withdraws and allows the business to proceed according to the sense of the meeting.

There exists no business procedure in any organization, religious or business, which is finer in its conception than that which prevails in the average meeting of the Religious Society of Friends whereby decisions are reached (drawn by the clerk) as the sense of the meeting as against parliamentary procedure which rules by vote. Such a course would not have been adhered to through all these years if it had not been for the kindly consideration and forbearance shown by members of meetings for each others' opinions. In order that our meetings may continue to be conducted in the dignified and Friendly manner which characterized to such a large extent the meetings of our ancestors, I am constrained to make strong appeal to Friends to exercise particular care that this dignity be conserved and maintained in our present-day meetings. To younger Friends whose ideas of progress in the Society may somewhat differ from the ideas of older members, I would make an appeal to be patient with those minds who do not appear prepared at the moment to adopt the new procedure, and to the older Friends I would likewise appeal that they endeavor to be most patient with the new views brought forward by younger Friends, and that they make a special effort to look upon such views with as great a liberality as possible, as it has frequently been demonstrated that the merging of progressive and conservative views after due consideration has resulted in constructive value to a meeting and to the Society at large.

A FRIEND.

"FRIEND" OR "QUAKER," WHICH?

"A rose by any other name would smell as sweet." "Friend" or "Quaker," what difference, so the *life* of the individual or the Society, is in accord with the principles held by the Society or individual. As I am informed, in the early years of the first followers of George Fox, they called themselves "The Children of the Light," as suggestive of the motto adopted, or given out by the leader, "Mind the Light," the watchword, ever since, of the Society. I suppose the friendly feeling that sympathy of sentiment always begets, especially under persecution, gave them the title of "Friends" by those who noticed the prevalence of this feeling among them.

It is said the term "Quaker" was first applied in obloquy, bodily tremors having been noticed in those who felt themselves divinely called to address a meeting. It is also said that George Fox, or one of his worthy compeers, when arguing with an opponent, pointed his finger at him, bidding him "quake" at the power of his words, uttered

by command of God. Whether either of these accounts is true or not matters nothing to a candid, unprejudiced mind.

Why should the inheritors of the faith of those old-time worthies worry as to the *name* of their sect? Rather let them, let *us*, take that faith into our daily lives, exemplifying it in our every-day conduct, letting others call us what they will. Then neither G." nor our Cincinnati friend will have time or inclination to speculate as to whether "Friend" or "Quaker" is the proper appellation to use. I prefer "Friend," but do not feel aggrieved when necessity demands, or *seems* to demand, the use of the word "Quaker." And I have wondered what word our friend "G." would substitute for "Quakerism (which to him is so "offensive")" when speaking of our doctrines in general, as a Methodist would speak of Methodism, a Catholic of Catholicism, etc. Would he say "Friendlyism" or "Friendism"? I think when he gives the matter more thought he will be willing to modify his language in his first article, wherein he compares the word "Quaker" with "Nigger," "Dago," and the like. The word does not convey the opprobrium it formerly did. And let all bear in mind that "the body is more than the raiment," though all desire that the raiment should be appropriate to the body.

The following lines are significant and apply well to my position in this matter, though they are not original:

"Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown,
Shall pass on to ages, all about *me* forgotten,
Save the truth I have spoken, the things I have done."

ELIZABETH H. COALE.

Holder, Ill.

WITH FRIENDS IN WESTERN CANADA.

We are now at our farthest point north, about 53° 30', at the home of C. Wilmot Brinton, son of Moses and Margaret Ann Brinton, formerly of southern Lancaster County, Pa., later of Lincoln, Nebraska. The eldest son of this family is still on the Nebraska farm; Margaret, the daughter, whom many of our young Friends had the pleasure of meeting at the Winona and the Ocean Grove Conference, is her mother's strong helper. Three giant sons and two younger ones are busily employed on the farm or in the creamery.

This is a great stock country; horses and cattle thrive on the open pastures even during the long, cold winter. The summers are fruitful but do not have the intense heat of more southern latitudes. Vegetables grow rapidly after the June rains, but fruit trees do not flourish.

Like every other place Alberta has its advantages and its attractions but it does seem afar off from old friends and all that their association means.

We reached Calgary on the 20th, having come slowly over the wonderful scenic route of the Canadian Pacific Railroad. We traveled only by day, stopping four nights at the most attractive places.

At Calgary we were guests in the family of Eugene and Ella Zavitz, formerly residents of Ontario. On First-day evening we attended meeting in the attractive little room which Frederick Sara and wife have fitted up for that purpose in their garage. The unity of spirit that exists among the attenders was very evident to the casual visitor and it seemed good to be among them. Like an increasing number of meetings it has no official connection with any Yearly Meeting and no definite membership. A roll of attenders is carefully kept and numbers fifty, thirty of whom are regularly recorded as members somewhere, some from the States, others coming from Ireland, Scotland, England, or another part of Canada. Some of the attenders were members of Adult Schools in England.

We expect to return to Kokomo, Ind., 1005 N. Main Street in about two weeks and may be addressed there. It was just a year yesterday since we left Philadelphia.

MARY H. WHITSON.

Vegreville, Alberta.

WHITEWATER QUARTERLY MEETING.

Whitewater Quarterly Meeting held on the Sixth and Seventh of last month at Richmond, Ind., was well attended by Friends from the constituent meetings, and from Miami Quarter, this being the time of the Representative Committee of Indiana Yearly Meeting. There was an unusually good attendance also of local people on both days. The meeting of the Representative Committee on Seventh-day morning was reported to be a very live session, due to the earnest concern of some of its members in the affairs of the Society.

In the meeting for worship preceding the business sessions, there were eight short communications, from six men and two women Friends, and yet a considerable period of silent worship at the opening of the meeting. One of the most helpful expressions to the writer was that in which the speaker quoted these words from another: "No man of bad habits can enjoy his life as I enjoy *keeping clean*." He went on to say (and those of us who know him felt the force of an absolutely

clean life back of the words) that if we succeed, we must keep our lives *clean*, and we cannot do that alone. We can only do it by the help of God. Let us watch continually that we keep *clean*.

In the business meeting, satisfaction was expressed at the presence of so many Friends from Miami Quarter, and the call of names of representatives showed only four absent out of twenty-nine. This is encouraging considering the distance and changes necessary in reaching Richmond from the less accessible meetings. Since this is the last Quarter before the Yearly Meeting, there was an unusual amount of business as well as the answering of all the queries, this being the only meeting of the Quarter at which all are answered under the new plan.

The Committee appointed in Twelfth month to look into the possibilities of readjusting the times and places of our Quarterly Meetings, in order that all the meetings if possible might have the inspiration of the Quarterly Meeting at least once in three years, could not make a complete report, but it is expected that a satisfactory arrangement may be made with all the neighborhoods within the next half year.

Owing to the length of the afternoon business session, the First-day School session planned for the afternoon was much shortened, but Friends had an opportunity of seeing the exhibit of First-day School helps during the noon hour and the children had enjoyed the croquet in the meeting house yard which was planned for them by the local First-day School. This was the following out of the suggestion made at the last meeting, that we should consider the need of recreation as a means of physical development in connection with our First-day School work and use our opportunities to promote the spirit of closer fellowship among the younger people in our different meetings through games as a part of the Quarterly Meeting day. Though very little time can be given to this, it may provide relaxation for a short time for old and young from the long meeting sessions. We have only made a small beginning with the exhibit and play features of the First-day School part of Quarterly Meeting, but since this is the longest business meeting of the Quarter, we may be able to develop these ideas for the other Quarterly Meetings in the year and especially for the Yearly Meeting First-day School sessions. Illinois Yearly Meeting has made a beginning along this same line by providing out-of-door nature talks and other things for a short period each day in which the younger people, and specially the smaller children will be interested.

The program of the First-day School session consisted of a violin solo by Carolyn Hutton, an

excellent short paper by Bertha Edmondson, of the Westfield School, verbal reports from other schools and some extracts read from a letter from Jane Rushmore on the subject of better organization in First-day School work. One of the most helpful things for us in the Middle West in the suggestions made by Jane Rushmore, was the series of Questions which reports from the different schools should cover, especially the following: "What co-operation with local Sunday School Organizations? Are Friends vigorous or apologetic in their attitude in these gatherings?" Suggestions in this letter will be especially valuable to the Committee who will have charge of the First-day School session at the Yearly Meeting, as well as to the Quarterly Meeting's Committee. In order to get sufficient time for our First-day School work in the Quarterly Meeting, we may have to hold it another time than Quarterly Meeting or add another day to the Quarterly Meeting time.

The First-day meetings were very well attended. Wilson Doan was present with a very helpful message, and some other short messages were spoken, among them one from a grandson of William and Anna M. Starr, who is pastor of a church in Michigan. We were glad to have this young man with us and he seemed to enjoy mingling with Friends again especially his grandparents' old friends.

On First-day afternoon, a good-sized audience listened to the inspiring address by Elbert Russell which was reported by those who heard it at Waynesville last month. The Advancement Committee should feel that this plan of holding a lecture at Quarterly Meeting time, to which the public is especially invited, has been very successful, as it has been followed by nearly all of the meetings in both Yearly Meetings.

EDITH M. WINDER.

Richmond, Ind.

SCIENTIFIC FARMING.

The nine years that I spent on a farm in Harford County, Maryland, form part of the most delightful memories of my boyhood and early youth. Reaching the country from the city at the age of nine, everything was novel and delightful and full of interest. A new world of animal and vegetable life opened with the dawn of every day, while the open-air life, with its vigorous exercise and nourishing food, developed bone and brawn.

As I look back upon that period and recall the methods we employed in our farming operations, amazement seizes upon me that we raised any crops at all; and it seems to me that our crops were as good as those of our neighbors. We

plowed and harrowed and sowed or planted our grain because we were told by our hired men that that was the thing to do. The reasons for doing these operations were neither apparent often nor sought.

These reflections have come to me freshly because of an incident that occurred to me the other day which demonstrated the immense advantage that the farmer of the present day has over his predecessor of years back. This incident was the privilege of spending part of a day at the Canadian experimental farm at Guelph, Ontario, situated about fifty miles west of Toronto, in the midst of a beautiful farming section.

Here, on a tract of nearly 1,000 acres, are located the splendid buildings of the Ontario Agricultural College, over a score in number, each one planned for its special work with the utmost care. There is a department of field husbandry, presided over by our friend Charles A. Zavitz, whose experimental work with grains, etc., has been more valuable, probably, than that of anyone in the two countries; a department of animal husbandry, of dairying, of poultry, of chemistry, of bacteriology, of horticulture, of soil and drainage and of agriculture. Two large and attractive buildings are devoted to the instruction of girls in household arts.

The winter course given in this college leads to the degree of B.S.A. (Bachelor of Scientific Farming) after four years of study and experiment, and costs but \$20 a year for tuition for Ontario students, and \$4 a week for board. Here is a chance for the farmer boys of Canada not only to learn the "how," but also the "why."

What is especially interesting is the excursion feature during the summer. Not every farmer can spend months at a college, but anyone can get off for a day. And so every summer day farmers and their wives and sons pour into the college grounds by the hundreds and get many lessons on the how and why in the time they are there. An excursion from away up near Lake Huron was expected on the day I was there, and before noon they began to arrive, four hundred of them, not deterred even by the heavy rain that fell in torrents. Soon after noon they were all invited into the gymnasium, where a free lunch was furnished them, consisting of all they could eat of tea, delicious sandwiches, crackers, cheese and biscuits. Then, under the care of instructors, the men were taken out to view the experimental plots of many kind of crops, to the live stock department, where they were shown cow stables as clean as a dwelling house, then to the horticultural department, the dairy and the poultry houses.

What I heard of the lecture of Professor

Zavitz to the men in the fields was intensely interesting, and would have been so to anyone, whether a farmer or not. Among other things he told of having, several years ago, planted a special kind of imported grain, improved it by careful fertilization and crossing, and at length 300 pounds of the seed were obtained of a specially valuable variety. Of this one pound was sent to each of 300 farmers throughout Ontario, for purposes of testing; and at the present time nearly all of this kind of grain raised in Ontario is from this seed thus carefully and scientifically produced from the little experimental plot at Guelph.

My day at the Ontario Agricultural College was one of joy and inspiration and suggestion; and I could rejoice in my heart in the advantage that the farmer's boy of to-day has over the blundering farm work of my boyhood. J.

FROM PIONEER FRIENDS.

Nearly 600 copies of Philadelphia Yearly Meeting's letters to its isolated members were mailed by the middle of last month. Replies (which have come more promptly than heretofore) have been received from the following, the names being given in the order in which the letters were dated:

William C. Janney, Syracuse, N. Y.; William Y. Cadwallader, Pittsburgh, Pa.; J. Verree Watson, Duluth, Minn.; C. Scott Eves, Danville, Pa.; Gulielma W. Johnson, Point Pleasant, N. J.; Louisa H. Wilson, Elizabeth, N. J. (now returned to Philadelphia); Elizabeth Solly, Colorado Springs, Colo.; Emma C. Swink, Wilson, Kan.; Thomas T. Eyre, Cleveland, Ohio (now returned to West Lafayette, Ind.); M. J. Wickersham, Weeping Water, Neb.; Lydia T. Wickersham, College Park, Ga.; Samuel M. Edwards, Argus, North Dakota; Frances M. Dadmun, Cambridge, Mass.

In Plymouth, in 1790, the demand for teaching the girls became acute, and in the discussion by the city fathers on the subject, one of them said: "I am opposed to instructing girls. A woman might come into the room when I was writing a letter and look over my shoulder and say: 'That word is spelt wrong.' I should not like that." But the board, more liberal, decided that one hour a day would not render the little girls of Plymouth too critical.

The first high school for girls was opened in Boston, in 1826, and soon closed, partly on account of public clamor, partly for the somewhat confusing reason that too many girls applied. But with

the opening of high schools the demand for college education was inevitable.

In Scribner.

ALICE DUER MILLER.

PHYSICAL GROWTH AND SCHOOL PROGRESS.

Dr. Bird T. Baldwin, of Swarthmore College, has just issued a United States Bulletin, No. 581, entitled, "Physical Growth and School Progress," which is a valuable contribution to educational literature. While the book is distinctly technical in content and contains numerous charts, historical and statistical material on the question of growth, yet the style is so simple and lucid and the subject so pertinent as to be of interest to other than professional readers.

The author makes certain conclusions and recommendations to parents and teachers based on his study of the consecutive growth measurements in height, weight and lung capacity of the students in three representative schools, the Horace Mann School, New York City; the Francis W. Parker School, Chicago, and the Chicago University Elementary and High Schools. Among other things, he concludes that:

"Boys are taller than girls from 6 to 11 years of age; then the girls become taller and remain so until 14½, after which the boys are again taller.

"The per cent. of increase in height increments over the initial heights is so comparatively uniform in many cases that the growth curves may enable us to anticipate how tall a child of normal growth should be at any subsequent age within the interim, providing his relation to a given median or norm be known.

"Growth in weight is materially affected by the inception and removal of adenoids and the inception of or recovery from disease."

From the measurements Dr. Baldwin establishes certain norms of growth by means of which one can determine the relation of the physiological age of a child with the mental and school age. He says, "The taller, heavier or physiologically accelerated boys and girls complete the elementary school at an earlier age with a higher average mark than the short, light or physiologically retarded boys and girls." What the Binet Tests are to psychologists, teachers and sociologists in determining the mental age of children, Dr. Baldwin's series of height, weight and lung capacity norms will be to them in determining physical age. He finds that rapid healthy growth favors good mental development, and therefore the healthy growing child should have plenty of physical and mental exercise.

The scientist interested in growth problems

will find a summary of the conclusions of all authorities on growth, all accessible tables on the subject and a complete bibliography; psychologists and pathologists will find conclusions on the periods and manner of growth and the relation to physical and mental development.

GRACE W. GREENE.

A PILGRIMAGE TO SPRINGBORO.

On First-day, Sixth month 21st, at about eleven o'clock, between seventy-five and one hundred Friends gathered into the silence in the meeting house at Springboro, Ohio. This house had not been opened for many months, the few faithful ones who still live there meeting at the homes of the members.

After the meeting for worship, in which we were favored with helpful messages from Matilda J. Underwood, Franklin Packer, Martha Warner, Evelyn Howell, Ethel K. Calvert and Edith M. Winder, a social two hours was spent. A splendid picnic luncheon was spread under the beautiful maples in the yard, and this is evidence that the time passed pleasantly.

At two o'clock the meeting again convened for a round table, which was led by Elizabeth Chandler, the subject being: "Given a membership of thirty-one, twenty of whom are non-resident members, what steps can be taken to continue the meeting and increase in membership and usefulness?"

A very enthusiastic meeting ensued and the Springboro Friends were encouraged to continue in their faithfulness. Jesse Wright, a member of Springboro Meeting, said that they had thought of holding the silent meeting which we all love for fifteen minutes and then spend the rest of the hour in discussion of some topic of the day, religious, political or otherwise. He added in his humorous way that they would like to try this if they thought the Yearly Meeting would not find it out.

A paper was read by F. C. Sawin, of Waynesville, which brought out a lively discussion. Mr. Sawin is not a member, but an interested attender of meeting and First-day school.

Edith M. Winder, our field secretary, who with other interested Friends was influential in securing the meeting, was present, and added her enthusiasm and encouragement. Five automobile loads of Friends came forty miles from Green Plain Meeting, in Clark County, besides many from Harveysburg and Waynesville.

At four o'clock the meeting adjourned, and we left for our various homes feeling that this had been a day of helpfulness, not only for Springboro Friends, but for all of us.

R. A. C.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 6, 1914.

If we decline to accept the word "Quaker" and its derivatives, what substitute can we find for "Quakerism," asks our Friend Elizabeth Coale in another column of this issue. We could not say Friendism nor Friendlyism.

Here is one of the best reasons for calling ourselves simply Friends and leaving others to call us Quakers or what they will. We have no need of any word with the suffix "ism." We are off the track whenever we think of ourselves as standing for some separately treasured body of truth or maintaining a sect. As to our body of doctrine, it is purely such as is of universal application. Our methods and our attitude toward life in its various phases is such as any situated in the world as we may use and be the better for. Whatever besides this has come to cling to us is not for us to consider as our "heritage" nor our modern "message."

We are simply a Society of friends banded together to help each other in finding, and making our own, all the best truths to live by. We are not the only ones who are looking for these truths and finding them. Our being banded together is not a matter of monopoly nor exclusiveness in the possession of a body of doctrine, but altogether of co-operation in finding and enjoying the fullness of life. While we are glad if any may learn of us and from our experience, we also learn of others and apply as much of it as is applicable in the lives we find it ours to live.

"May not our Society be, as it were reborn, as it faces with great seriousness the call of to-day, and hears afresh the call of God summoning it to fulfill its prophetic task?" writes the editor of the *London Friend*. Referring to this in an editorial on Unity of Friends, *The American Friend* says:

"If the Society of Friends is to be reborn must it be reborn in the same divisive molds that leave us in detached sections as we face the tasks of a

common mission? It is pertinent to raise the question as to how long we can maintain the pleasant fiction of calling ourselves the followers of the teachings of George Fox, when to be intelligently exact we must be classified as English Friends, and Irish Friends, and Five Years Meeting Friends, and Philadelphia Friends [Arch Street] and Ohio Yearly Meeting Friends [Evangelical].

"We ourselves know that in many respects the solidarity of all the above-named bodies of Friends is complete, but to the world we are an aggregation of broken fragments, the potency of whose appeals is blunted by reason of the apparent isolation of our various parts."

In New York City to-day only about forty of the hundred or more colored girls annually in need of institutional care are provided for. To meet the needs of the remaining sixty a committee is trying to raise \$15,000 to equip a home for them, to be known as Sojourner Truth House. The colored people of the city themselves raised over \$1,000 for this purpose. Checks to aid this movement may be sent to Victor H. McCutcheon, treasurer, 68 William Street.

"Friends are still groping, hindered, as I think," says a writer in *The Ploughshare*, quarterly organ of the Socialist Quaker Society, as quoted in the *London Friend*, "by three things: (1) Too much emphasis on the necessity for self-development. More than once I wondered what an unseen listener (say, of the thoughtful artisan class) would have thought of the deliberations of these 'superior' people whose economic position was assured; (2) too much engrossment in 'social service': the many activities of ambulance work may be so engrossing as to obscure the necessity for stopping the war; (3) a shrinking from an absolute and complete surrender to the spirit which was the mainspring of John Woolman's actions."

The wrongs of the Pima Indians of Arizona have been a sore grief to their friends.

There is now an opportunity to see them righted.

Their home since before white men knew them has been in southwest Arizona on lands within their present reservation. They were an agricultural people, their lands being rendered fertile by the waters of the Gila River. Latterly the waters of the Gila have been appropriated by settlers on the river above the reservation. The Indians have

been reduced to poverty to the point of having to be helped temporarily by the Government by appropriation. As wards of the United States Government Indians have no right of appeal to the courts. The Government on its part has failed to protect them in their prior right to the use of water for irrigation.

Now a bill has been introduced in the House of Representatives (H. R. 17016) authorizing the construction of an irrigation reservoir (the San Carlos irrigation project) at an estimated cost of \$6,000,000 for the irrigation of 40,000 acres of Pima and 55,000 acres of public and private lands.

Friends of the Indians who are informed as to actual conditions and needs are in favor of this bill and ask all who feel any interest in the matter to join them in seeing that the long standing Pima question be given this satisfactory and permanent solution. Write to Congressmen and to the Chairman of the House Committee on Indian Affairs where the Bill now is under consideration.

From the time *Friends' Intelligencer* and *Friends' Journal* were combined until 1894 the price of a single subscription was \$2.50 a year. In 1895 the price was made \$2.00, with a reduction of 25 per cent. to subscribers living west of the Mississippi River. At that time comparatively few *Intelligencer* readers had "gone west" to make their homes and those who had done so were supposed to be enduring the hardships of pioneer life. At the present time many Friends live west of the Mississippi and on the whole they are just as comfortably situated and just as able to pay full price as those living farther east. Also there are Friends living in the South who are just as much isolated as those living in the West. For these and other reasons the price of a single subscription will hereafter be \$2.00 to all subscribers, without regard to their place of residence.

"A FORWARD MOVEMENT FOR FRIENDS."

Those of us who were favored to share in the week-end conference arranged to follow the Summer School at Haverford must feel it to be a memorable chapter that has been added to our Book of Life. This brief word can only report a thought here and there as an expression of gratitude and appreciation for the work of the committee that arranged for these two most interesting days. Among those who contributed much to the interest of these days were the Young Friends who arrived from England on Seventh-day afternoon.

The subject implies that Friends have become

aware that they cannot live to themselves alone; that whatever they have accumulated in the past, of strength and wisdom and spiritual treasure, must be contributed to the world's needs; that they are subject to that great law of love—"Ceasing to give, we cease to have."

The least formal hour was perhaps one of the hours of greatest value, when the theme was "The Wider Fellowship Among Friends." Personal experiences were related of intimate association in study or in social service, of those holding different theological views. A student from Pennsylvania State College (the *Intelligencer* has given us interesting reports of these student activities) told us how he found out another young Friend whose interests proved similar to his own, and how they pursued their common interests without any thought of difference in "views" until the question was suddenly pressed upon them. Then they found that theological views need not separate them in the vital things they were following after. One of the young Friends of the two committees that from different standpoints studied the separation among Friends in the last century told us that they approached this subject with some timidity and hesitation; but one of their number so generously took upon his own membership all the censure for that sad separation that all fear was banished; and it was apparent that they were able to proceed in that peace which comes from purpose purified of selfish intent. Who would have missed that beautiful story! This was the frequently repeated testimony of that hour, showing that we may treat with respect, as we do our differing views as to dress, or literature, or art; our differing views of theological things which may not be the deep things of God. To respect one another's differences of thought opens the way for interchanges of experience, to the eternal enrichment of our souls.

The deliberations logically broadened from the intimate relation of individual to individual to the fellowship of Friends with other workers in the great world's fields. The discussion of "The Church Universal and Quakerism," which included Church Unity and Co-operation, brought out clearly the very same view already emphasized, that the uniting thing among all peoples is the purpose to share with all the things that help and comfort and bless.

The First-day evening conference, devoted to "Consecration for Spiritual Service," took us to the Mount of Vision. It really was an hour for learning of the "Practice of the Presence of God." The Life of the Great Teacher was brought vividly before us to show us the way, to touch into life our aspirations. One of our poets has written:

"The Mount for vision—but below,
The paths of daily duty go,
Wherein a nobler life shall own
The pattern on the mountain shown."

Haverford was very beautiful. The noble trees are themselves worthy a pilgrimage to see. Here and there are memorials to those whose lives left their impress upon this place of learning. The Class of 1904 on their recent anniversary placed a fine electric light near Founder's Hall; the fountain on the edge of the Athletic Field, the sunken garden bright with hollyhocks, and the border of delicate larkspur and its garlanded gateways—these are some of the charms of the campus.

Along with the "grinding" things that students encounter in their college training. Haverford students have feasts of beauty.

ELIZABETH POWELL BOND.

Next week we will have a further account of the Haverford Summer School by Dr. Benjamin F. Battin, of Swarthmore College.

THE CONFERENCE AT SARATOGA.

THE PAGEANT.

The work of the committee in charge of the Pageant of events in Friendly history to be given at Saratoga Springs on Labor Day next is rapidly assuming definite shape. The scene of the performance will be the beautiful park near the Conference Auditorium. The sombre quiet of Quaker life has been exchanged for brilliant and colorful action on many historic occasions and these times of conscientious activity have been chosen to show the intense efficient power of Quakerism when working for practical ends.

The tentative plans reveal George Fox and his companions journeying on their great work of building up the Society. The scene then abruptly changes to New England where the fruits of his labors are shown in the devoted sacrifice of the "Quaker Invaders," their imprisonment at the hands of the Puritans and final pardon by the King. Next appears William Penn in the triumphant moment of his "Holy Experiment" holding his treaty with the Indians, and then the hard-working Quaker pioneers engaged in felling the forest and opening up the land to cultivation.

The Revolution yields the next scene showing Lydia Darragh in her historic journey to save Washington's army from surprise by the British. Friends from Long Island have offered to give an episode from the life of Elias Hicks and later the active work of Friends engaged in the Underground Railway will be shown. The last scene depicts an Indian Council in Nebraska held by officials appointed by Friends and confirmed by President Grant. The Pageant will conclude with

a general review of all the participants.

The management and staging of the Pageant is in charge of Miss Ruth Verlenden. Mr. Charles F. Jenkins has consented to allow the use of the costumes which he obtained from the great Pageant at Belmont. Descendants of the characters will personate their ancestors wherever possible. With the active interest shown by everyone concerned there should be no doubt of the success of this important feature of the Conference.

For the Committee,

WALTER RHODS WHITE,
Chairman.

ENGAGE STATEROOMS AND SEND WORD TO
TRANSPORTATION COMMITTEE AT ONCE.

Friends who propose to attend the Conference at Saratoga, Ninth month 1st to 8th will please send immediately on a postal card to the undersigned the following information. The Railroad to Jersey City they propose to take (The Reading or Pennsylvania from Philadelphia, The Baltimore and Ohio or the Pennsylvania from points between Washington and Philadelphia), and the station they start from. It is very important that this information be received without delay so that the necessary arrangements may be made for trains and tickets.

Reservations should also be requested immediately from Mr. J. H. Allaire, Traffic Manager of the Hudson Navigation Co., Pier 32 North River, New York City, for staterooms. They can be paid for or cancelled before Eighth month 20th. The name of every person who is to occupy a stateroom must be given.

Time tables of trains will be published later.

The rate of fare on the railroads is two cents per mile each way, and the round trip fare between New York and Albany will be \$2.50. On this basis the through round trip, will be from New York, \$4.06; Philadelphia, \$7.66; Baltimore, \$11.50; Washington, \$13.26; from intermediate points at proportionate rates.

Information about tickets will be published later.

If there are any who prefer to travel by all rail direct to Saratoga instead of going by boat from New York to Albany, they will please so state on postal card; if there be 100, arrangements will be made for a special train, but if there be less than 100, travel will have to be by regular trains, changing in New York to the Hudson River or West Shore Railroads. When the number is known, full information will be published in the *Intelligencer*.

JOHN W. HUTCHINSON,
Chairman Transportation Committee,
Hempstead, Long Island, N. Y.

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\$2 Rooms—Nos., inclusive, 3 to 12, 15 to 74, 109 to 112, 115, 116, 119, 120, 123, 124, 131 to 140, 145 to 148, 151, 152, 155, 156, 161, 162, 167, 168, 181 to 184, 189 to 192, 197 to 202, 209 to 212, 307 to 312, 315 to 324, 331 to 342, 344, 347, 348, 351, 352, 355 to 358, 361 to 364, 366, 368, 385, 386, 393 to 398, 401, 402, 405, 406, 411, 412, 415, 416.

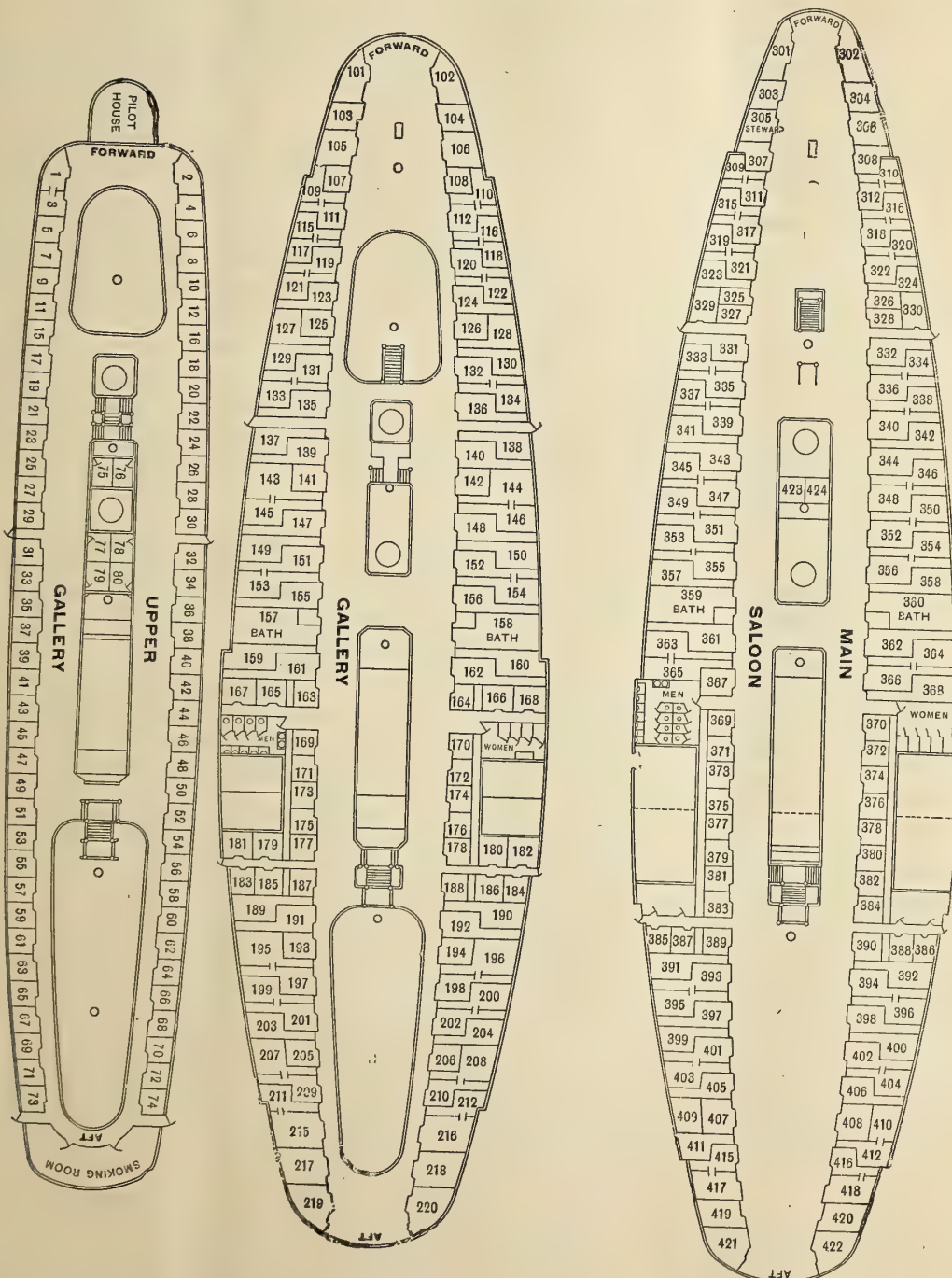
\$3 Rooms—Nos., inclusive, 1, 2, 103 to 106, 117, 118, 121, 122, 129, 130, 149, 150, 153, 154, 159, 160, 195, 196, 203, 204, 207, 208, 219, 220, 303, 304, 306, 329, 330, 345, 346, 349, 350, 353, 354, 391, 392, 399, 400, 403, 404, 409, 410, 417 to 422.

\$4 ROOMS—Nos. 217, 218, 365.

\$5 ROOMS—Nos. 101, 102, 127, 128, 143, 144, 215, 216, 301, 302.

\$6 ROOMS—Nos. 157, 158, 359, 360.

NOTE—\$1 rooms containing single berth: Nos. 325, 326, 327, 328, 383, 384. \$1 rooms containing two berths: Nos. 107, 108, 125, 126, 141, 142, 163, 164, 165 to 188, 193, 194, 205, 206, 222, 224, 226, 370 to 382, 387, 388, 389, 390, 407, 408. \$2 rooms contain two berths, except Nos., inclusive, 67 to 74, 167, 168—these contain one single bed. \$3 rooms contain double lower and single upper berths, except No. 391, which contains a double bed; \$4 rooms, Nos. 217, 218, contain single bed; No. 365 contains four berths. \$5 rooms contain double bed. \$6 rooms contain double bed and bath.



In addition to the staterooms there are 300 berths (150 for each sex).

FRIENDS' ASSOCIATION NOTES.

The Fifth Anniversary of the Makefield, Bucks County, Pa., Young Friends' Association was celebrated at the home of Robert and Elizabeth Ely, Sixth month 20th. It is the custom of our association to hold a sewing circle once a year to make garments for the Brownsburg Needlework Guild. In the afternoon the ladies met and made the garments, after which all the members were invited to partake of a bountiful supper prepared by the members. The supper was in the form of a banquet, our newly-elected president, J. Stanley McGary, acting as toastmaster. The first on the program was a "Poem" on the work of the association, written by our first and only lady president, Jessie W. Row, and read by Helen G. Row. Howard J. Griscom, second president, then recited "Sleep." Next called upon was Chas. Row, our third president, but he not being present, Elma M. Walton read his paper, "A Toast to the Y. F. A.," which contained many beautiful thoughts. Robert T. Ely, fourth president, recited in a pleasing manner, "Farmer Stebbins at Ocean Grove." The program closed with a "Prophecy of the Y. F. A. in 1920," by our fifth president, Walter S. Griscom, who gave us a few ideas on making our meetings better.

MAUD E. SLACK.

NOTES AND ANNOUNCEMENTS.

Sarah P. Thomas spoke on "The Effects of Alcohol and Narcotics on the Human Body" in one of the colored churches at Mt. Holly, N. J., Sixth month 28th, to an appreciative audience, under care of that section of Philadelphia Yearly Meeting's Philanthropic Committee, and it is felt that this sort of constructive work among the colored folk is much more needed than simply contributing money to aid them. Friends will find an open door to any colored church and will you not go right to work in Pennsylvania and New Jersey—yes, in the summer time—to place a speaker in the nearby church? For help, if any is needed, write to Hannah R. Flowers, Wayne, Pa., or Caroline H. Engle, Mt. Holly, N. J.

The following names were noted on the Register of the Haverford Summer School as having attended one or more sessions: William Eves, 3rd, Edward A. Pennock, Sarah A. Pennock, Alice Smedley Palmer, Caroline W. Van Helden, Anna Pettit Broomell, George Lupton Broomell, Daniel Batchellor, Rachel Knight, Howard Lewis Fussell, Benjamin F. Battin, Caroline S. Walter, William E. Walter, Helen Paul, Martha W. Moore, Beatrice C. E. Henszey, Lukens Webster, Elizabeth H. Webster, Ruth T. Roberts, Garrett Kirk, Emily G. Pollard, Beulah Green, Lydia Green, Robert P. Green, Caroline M. Cooper, Caroline J. Worth, Elizabeth H. Comly, Ida R. B. Edgerton, Hannah T. Mitchell, Arabella Carter, Reba B. Walton, Edith L. Wood, M. Jane Garrett, Clara H. Barnard, Charles Paxson, Eleanor M. Paxson, Alice Hall Paxson, Jane P. Rushmore, Alice L. Kirk, Emma B. Wallace, Sue Dorothy Keeney, Virginia D. Keeney, Elizabeth Powell Bond, Anna Rice Powell, Mary W. Lippincott, Edith Skipwith Coale, Amos Peaslee, Samuel Bunting, Jr., William P. Bancroft, Emma C. Bancroft, Arthur Edwin Bye, Mary Heldring Bye, Elizabeth Lloyd, Josephine B. Walker, Hugh S. Walker, Phebe W. Barnard, Anna E. Barnard, Edna Sleeper, Nathaniel Richardson, Henry W. Wilbur, Robert Pyle, Abel Mahan, Susanna Gaskill Mahan,

Deborah Stubbs, Cordelia Wilson, Oscar Stevenson, Alice Stevenson, Katherine Stevenson and Daniel F. Moore.

The once-a-month summer meetings at Radnor, Pa., were resumed last First-day, the 28th, at 3.30 in the afternoon. Notwithstanding humidity and heat, the attendance was encouraging, something like twenty-five persons being in attendance. Elizabeth Newlin, Sidney S. Yarnall and Margaret Sellers were heard in vocal testimony, to the satisfaction of those who were present. These meetings will be continued at the same hour and place on the fourth First-day afternoon of every month throughout the summer. Everybody interested is invited to attend and also spread the notice generally.

A patriotic celebration and basket picnic will be held on Mickleton Friends' Schoolground on the 4th. Addresses, singing, etc., at 1.30 p. m. All welcome. Reached by good automobile road. Trains leave Market Street Wharf at 8.04 and 12.24.

Mrs. H. G. Giles, 310 South Frazier Street, West Philadelphia, has "Sewel's History of the Christian People Called Quakers," an octavo volume bound in leather, published in Philadelphia in 1728. The name of Joseph Warrington is written on the flyleaf. Any one desiring this copy may write to her in regard to it.

Bertha L. Broomell and S. Jennie Cornell, of the Friends' Central School, Philadelphia; Annie Hillborn, of Swarthmore, and Ellen Pyle, of London Grove Pa., sailed from Philadelphia on the Haverford on the 27th, for an independent tour through England and Scotland during the summer.

Mary H. Whitson wrote from Banff, Alberta, Sixth month 19th: "Elihu Marsh (in whose hospitable home we were guests) and a brother of William Greenwood Brown are the only members of our branch in Vancouver. Twenty-five gathered for the meeting on the 14th, but I was told that a larger number usually assembled. The young people between the ages of twelve and thirty have a study circle and use Elizabeth Emmott's book as their basis. We received warm hospitality from George Hoyland and wife, the former an uncle of John S. Hoyland. We mingled three days with Friends in Victoria, but could not attend their meeting. They have recently built a meeting house. Neither Victoria nor Vancouver Meetings have adopted the pastoral system, English rather than Canadian thought prevailing."

Dr. Benjamin F. Battin and his wife, Ellen W. Battin, of Swarthmore, Pa., expected to sail from Boston on the steamer Cymric on the 30th. After a short sojourn at Woodbrooke and among English Friends they will go to the Continent, where they will visit some workers in the cause of peace, and later attend the Conference of the Church Peace Union in Switzerland. Before returning they hope to visit the Friends at Minden, Germany.

Our Friend Alfred I. Underwood, of the Grampian, Pa., neighborhood, formerly Principal of the Friends' High School, Moorestown, N. J., has completed his first year as Principal of the High School in Washington, Pa., and has been re-elected for the coming year.

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DEATHS.

FURMAN.—At the home of his grandson, Gulfport, Miss., 25th of Fifth month, Jechamiah Furman, son of the late William and Amy Furman, in his 79th year. A member of Farmington, N. Y., Executive Meeting of Friends. Interment the 29th in Mount Pleasant Cemetery, Fairport, N. Y.

GAUSE.—In the notice of the death of Edith May Gause (issue of Sixth month 20th) the names of Benjamin T. Gause and Joseph H. Taylor were incorrectly given as to the middle initial.

MIDDLETON.—At his home in Ardmore, Pa., Sixth month 24th, Caleb S. Middleton, M.D., passed into the great beyond. A sketch of his life will be given next week.

MITCHELL.—At his home in Hockessin, Del., Fifth month 28th, Taylor S. Mitchell, M.D., aged 61 years; a member of Centre Monthly Meeting.

In the spring of 1879 he married Mary, daughter of Thomas S. and Mary W. Marshall, and established the home in which he died. His wife and three daughters, Elizabeth, Edith and Ella, survive him. He will ever be remembered by

"That best portion of a good man's life,

His little, nameless, unremembered acts of kindness and of love."

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School, 9.45.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 Thirteenth Ave., at 3.30 p. m.

CHICAGO, Ill.: Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., 11.00 a. m.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

SEVENTH MO. 3RD (6TH-DAY).
—English Young Friends in Richmond, Ind., over the week-end.

SEVENTH MO. 5TH (1ST-DAY).
—West Nottingham, Cecil County, Md., meeting and association, 11 a. m.

SEVENTH MO. 6TH (2D-DAY).
—English Young Friends in Blue River neighborhood, Salem, Ind.

SEVENTH MO. 7TH (4TH-DAY).
—Patriotic Celebration, Mickleton, N. J., Friends' Schoolgrounds, 1.30 p. m. See "Notes and Announcements."

SEVENTH MO. 10TH (6TH-DAY).
—English Young Friends at Pen-dleton, Ind.

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SEVENTH MO. 12TH (1ST-DAY).

—English Young Friends in Indianapolis, Ind.

The leading article in the July *Scribner* is Theodore Roosevelt's account of the discovery and exploration of "The Unknown River." Richard Harding Davis, in his description of the war that was not a war, tells of his arrest in Mexico City. In "Who is Sylvia?" Alice Duer Miller presents one aspect of Feminism. She describes masculine opposition to feminine emancipation as being intensely friendly to women themselves—"friendly as a mother's opposition to her son's having a latch-key."

BOOK NOTES.

—Readers who delighted in "Plupy Shute's" naive diary of boyhood pranks will be glad to read further in "The Misadventures of Three Good Boys (that is to say, fairly good boys)," by Judge Henry A. Shute, who here details the merry tricks and fun of his youthful days of comradeship with two kindred souls. (Boston: Houghton, Mifflin Co.)

Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

A Reasonable Faith.—Dr. O. Edward Jannay.

Naval and Military Expansion.—Jesse H Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris

The Liquor Problem: a View and a Review —Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interpret It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Jannay.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit

The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, HENRY W. WILBUR, 140 N. 15th St., Philadelphia, Pa.

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A Religious and Family Journal

Martha J. Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 11, 1914.

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' *Intelligencer* Association for five cents a copy.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent.....	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

My Prayer (verse)	433
London Yearly Meeting Epistle	433
Notes of the Haverford School	435
Some Defects in Our Criminal System	437
The Word "Quakerly"	438
With California Friends	438
A Friend Salvationist	439
Genesee Yearly Meeting	440
Editorial:-	
Better Than Imprisonment	442
Note and Comment	442
The Athletic Program at Saratoga Conference	443
"London Yearly Meeting and American Friends"	444
Municipal Band Plays at Friends' Neighborhood Guild	444
Progress on the Works of William Penn	445
Caleb S. Middleton, M. D.	446
After Meeting	446
Friends' Association Notes	446
Notes and Announcements	447
Births	447
Deaths	447
Calendar	447

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CHAS. E. HAAC

(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 11, 1914.

Volume LXXI.
Number 28.

MY PRAYER.

I

I cannot give Thee thanks for gold,
Nor thanks for health;
Save for the largess which my mind doth hold
I haven't any wealth;
But this sufficeth me,
E'en though my strength is small,
It still doth bind me to the fate of all,
In joy and misery.

II

Just for these things I give my praise,
Nor hope to win
By this, through dawning of far brighter days,
Less strife with want and sin!
Oh, make my life a prayer
For all mankind to see,
And when they sorrow, on beholding me
May they forget their care!

EDWARD H. S. TERRY.

In Book-News.

LONDON YEARLY MEETING EPISTLE.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, Australasia, and elsewhere, and to all with whom we have Religious Fellowship.

DEAR FRIENDS,—We greet you in the oneness of the Faith. As we have gathered together here, we have known what it means to be baptised into a universal spirit; and in the oneness of that spirit this our prayer goes up to our Father in heaven:

Year after year in the past thy Spirit has breathed through the imperfect words, and thou hast worked through thine erring, stumbling followers. As thou of old didst brood upon the waters, so we beseech thee still to overshadow us with thy presence, and assure us that no word from thee can be void of power. Touch us, breathe through us, and change, if it may be, our faltering words into a living message from thyself.

Dear Friends, we cannot speak with you face to face, but in sending forth the united message of the Yearly Meeting, our hearts go with it in its journey throughout the world. Turning from our own problems at home, we find ourselves first in Ireland, with our closest and nearest neighbors in their day of strain and perplexity. We feel that human language can do little at such a time, but we know that prayer can do much. We ask them to believe that we are bearing their burden with them in sympathy. In the beautiful words of the

well-known collect, we trust that God, the Creator and Preserver of all mankind, will be pleased to make his ways known unto them, his saving health unto all nations.

Then we follow this Epistle as it speeds across the broad Atlantic to the crowded cities and vigorous exuberant life of the western world. To those who share our ancestry and our traditions of freedom and justice, we stretch a hand of comradeship and good cheer in their great and growing endeavors for the Kingdom of God.

Onward across the Pacific our message is carried to our Mission Stations in the Far East. We think of the work and the workers and the multitude gathered in, most of whom "unknown and yet well-known," we can never hope to meet on earth. To each one of these we would say: Seen or unseen, we yet are "all one in Christ Jesus."

Then, leaving the crowded markets and thoroughfares of India, China, and Japan, our thoughts travel down the vast, empty, silent highway of the ocean to our Australasian brothers and sisters beneath the Southern Cross. We visit in spirit, not only the busy cities where our old problems are being faced with the vigor and energy of a fresher world, and where our brave young brothers are bearing their gallant witness to the spirit of Peace, but we seek out also the far-away back-blocks, where isolated families and lonely men and women, yes, and little children, are lighting dark places and holding up steady lamps of truth and love in their daily life.

We think of our widely scattered Friends in South Africa, their anxiety for the religious training of their children, and the almost baffling race problems which surround them. Turning northwards again through Madagascar and Pemba, our sympathy goes out to those who are striving for Christian unity with their brothers, and working to bring the dark multitudes to the light of the Gospel.

Different conditions meet us in Syria and Constantinople, where the mighty gentleness of Christ confronts the bigotry of race and creed. After pausing awhile among the isolated groups of our Friends in France and elsewhere on the Continent of Europe, we return once more to our own shores and our own meetings, back to our own homes and lives, refreshed and strengthened by the sense of this world-wide unity of love, and rejoicing that God has indeed set the world in our hearts.

And now, dear Friends, far and near, having shared as much as we can in these unseen lives of yours, we ask you in your turn to share with us some of the good things that have been given to us during the last few days.

At our first gathering we were reminded that "there are as many unveilings of God as there are saintly souls," and day after day the central thought of Unity in Diversity, the true unity, has been present with us and has unfolded itself more clearly. We have realized that in our own Society, and among many of our Christian brethren beyond its borders, there are at the same time wide differences of method and a oneness of aim. Especially when it is difficult to appreciate each other's point of view, we try to remember that to faithful seekers, though the roads may be many, yet the goal is one.

We are not scattered or alone. A vision comes to us of the Captain of our Salvation. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." The well-known verses, the story, familiar to us from our childhood, may perhaps be allowed to take on a new meaning as we catch a glimpse of what the true unity must be.

Art thou for us, or for our adversaries; or—and this is perhaps harder still—art thou for those with whom we do not see eye to eye; art thou indeed for them? And above all the clamor of our discordant voices, our jarring opinions, comes the age-long unchanging answer: Neither for this wing nor for that; nay, but as leader of the whole army—as captain of the Lord's Host am I come.

With Christ as Leader and Commander who shall be afraid? The weakest among us will be nerved to new courage by his victorious presence in our midst. The strongest as they hear his call will give themselves to loyal service. Under his controlling will all His host shall march forward with unity of purpose against the world-wide forces of sin.

Accepting his leadership, there is revealed to us in the fulness of time a tenderer figure—our risen Lord and Master standing, not, as of old, by the seashore of Galilee, but radiant in the dawn light of a new day, beside the ocean of eternal love. Ever as the tide rises to fill and overflow and join together all the separate pools along the shore, we hear his voice calling still to every human soul "Follow Me." "Follow Me"—to daily duties, to

the great adventure, even to the Cross, it is all one obedience. "Follow Me," the one call sounded at the beginning and at the end of his ministry on earth, and ringing on through all the centuries. We read of those earliest disciples that they arose and left their nets, those nets their hope of livelihood, left them with their slippery entangling meshes still unmended, and followed him. Of course they followed him; what else can even his feeblest disciples do but follow if they once "know his voice?"

And this "Divine Love imposeth no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood and the way to happiness." "Here we have a prospect of one common interest from which our own is inseparable, so that to turn all we possess into the channel of universal love becomes the business of our lives."

We can safely leave our troubled issues in his hands, and yet bear, with him, the burden and the joy of their slow working out. In those hands the many threads are woven into one perfect whole.

Through him we enter into that unity of redeemed souls everywhere, which is no intellectual achievement, but rather the climate and atmosphere of daily life. Not in our notions about him but in the power of his healing presence among us, do we become aware of the one Christ. In his own Person we perceive, even with our dim and clouded vision, the same mysterious unity in diversity. He who is the complete Christ, divine and human, is, as we have been reverently reminded, the Christ both of history and of inward experience.

He calls us to follow him fully in the path of love. When we think of the conditions of the world, a sense of dismay and helplessness threatens to overwhelm us. To oppose hatred and anger and selfishness only with meekness and gentleness—is not this to court defeat? Doubtless it would be so, were it not true that God is love, and that therefore those who live in the spirit of love have on their side the creative Power which has made and which sustains the universe. Our Father made the world in which we live, and love cannot be finally overthrown. Apparent failure we need not fear. Our Saviour laid down his life for us in fulfilling perfectly the law of love. As we take to ourselves the full meaning of his Cross, we find that we too are called to follow in the way of love, even if it lead us to shame and defeat, in the great assurance that we shall be led, together with all faithful souls, to share in the triumph of the Lord of Love.

Signed, in and on behalf of the Meeting,

JOHN H. BARLOW, *Clerk.*

NOTES ON THE HAVERFORD SUMMER SCHOOL.

BY BENJAMIN F. BATTIN.

The Haverford Summer School, in session at Haverford College from Sixth month 20th to Sixth month 29th, has been a season of uplift spiritually and practically. The attendance was much larger than anticipated, some four hundred having registered, while many, who were not in residence at the school, but attended the lectures, did not enroll their names. The arrangements, planned by the officers, Isaac Sharpless, Rufus M. Jones, Oscar M. Chase and Henry J. Cadbury, were ample and well executed; and particular credit should be given to the Secretary, Henry J. Cadbury, for the ease and effectiveness of the management.

The grounds and buildings of Haverford College are peculiarly fitted for such a gathering; and it was on the lawn under the shade of the fine old trees that the school was first welcomed (Sixth month 20th) by the officers. They voiced the hope that inspiration and fellowship would pervade all the gatherings, and responses of appreciation were given by Arthur Jones, Benjamin F. Battin and Eleanore D. Wood.

The addresses of that evening were devoted to the present status of religious movements; Rufus M. Jones, in his usual logical, sane and hopeful manner, pointed out the prevailing tendencies in modern religion—the leaning towards mysticism, the practical application of the Gospel to the daily life and the strong movement toward Christian unity, in spirit and in co-operation in good works;—on the other hand, President W. Douglass Mackenzie, of Hartford Theological Seminary, painted a strong picture of the causes and prevalence of irreligion, particularly among certain intellectual and artistic circles; he urged that the church in general be faithful to the Divine Life and that we pray for men and women to be raised up to be evidences of the Divine Power and revealers of the Living God to living men.

On First-day (Sixth month 21st) some visits were paid to neighboring meetings; the meeting at Haverford opened with two fervent prayers for openness of vision and guidance and Divine contact. There were exercises by W. Douglass Mackenzie, Daniel Batchellor, Eleanore D. Wood, Rufus M. Jones, Elihu Grant, George A. Barton and Alonzo Cloud. The leading theme was the loving and everlasting mercy of God, which is as a cleansing fire. Its purpose for us is nothing less than perfection, yet every slightest inspiration receives the blessing. Life is full of recurrent opportunities; and it is for us "to lay hold of that for which we have been laid hold of."

In the afternoon Augustus T. Murray, of Le-

land Stanford Junior University, delivered an address on "The Religion of Whittier." The poet's chief characteristics were a great reverence for truth and a great reverence for humanity, both the outgrowth of his religion. He had an immovable faith in the Divine Goodness and the sacredness of all humanity. Dr. Murray read "My Soul and I," "The Eternal Goodness," "The Answer" and portions of "The Meeting."

President Mackenzie gave two other powerful and appealing addresses; one, First-day evening, on the "Mind of Christ," a message of deep spiritual content, portraying those qualities which we should seek to make our own; the other, on Second-day morning, on "Two Phases of Missionary Work," an account in large outlines of the wonderful work accomplished by Christian missions and a moving appeal for more and better equipped volunteers in this apostolic work.

Dr. George A. Barton's paper on "The Life of Christ in Recent Research" was a scholarly presentation of the topic under the three heads of the miraculous element, the complicated sources and the Messianic claims; he analyzed and criticised the views of the leading writers and gave helpful suggestions as to further study; the closing words were a vigorous and optimistic statement of the value and inspiration of these studies which lead us nearer to the real Christ.

Beginning Second-day morning the third hour each day was devoted to two courses; the Normal Class in First-day School Work, conducted by Hugh Hartshorne, of Union Theological Seminary, covered the ground of organization and management and of the curriculum, with which our half-century of First-day schools has given us considerable experience. The Bible Class hour, conducted on two days each by Elihu Grant, A. T. Murray and George A. Barton, was a source of much inspiration and of insight into methods of practical study of the Bible text and of Biblical interpretation.

The practical side of Christian work was given a powerful impetus in the hearts and minds of all by the stirring addresses of Professor Lichtenberger, of the University of Pennsylvania, and of Walter Rauschenbusch. The former depicted the growth of the "Modern Attitude Towards Social Problems," brought about by scientific methods being applied to the science of human beings as well as to that of material things; against the black picture of evil conditions, there stood out the bright prospects for the future, as sketched by Professor Lichtenberger's big optimistic heart. And what an arraignment of the past and what an appeal to the future was the address on "The Problem of Crime," in which he showed the origin

and development of the science of criminology and the marvelous results already produced by the scientific and humane treatment of prisoners. As punishment has disappeared in the treatment of diseases and insanity, it is disappearing in the treatment of the criminal. He spoke highly of the work done at the Eastern Penitentiary of Philadelphia. The impression left by Professor Lichtenberger was that of large-hearted hopefulness, and of certain success to be based on scientific study of the problem.

Walter Rauschenbusch is another apostle of the "Right Way to the Future." In his address on "The Enlarging Boundaries of Redemption," he described the primitive meaning of the word "Redemption"—in the days of almost universal slavery—; the narrowness of the circle first admitted to Christianity, and the ever broadening and enlarging circles now gathering unto Christ. The old redemption employed but one class—the clergyman; the new redemption employs all classes, all professions. A new era of redemption is at hand; and there is a widening of the great purposes of salvation. The address on "Social Redemption and Our Theology" showed the far reaching influences already exerted by the new "Social Gospel" on the old theologies. "Social salvation means more salvation, not less"; it makes the Bible a new book; it makes us realize a new Jesus; it makes the "Apocalypse" intelligible; it affects the type of preaching and pastoral work; it has given us a new hymnology and a new type of prayers; the "Social Gospel" has given new interpretations to sin and hell and salvation.

The historical papers of Rufus M. Jones on "A Quietist in Action" and "Guyon and Fénelon" characterized the Quietist movement as based on an absolute despair of human nature—a self-despair—"a timidity of the creature" and a valiant faith in the Divine Power to be revealed to the individual. "The human self must be destroyed—be 'stripped'—must get itself into shape for the Divine to work through it." The central idea of Quietism—to annihilate self and to substitute Divine action for action initiated by self—is a weakening motive for character; and the lives of some Quietists became awful tragedies—among the worst spiritual tragedies in human history. The keenness of insight and depth of understanding combined with optimistic faith of a philosophic student such as Rufus M. Jones constitute a firm foundation for the healthy application of the principles of our Society in the ever-growing needs of a complex modern society.

Hugh Black used the figure of the "Open Door" with skill and pertinence in contrasting the old static view of life with the modern dynamic view.

Our ideas are in a constant flux and change; a thing never means the same to two persons. We should listen, take in and put to use the new ideas; be openminded, openvisaged. The "open door" should mean courage and hope; "true life is an adventure"; we look back to the golden ages—why not look forward to similar times in our own days—and thus lend a strong hand to make our age a golden one. "The world has been saved by those who have made adventures of souls!" The whole address was replete with poetic figures of fire and fancy—and it stirred all with the vision of the "Open Door into the Kingdom of God."

In her paper on "Community Spirit at Corinth" Eleanore D. Wood developed the growth of the communal spirit out of the individual in that great business metropolis, and showed how each element was a success; the individual, because of the contributions each made to the life of the gatherings; the community, because of the freedom left to the single members and the absolute democracy. And she drew from this example the lessons for us: not to let organization take the place of spirit; not to allow even informal formalities; to act uncompromisingly on our ideals; to be absolutely democratic.

The psychology of adolescence was placed before us in the lectures of Arthur Holmes, of State College, with a fund of humorous and pertinent stories to point the common-sense, well-known principles of everyday life which are now dignified by the technical terminology of the new psychology. He laid particular stress on the training of the boy and girl of the ages from thirteen to twenty—the most important period in education.

Of unusual value and interest were the informal conferences held usually on the lawn after dinner before the lecture of the evening. One evening the subject was the likenesses and differences in the Eastern and Western Friends; and these were graphically described by Thomas Jones, Secretary of the Young People of the Five Years' Meeting. Thomas K. Brown, of Westtown, told of how the conservative majority of Philadelphia Yearly Meeting had gradually taken over all of the activities desired by the progressive minority, such as missions and Bible schools; and he felt there were ways in which they would follow the Western Friends. Arthur Jones, an ordained Friends' minister of Kansas City, desired to raise the intellectual standard of the Society of Friends and hoped that they in the West might attain to the spirit of the Religious Life of the East.

A very touching appeal was made in the informal conference on missions addressed by Robert Simkin, of China. His portrayal of the conditions

here, so ripe for the spread of Christianity, is a strong plea to the young to answer the call to labor for the carrying of the Gospel and the new Social Religion into all parts of the world.

The same plea for us to join and do our share in the work of missions was heard again in two other conferences, in that on the "Church Universal and Quakerism" and in that on "The Challenge." These two conferences presented speakers of spirituality and intellectual power who had carefully analyzed and prepared their addresses. Surely a Society which can show such a body of earnest young people will have an ever widening field of usefulness before it.

There were many pleasant social gatherings during the sessions; afternoon tea was served usually in the dignified and beautiful club house "The Haverford Union," and once in the garden of the meeting house, preceding the Fifth-day afternoon religious service. There were moments of meeting and chatting before and after the meals, served in the new Commons, built so like the great halls of English colleges. After the evening lectures groups gathered to sing on the steps of Founders' Hall—and the air was filled with the rollicking college songs or with the well-loved and well-known old melodies, and three things impressed me particularly: 1, the feeling of deep inner fellowship towards all present; 2, the thoroughness and finish of the Young Friends' attitude in the new movements, both intellectual and spiritual; 3, the depth of spirituality that permeated all gatherings.

SOME DEFECTS IN OUR CRIMINAL SYSTEM.

I cannot think it is at all right to confine a person, held as a witness for fear he will not respond to the Court's subpoena, in the same apartment in jail, with the same rude furniture and the same coarse food, that is provided for time-serving convicts. That it would cost more to care for such witnesses in comfortable quarters with pleasant surroundings is, to my mind, not a sufficient reason for putting that opprobrium upon anyone who has done no wrong. For weeks and even months, it has occurred that such persons have been confined in the common jail with the same treatment and with the same consideration given to them, that is accorded to the confirmed criminal.

Another matter I think should claim the attention of all of us, is the putting in prison and keeping in idleness at public expense, the man who does not support his family, just as though his incarceration would in any way help to support

the complaining parties. If these prisoners could, during incarceration, be employed at some useful occupation and be compensated for their service, no matter how the return comes, they would go forth when discharged from jail equipped with money to meet their immediate needs, and equipped with some experience in useful work, by which they can provide for future needs. If, during their confinement, they had been compensated in such a way that their families were somewhat helped by their earnings, what a blessing it would be! It seems to me that it is absolutely necessary that a prisoner for non-support should be required to work, and be compensated for his services for the benefit of his distressed family. Beyond that, if he can earn something while in jail to help him after he goes out, it will be a very great benefit to him. In addition to that, if the Judge who pronounces sentence upon the person, knows the family of the prisoner is being provided for, he could determine the case much more satisfactorily. The hard fact that often confronts the Judge is that he is taking a man away from a family, and is absolutely preventing him from obtaining support for a wife and often for dependent children.

Hon. Edwin M. Abbott, of Philadelphia, who has given this subject much thought says: "The abolishment of idleness from our jails would be the greatest antidote for most of the ills now existing within the walls of public confinement."

We are informed that at the present time in our state, less than one-half of the inmates of any penal institution, are permitted to labor during incarceration. This idleness must necessarily have a most injurious effect, both with regard to discipline and the health of the prisoners during confinement, and the effect very often follows them into the world after discharge. The development of tuberculosis and insanity, and the dissipation of ambition, have so indelibly left their mark upon the prisoner, that at the expiration of the term of imprisonment, it often occurs, that he has either met an early death, been transferred to an insane asylum, or suffered relapse into crime. If a start could be made upon the one class of prisoners, to wit: those incarcerated for non-support, in putting them to work where no competition would be made with free labor, I believe great benefits would eventually ensue.

HARRY J. SHOEMAKER.

Doylestown, Pa.

It is the outlook on life that determines the life.

HUGH BLACK.

At Haverford Summer School.

THE WORD "QUAKERLY."

[From remarks of William P. Bancroft, Chairman George School Committee of Management, at a "Banquet" of the Alumni Association, at the School, in Ninth month, 1913.]

Edward A. Briggs, acting for the Association, asked me to say something at this time on behalf of the George School Committee. I assented to try to do so, presuming that I might put in writing what I would be willing to say, and that the Committee and the Association will not object to my speaking, in a considerable degree, personally; thus using the occasion to express my aspirations for those who appoint the Committee, for the Committee, for the School, and for that part of the community which it especially serves. The Committee appointed two of its members to represent it here, but I think this does not make it improper for me to accept this invitation.

I suppose it is in a large degree merely the application given to a word, but I incline to hesitate as to taking part in a "banquet." The term brings to my mind an idea of luxury, perhaps not consistent with Christianity or with Friendliness, and not in a line with that for which I crave George School shall stand. It may be I misapprehend what "banquet" means. I have no other word to propose in its place.

This reference to the use of a word brings to my mind two others,—“Quakerly” and “Friendly.” With me “Quakerly” stands for a mixture of things, good and not good, wise and not wise, which have been or are notably manifest in the people called Quakers. I suppose that some of the things, unwise or not good, that we have stood for, or stand for, are very dear to me. Quakers, and I one of them, sometimes have stood and stand, and, as we are likely to be imperfect, are likely to stand, partly through ignorance, for things that are not good.

On the other hand may we not take “Friendly” as standing for the ideal things, for things that are wise and good, and for nothing that is unwise or not good? Of course conscientiousness in doing unwise things may be admirable and good.

With this feeling as to the meanings of these two words, I do not object to being called, or to calling myself a Quaker; but when I call myself a Friend, or others call me a Friend, I feel much as if I had claimed to be, or been spoken of as a wise, good man, and am inclined to blush. I wish it were more true.

Taking the word in this sense, what can I say stronger in expressing my hopes for the School, than that it shall promote “Friendliness,” that being equivalent to desiring that it shall promote everything that is honorable, just, pure and lovely.

I do not know how to attempt to express my desires that the young people shall go from the School well equipped mentally for their future work, with their bodily strength and health promoted by their being here, and above all, that they shall be honest, clean, good young men and women.

May they, and may we all be properly thankful for the blessings, and have a proper feeling of our responsibilities. Nothing that we have is given to us to use selfishly. Of our strength, our abilities of everything with which we are endowed, we are stewards.

I would mention especially the desire that we may benefit to the largest extent from the association with each other which the School promotes but that this shall not interfere with proper association and co-operation with our fellowmen more generally.

To adopt nearly language used lately in regard to Westtown,—may George School go on from year to year, and from decade to decade, a more and more complete embodiment of wiser ideas of life.

WITH CALIFORNIA FRIENDS.

The sixth meeting of the Young Friends' Association of Pasadena was held at the home of Susannah D. Yeo. The exercises of the evening were devoted to California and consisted mostly of a series of poems, written by Californian authors or having as theme some phase of the beauty and characteristics of the Golden State. As this was the Association's last regular meeting of the current season, the Executive Committee thought it well to have the social feature predominate, and to this end short selections were made in order to have as many as possible appear in the programme. Among these were: Sarah I. Fussell, of the Presbyterian faith, who read “The California Thrasher” and “When the Yucca was in Bloom,” two poems from the pen of Dr. Garrett Newkirk, and two Friends of the Orthodox branch, Hannah L. Rudolph, who read “California,” one of Fred Emerson Brook's poem and William Penrose, who prepared and read a paper concerning the settlements of that part of the Pacific Coast now embraced in California. Of this the following is partly quotations, partly résumé:

After accentuating the fact that in a retrospect of the settlement of a country, it is as important to understand something of the mental, moral and spiritual attributes of the settlers as to know the dates and the physical conditions of their coming, the speaker said that the beginning of the history

of California for us, is the coming of Father Junipero Serra and his Franciscan brethren in 1769—"The zeal and energy of this coterie of churchmen" he continued, "in overcoming difficulties and in establishing in fifty years, a score of prosperous and well-equipped missions, in an unexplored and remote region and among a savage people, is one of the marvels of human achievement. That the physical and material conditions of the Indians, brought about by their influence was vastly improved, that they were better fed, better clothed and better housed and that they were making a creditable progression in the ruder arts must be conceded by all." That the secularization of the missions paralyzed the worth of the Padres and the coming of the Anglo-Saxon destroyed the whole system so that but a remnant of the poor theophytes remained is too true—it has been said that Conscience never crossed the plains—while this has not been accepted as a whole truth, it has, to a certain extent, been proved by the action of the forty-niners from a majority of whom the defenceless natives received hardly more consideration than did the coyote and jack rabbit—the heaven of a few of the better class, however, brought some measure of law and order though for many years, the masses unrestrained by Christian influence, evidenced but a low state of morality—"Sunday laws and ideals" said the speaker, "made no practical appeal while to saloons and gambling dens was given a free hand"—"It was a period of Sabbath desecration rather than consecration." "The moral atmosphere has become clear" said he "for an over-ruling Providence brought some faithful workers of high aspirations and a self-sacrificing spirit, and out of this former conglomeration has evolved the California of today." The closing words were: "Though much has been accomplished, much yet remains to be done. It behooves us, the Young Friends composing this association, to be always zealously concerned to be about our Father's business thereby to incite others to lives of self-sacrifice. Do we realize that California is yet in the building and that its future possibilities are largely in the hands of those who have eyes to see and hearts, brains and energy to impress on others, ideals of truth and righteousness—thus to make California a worthy object lesson to the rest of the world?"

Other poems read were:—Just California and In Wonderland, read by Keturah E. Yeo; The Changeless Year, read by Ella Roberts; California's Cup of Gold, read by Elizabeth G. Stapler; A Thought in the Sierras, read by Elizabeth G. Stapler; California, read by Benjamin Rogers; The Pepper Tree and the Poinsettia, read by Emma Brown; The California Poppy, read by

Samuel Haight; Blossoms of Gold, read by Anna K. Duncan; Wild Poppies, read by Samuel D. Yeo; Pasadena, read by Frances K. Walter.

A very pleasing feature of the evening was the reading of two letters, one a letter of welcome to her home from Susanna D. Yeo then a visitor, the other from her daughter, Mary E. Yeo Thornton, a resident in Imperial County. The latter was of especial interest and fitting to the occasion as therein she gave graphic descriptions of that section of California, its plant and bird life, the productiveness of its soil, its crops of alfalfa and cotton as well as of the construction and use of the Laguna dam and other governmental improvements.

At the close of the programme, puzzle pictures were passed around that the guests might test their ingenuity in guessing the names of various Pasadena Streets. The refreshments served consisted of California's own fruitage—delicious cherries, fine raisins and English walnuts. The meeting was truly a success in every respect.

ANNA WALTER SPEAKMAN.

A FRIEND SALVATIONIST.

[From the London *Friend*.]

Among the members of the Salvation Army who were drowned with the sinking of the *Empress of Ireland* was Major Nettie Simco (*née* Annette Wallis), aged fifty-one years, a Friend, and for thirty-three years an officer of the Salvation Army. Her elder sister, long since deceased, let her to Christ as a child of twelve. In the early days of the late General Booth's work, her father took her to the Army meetings in Whitechapel when a girl of eighteen, and there she felt the call to consecrate her life to God and the Army. Whilst deeply exercised on this subject she was spoken to by Fielden Thorp, the former head of Bootham School, York, where her brothers were educated. In the Yard at Devonshire House he said to her: "Thou art a stranger to me and I do not know thy thoughts, but the Lord has told me to tell thee to go forward with the object thou hast in mind," or words to that effect.

Accepting it as a message from God, Nettie Wallis applied to, and was accepted by, the Salvation Army, entering forthwith their Training Home and going through varied duties and experiences till she accompanied le Maréchale (Miss Catherine Booth, now Mrs. Booth-Clibborn) to Paris, and there co-operated in opening up the Continental work at Valence, Neuchatel, Geneva, Lausanne, and other centres. With other loyal comrades she was persecuted, stoned, arrested, and hurt, and she learned to suffer many things

for the sake of Christ. Her last seventeen years were spent in Canada. She opened up the French Canadian work in Quebec, and gave her last year of arduous toil to Vancouver, B. C. She was an indefatigable and earnest writer, teacher, and preacher, and greatly used of God as a soul-winner amongst the immense crowds she addressed. She was on her way to London to attend the World's Congress of the Salvation Army, and leaves an only son of nineteen, who is an officer in the Salvation Army in Canada.

In the *War Cry* account, the writer said: "If Major Nettie Simco had lived until next July, she would have been an officer for thirty-three years and in a personal note made the statement: 'More in love with soul-saving than ever!' * * * The Major was a powerful exponent of the Bible and had great success as a holiness teacher. For a time she edited the *Canadian Young Soldier*, under my direction, but her talents were more usefully employed in public work." A near relative recalls her being put to the work of selling of the *War Cry* down Cheapside and in the public-houses when she first joined the Army.

GENESEE YEARLY MEETING.

This Yearly Meeting has no fixed place of meeting. It is convened by a circuit system and once in three years is held where it has just been in session, at the village of Bloomfield, Ontario.

The constituents of Genesee Yearly Meeting are small, widely scattered meetings, located on both sides of the Great Lakes. The geographical territory which these combined meetings cover is an international field for social and religious service where the lines of the workers lie in truly pleasant places. Bloomfield is the most easterly of these Friendly centers. It is a pretty little village in Prince Edward County, a peninsula lying like an extended hand on the northern shore of Lake Ontario near the beautiful bay of Quinte.

Here, welcomed with characteristic hospitality, representative delegates and visiting Friends were entertained in homes where in years past the latch string was hung out for such visitors.

Diminishing numbers have not disheartened Genesee members. Faithful attendance testifies that in some of the little meetings, where literally only the two or three gather together, souls have been sustained.

These going their way in quietness and confidence have lent strength to the body which otherwise would have passed into extinction. Loyalty to Friends' principles and faithfulness to duty bring annually to Genesee Yearly Meeting mem-

bers who maintain the stability of the organization. To these the Society owes a debt of gratitude. The ministry of their friendliness in social intercourse, along with their loyalty to the Society and fidelity to its principles, is being recognized as a fine type of advancement work. It is inspiring in younger members a wish to emulate these tried and true Friends. "We will attend meetings and become better acquainted with the membership and work while we have them with us," some of the young men and women are saying. So some of them travel more than one hundred and fifty miles to attend a small meeting. All told, the number attending the Yearly Meeting at Bloomfield last week was small; but youthful vigor and the strength of the wisdom of years lent life to the body that transacted the business. One comparatively young business man, unable to be longer absent from his work came to attend only two open sessions, and a frailer, older man, prevented by physical disability from attending earlier, came to be present at the last two sessions. Coming from opposite points, these Friends covered approximately a stretch of three hundred miles, with no thought of being home missionaries. Possibly, however, they have lent encouragement to workers in home fields which are just as white unto harvest as China or Africa seem to some of us.

The presence and helpfulness of Dr. O. Edward Janney, Isaac Wilson, Chamless Buzby and Elisabeth Stover were appreciated. Opportunity was given them to present a survey of advancement work. An afternoon conference devoted to this made the relation of the workers and work done throughout the Society better understood.

BUSINESS SESSIONS.

At the business sessions some of the disabilities of numerically small, widely scattered membership and the conflict between claims of industrial occupation and meeting business became apparent. Only a few of the representatives whose names were called were present. Reports from some of the smaller meetings had not been sent to the Half-Yearly Meeting and chairmen of some of the committees had sent no report to the Yearly Meeting. Numerous letters from absent members, however, and unofficial reports of work done by committees enabled the clerks to transact the business of the meeting satisfactorily and with fitting dignity. On Second-day afternoon the representatives reported. Charles Zavitz was appointed clerk and Anna Brown assistant clerk. The audited treasurer's account was presented and approved. This report stated that each of the subordinate meetings had paid into the Yearly Meet-

ing's treasury the amount called for by the Yearly Meeting.

Various committees proposed by the standing nominating committee were approved and appointed.

The report of the isolated Friends committee stated that a letter had been sent from Coldstream Monthly Meeting to absent members, and that interesting letters acknowledging it had been received from a number of the isolated Friends thus addressed. After some consideration, the proposition that a suitable letter should be drafted and sent to the Friends who hold a meeting in Calgarry was approved. A letter from the meeting expressing Friends' sympathy with Ella and Eugene and Horace Zavitz in their recent bereavement was presented, approved and directed to be sent to them.

The reading of the epistles received from other meetings brought forth some discussion of points of special interest. The thought was expressed that Friends' living concern regarding the promotion of peace, temperance and woman's suffrage call for the pioneer spirit because new trails have to be blazed and new roads made where new occasions teach new duties.

Genesee Yearly Meeting is not equipped for much organized work along social service lines, but individuals have done good work and are lending efficient co-operation in helpful movements. Through the agricultural papers some Friends have widely circulated their messages regarding peace. Individual service in prison reform has been done to effect the establishment of the prison farm at Guelph and in endeavor to secure similar provision for the care of women delinquents.

Felix Belcher presented at the Half-Yearly Meeting convened on Seventh-day before the Yearly Meeting his concern that Friends' testimony touching all forms of oppression should find expression in endeavor to secure the suffrage for women. His plea for new time affirmation of old time testimony regarding the principle of equal rights was in line with the letter from Philadelphia, asking that intelligent, effective work for woman's suffrage shall be done throughout the Society of Friends.

The suggestion that an appropriate prefix to the published extracts should be prepared was approved, and a committee was directed to take that matter under consideration and report to the Yearly Meeting. The proposal that suitable leaflet literature shall be enclosed with the copies of proceedings sent to isolated Friends was approved, and monthly meetings were directed to send copies of the proceedings to their isolated members.

Only one report from First-day schools, that from Coldstream, was presented to the session devoted to consideration of First-day schools and philanthropic work. The suggestion that part of the time of the First-day meeting might be profitably spent in a short conference class session before each meeting was favorably considered in a discussion of the possibilities of First-day school activities in meetings where there are no children.

The committee appointed to work for temperance in co-operation with the Dominion Alliance in Canada reported that the campaign now being carried on has been assisted by their endeavor.

On Fourth-day evening most of the Friends attended the temperance mass meeting held in Picton.

MEETINGS FOR WORSHIP

There were two held on First-day and one on Fourth-day afternoon. A funeral service in the meeting house on Fifth-day afternoon was attended by the Friends who had been at the Yearly Meeting.

The meetings on First-day were remarkable for the large attendance of men and for the atmosphere generated where neighbors, under a common impulse of frankly sincere interest in religion, had come together as one household. The corporate silence was truly a living silence, which broke into vocal expression from time to time quite simply and naturally. The messages were clear, definite and helpful. None was unduly prolonged. How to love God with the whole man, body, mind, heart, will and spirit through the simple processes of all round development; and how like unto this is the learning to love one's fellow men was the theme of the first message voiced by O. Edward Janney.

Through Felix Belcher, Isaac Wilson, Elisabeth Stover, Samuel P. Zavitz, Edward Bircraft and Helena Barker other helpful messages found expression on First- and Fourth-days. In the funeral service of Fifth-day afternoon, when the wife of one of the oldest members of Bloomfield Meeting, Rheuben Noxon, was laid to rest, Friends were drawn close in remembrance that "It may be given us to pass this way but once." "May we therefore not in sadness but rejoicing in the privilege of present-day service build our fence of trust around to-day and fill it with faithfulness in little things done with great motive. Until he calls us to another place in his house of many mansions let us be found about our Father's business. Then shall we know the benediction of the rest he who prepared the earth for our habitation, for our field of service and for our resting place, bestows when he giveth his beloved sleep."

FRIENDS' INTELLIGENCER

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BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 11, 1914.

BETTER THAN IMPRISONMENT.

A youth of nineteen in the employ of our Friend Jonathan K. Taylor, of Baltimore, stole from him twenty-six bonds, the total value of which was about \$20,000, and left the country. He was brought back from England to face the charge of larceny, pleaded guilty to the three cases against him, and was paroled by Judge Heusler, of the Criminal Court, at the request of the man he had wronged. Jonathan Taylor said in court:

"If it is proper for me to speak in open court, I would like to say a word because of the extreme youth of the prisoner at the bar, because of the circumstances under which these acts were committed (and you may not know them all yet), because of the love and pleading of his mother, father, his sisters and his brother, because I do not believe that society will run any greater risk in the long run, because I think his own apprehension and conviction will aid much to cause those who may be tempted, to study and to stop before they act; for all these things I recommend to this court to withhold justice in this case and to exercise mercy.

"I would recommend that he be paroled on good behavior, notwithstanding the enormity of his crime, without any shadow of excuse, and waiving whatever of personal loss there may be to myself and my family. And I would be derelict to duty if I did not testify in this court to the ability, efficiency and courtesy of the officers of the law, to the State's Attorney's office, including the detective and all others that have greatly assisted me in recovering what money has been recovered and of bringing this case so early to trial."

The State's Attorney, after commending the charity and generosity of the prosecuting witness, said: "I have explained to the young man that in dealing with these cases, the State and the court must take into consideration the interests of society, that there is no pleasure in prosecuting boys

and men who violate the law, but that it must be done as a deterring influence and for its effect upon others."

Judge Heusler said: "There is much salvation for this boy if he will read the lesson of this particular moment aright, and I would rather be a party to the re-creation of a citizen than to the punishment of any one convicted of or pleading guilty to a crime. * * *

"I will accept the, to me, most pleasing and most generous suggestion of Mr. Taylor in behalf of the boy as spoken from a true and manly heart, and I will let Mr. Taylor's plea and my acceptance of it be the answer of the State to the outraged community. I will parole this young man and give him the chance that he asks for, confident that he will accept the chance during the years of his probation and during the balance of his life, he will win himself back to the position that he once occupied and be what Mr. Taylor and all the rest of us hope he will be yet, a good and respectable member of society."

To the young man the Judge said: "I will parole you in the care of the Prisoner's Aid Society for one year only, during your good behavior. Do not think of what has happened; think of what you can do for yourself; remember your own self, your own personal anxiety, the anxiety of your father, mother, and your family; remember this day and you will never go wrong again."

It is significant of the increasing interest in John Woolman that the Editor of the Philadelphia *Evening Bulletin*, in the department entitled "Men and Things" has devoted a column and a half to his life as it is portrayed in the new biography by W. Teignmouth Shore.

After alluding to the eulogies pronounced upon his character and his Journal by Henry Crabbe Robinson and Charles Lamb, and the inclusion by President Eliot of Woolman's Journal among the books on his five-foot shelf, the article speaks of Woolman's skill as a writer, his humility and simplicity, his long and difficult journeys in the ministry, and especially of his efforts to persuade Friends and others to free their slaves and give up the use of intoxicating liquors. The writer says: "Probably no other Quaker born in this country carried so high a standard of public and private morals as he did in the eighteenth century; in fact he was as much ahead of the Quakers of his time in that respect as they were usually ahead of other Christians. When the use of wine and stronger liquors was all but universal, Quaker households not excepted, Woolman emphatically pointed out

the evil which he believed was produced by such habits, and when slavery existed to a considerable extent in the North as well as the South—New Jersey had at one time more than eleven thousand slaves—and when most religionists regarded it as a necessary condition, Woolman unceasingly proclaimed it to be one of the greatest of sins.”

There is also reference to efforts now being made to show in some material form that Woolman is held in high esteem by Americans, especially those in Pennsylvania and New Jersey, where his Journal has been most widely read:

“While among those to whom he is known, John Woolman’s reputation concerns chiefly his spiritual qualities and his philanthropic ideals, his name is also associated, for the time being, with a material project. Thus those who have noticed the assiduous efforts of Mr. David H. Wright and his co-mates over in New Jersey to link that State with Philadelphia or with some other part of the Delaware shore of Pennsylvania by a fine modern bridge, observe that the one from Camden to Philadelphia it is proposed to call the William Penn, and the one from Burlington to Bristol the John Woolman.”

Whether colored people should live in one part of a city, such as Baltimore or Louisville, and white people in another, and no mixing be allowed from either side is a matter that has been coming up particularly in certain border States. It has seemed to many of us who had felt ourselves to be on the side of fair dealing between the races to be difficult to see where we ought to stand in regard to it. It has been perplexing to some of us and made us uneasy to find ourselves on the wrong side of it in spite of all our traditions.

A very clear note was sounded at a mass meeting in Louisville, Ky., on the 5th, by Dr. J. E. Spingarn, of New York. He said:

“We believe that the segregation of property according to race distinctions offends both against political morals and against economic expediency. It offends against economic expediency because the artificial restrictions it sets up will entail ultimate economic burdens out of all proportion to the apparent, and only apparent, depreciation that is at this moment the ground for legal segregation. It offends against political morality because it places a struggling race, emerging from slavery and economic dependence, in a permanent position of disadvantage in respect to other races which already hold the most advantageous positions. It is mere sophistry to say that there is no real discrimination because white men may not move into black neighborhoods

just as black men may not move into white neighborhoods. Imagine the justice of a law which denied the right of poor men to borrow from rich men, and then, to make the matter wholly equitable, denied the right of rich men to borrow from poor ones! We white men hold all the coigns of vantage, and this legislation is merely an effort to prevent others from ever disputing our rights to hold them. The result of such an arrangement can be only one—to develop a permanently inferior civilization in our midst, which must serve forever as a corrupting force in the movement of the larger civilization of which it must continue to remain a part. Lock up a humble and disadvantaged minority in a ghetto, and destroy all its power to see that conditions in that ghetto are made tolerable, and crime and vice and diseases are the least of the results. The eternal problem of injustice will forever stare us in the face; the eternal practice of injustice will forever bite into our souls.”

THE ATHLETIC PROGRAM AT SARATOGA CONFERENCE.

In your issue of Sixth month 13th you have referred to “a particularly attractive athletic program” for the next conference, including a schedule of different sports, as a tennis tournament, exciting game of baseball, boat race, golf, and finally “prizes to be awarded to the winners of the various events.”

This is the first time I believe we have been confronted with a program of such nature for Friends’ conference, which is to take place at Saratoga, New York, in Ninth month next.

I would ask the committee who have endeavored, I suppose, to do their very best and give a program of exercises suitable and appropriate, which may advance religious, literary and social culture, to explain why this course has been taken.

If any one can convince me of the use and advantages of these things as being advisable, namely, to have boat races, baseball, etc., to fit in between the sessions of the conference I may see it in a different light.

If we must have recreation, how much better, it seems to me, to have the time occupied and spent with more uplifting, not exciting popular amusements and entertainments.

I wish to inquire why these religious gatherings, large, interesting and inspiring as we have always looked upon them, may not exist along the line of reverence and spirituality conducted as the Yearly Meetings are.

Suppose for a moment, however impossible it

would be, that Philadelphia Friends, at the time of their Yearly Meeting, use up even a small portion of the week in a baseball match at George School or Swarthmore, a boat race on the Delaware River or hours in playing tennis, golf and croquet.

If these conferences are to be continued as frolics or pleasant summer outings, mainly catering to those who go simply to have a good time, regardless of improvement, and not for the more weighty concerns of real life and true enjoyment, a fear has been expressed we may drift away from the original aid and spirit of such meetings.

Let us look, stop and listen when danger seems imminent, not rush forward with an impulse which may prove fatal in the end.

SARAH B. FLITCRAFT.

Chester, Pa.

"LONDON YEARLY MEETING AND AMERICAN FRIENDS."

It is not my purpose in writing this to open a discussion on a theological subject. Under no circumstances would I be a party to such discussion through your medium, but the tenor of "London Yearly Meeting and American Friends" in the *Intelligencer* of Sixth month 13th is such that some expression at this time in the interest of better understanding will not be out of place.

There are many theological subjects upon which we could not hope for agreement by the various branches of the Society, but we seem generally united in respect for the admonition,—

Mind the Light:

On the value of silent worship:

On individual communion with the Spirit of God, and

On the importance of active endeavor to do the Will of God.

It is our mission, as I understand it, to demonstrate our religion by those propositions.

The historian's statements of events in the past may be true: they may be false. In either case the fact would have little to do with our present day duty, or in any way modify our obligation.

The thrusting of belief or the disbelief of these statements upon our Society is the source of our "differences," and it is a sad thought for some of us that such matters continue to be emphasized while many unsolved moral problems of the day are but lightly considered.

As I passed many years of my life in a community dominated by Unitarian Friends who made no attempt to magnify our "differences," I am sure that I do not fully understand or appreciate the feeling back of some of the London expressions concerning Unitarian Friends, such as,

"The hearts of Friends which went out to China, Syria,

Madagascar, Ceylon and other parts of the world should surely go out to our Friends of the Hicksite community, a word which he hated but was almost obliged to use."

As there may be many other Friends who hate the word Hicksite I make use of Unitarian, which I prefer, but I regret that any qualifying word is necessary. I hope that I am not justified in thinking that the hatred is not confined to the word alone and that any other name for us would be equally hated. The evidence, however, would appear to warrant the thought. It is here altogether fitting that we express our love for Orthodox Friends and our admiration for the name by which they are known.

The consideration of a serious subject does not always fail to prompt a humorous thought. The grouping of the Hicksite community with China and Madagascar,—the possibility of the loss of hearts on the way from the antipodes to this part of the globe to locate receptive Hicksites,—the shying of Friends at Hicksites strikes some of us as odd if not amusing.

The visiting Friend says that it was a great joy to find so many of us living the Christian life. If by this he means the life of righteousness, then the joy is not wholly his, and we shall take courage in knowing that we have not labored in vain.

G.

San Jose, Cal.

MUNICIPAL BAND PLAYS AT FRIENDS' NEIGHBORHOOD GUILD.

As part of the plan of work outlined for the summer by Elizabeth L. Darby, head-worker of the Neighborhood Guild, the Municipal Band gave a concert from 8 to 10 on the evening of Sixth month 30th.

An audience of 2,000 persons, made up of fathers, mothers and children from the neighborhood, filled the allotted space for the concert. It was a most inspiring sight to see side by side Jew, Irish, Pole, German and Roumanian rise when the band played "America." Officers from the seventh district police station were stationed at the gates to keep order.

The band has never played before in this locality and a neighbor, speaking about the event, said, "It was a perfect treat for us." It is hoped that this event so happily begun may be a regular occurrence in the program of future summers' work, together with an outdoor moving picture entertainment.

Permission for this band of forty-seven pieces to play at Fourth and Green Streets was secured by Miss Darby, after an early and vigorous campaign, from William H. Ball, chief of the Bureau of City Property.

PROGRESS ON THE WORKS OF WILLIAM PENN.

It is a little more than a year ago that I returned from England leaving my force of assistants at work at Devonshire House, in London. Since then, my office being at the Historical Society of Pennsylvania, I have been steadily carrying on the quest for William Penn's papers on this side of the water. With the help of one

accompanied by my Secretary, Theodore Glentworth, 3rd. We expect to land at Fishguard, in Wales, reaching my London office at Devonshire House early next month. A staunch friend of the undertaking in England during these four years has been Isaac Sharp, the genial and very efficient Secretary of the Society of Friends in England. He assures me of the usual kindly welcome to Devonshire House and its valued privileges. The



ALBERT COOK MYERS, Editor of the Works of William Penn, with his Secretary, Theodore Glentworth, 3rd, and his COMMITTEE OF ADVISERS OF THE HISTORICAL SOCIETY OF PENNSYLVANIA. From the left :

WILLIAM PENN-GASKELL HALL, ESQ., Descendant of William Penn.	WILLIAM I. HULL, PH.D., Professor of History in Swarthmore College.	WILLIAM BROOK RAWLE, ESQ., Vice-President of the Society; Agent of the Penn Estates in Pennsylvania	SAMUEL W. PENNYPACKER, LL.D., President of the Society; Governor of the State of Pennsylvania, 1903-1907.
MR. MYERS, Mr. Glentworth standing	CHARLEMAGNE TOWER, LL. D., Vice-President of the Society; United States Ambassador to Germany, 1902-1908.	JOHN BACH MCMASTER, LL.D., Corresponding Secretary of the Society; Professor of American History in the University of Pennsylvania; Author of "A History of the People of the United States."	ISAAC SHARPLESS, SC.D. LL.D., Councillor of the Society; President of Haverford College; Author of "A Quaker Experiment in Government."

of my assistants my researches have extended to Harrisburg (where nearly four months were spent last summer and fall) Baltimore, Wilmington, Del., Doylestown, Pa., Burlington, Trenton, Newark, and Perth Amboy, N. J., New York City, etc. Many collections in this country are yet to be examined but it is necessary at this point to turn my attention to the work abroad. I sail for England the 23d on the *Lusitania*, ac-

Penn work in England suffered a severe loss in the death of the late Ambassador Whitelaw Reid, but I am the bearer of strong letters of introduction from Secretary of State Bryan and our Swarthmore Friend, Congressman A. Mitchell Palmer to the new Ambassador Walter Hines Page, and I am hopeful of securing the Ambassador's very essential aid for the task. It is possible that from six to nine months will

be spent abroad. Then I plan to take up again the work in America. As far as can be estimated at this time, at least three more years will be required to cover the widely scattered collections containing the Penn papers. It has been the unanimous view of my advisers and supporters that all of this ground should be gone over thoroughly. New manuscripts and data continually turn up. Over 1,200 letters of Penn have been found. Less than 30 per cent. of these have ever been printed. The materials of notes and copies now assembled fill about seventy large quarto volumes overflowing three steamer trunks in travel. The printed works may reach to fifteen octavo volumes.

These records throw a flood of new light upon the history of Pennsylvania and England of that period and William Penn stands forth as a much greater man than heretofore.

For the successful completion of this important undertaking further contributions to the Penn fund are earnestly requested. Information is desired as to the location of letters, deeds, and other papers of William Penn.

ALBERT COOK MYERS.

Moylan, Pennsylvania.

London, Devonshire House, Bishopsgate.

CALEB S. MIDDLETON, M.D.

Dr. Middleton was born in 1839 near Columbus, N. J., of Friendly parents, and obtained his education at the academy there. Conceiving a desire to practice medicine, he came to Philadelphia and began his medical studies at the Hahnemann College, choosing that school by preference and conviction and at a time when it was not as well regarded as now.

After graduation he began to practice and continued to do so for fifty years, and when he retired a few years ago he was the dean of homeopathic practicing physicians in the city.

He was of most gentle and sympathetic nature, and his cheery smile and kindly interest made his visits in the sick rooms a most welcome event.

His ready sympathy endeared him to all, and his many friends attest to his loving help in times of trouble and strain. He was always most interested in the poor city children who have so little of the green country and sunshine in their lives, and in the youths who were under such dreadful temptations in their first battles with the world. His love for these human hearts prompted acts of kindness and service in a much broader way than healing of physical ills, and so from physician he became a friend and counselor in tender fellowship with his patients.

In his home he was loving and affectionate and

his going leaves a great void that only the Great Comforter can fill. At present his loss seems irreparable, especially to his devoted wife and sister.

He was a member of Green Street Meeting until very recently, when he and his wife transferred their certificates to Race Street Meeting, at which meeting house funeral services were held on the afternoon of the 26th.

G. L. M.

AFTER MEETING.

This is Sunday morning and we are just home from our Quarterly Meeting at Sandy Spring, Maryland.

It is a beautiful day. All outdoors has its charm—the birds are singing so sweetly and the green of the grass and the trees is so restful to our eyes, and the flowers are so lovely. As we look around us and see God's beautiful out-of-doors, may our hearts "rejoice and be exceeding glad."

We had a powerful sermon to-day, freely given by Henry W. Wilbur. The light within poured forth in the spoken word and filled our souls with the Wonderful Presence, and I feel like repeating this little prayer:

Almighty Father! I am weak,
But thou wilt strengthen me,
If from my heart I humbly seek,
For health and light from thee.

When I am tempted to do wrong,
Then, Father, pity me,
And make my failing virtues strong,
Help me to think of thee.

Let Christian courage guard my youth,
That courage give to me,
Which ever speaks and acts the truth
And puts its trust in thee.

ETHEL F. THOMAS.

FRIENDS' ASSOCIATION NOTES.

At Horsham, Pa., Sixth month 28th, Elizabeth Hollingsworth read the Scripture. John Stillman recited "Our Heroes." For Friends' Literature, Sara Jarrett read a selection from George Fox. Agnes Tomlinson, recited "Grandma's Angel." Jane K. Jarrett read the devotional paper she had prepared for the Easter Meeting. Text: "I am the Resurrection and the Light." It remains open and clear for all to have access to the Divine Light. "Love one another." We should and can live a life of love, gentleness and devotion to the Master. Light is given to every man and as many as are led by that light become children of light. The following were appointed to serve as new officers for next year: President, Dr. Franklin Watson; Vice-President, Benjamin Park; Secretary, Elizabeth Hollingsworth; Executive Committee, Catharine Smith, Rebecca Jarrett, Hannah Williams, Florence J. Williams. WILLIAM SATTERTHWAITE, JR., *President Pro tem.*; FLORENCE J. WILLIAMS, *Secretary.*

NOTES AND ANNOUNCEMENTS.

Western Quarterly Meeting will be held at London Grove on the 21st of this month. There will be the usual afternoon meeting devoted to some philanthropic subject; the topic and speaker will be announced next week. Visitors from other Quarterly Meetings are cordially invited to be with us and will be met, as usual, at Avondale and Willowdale. Those who expect to come in this way will please notify Edward A. Pennock, Chatham, Pa.

In the very good report of the good meeting at Springboro, Sixth month 21st, I am quoted as saying that Springboro Friends had thought of spending a portion of the meeting hour, on First-day, in discussing live topics—religious, political or *otherwise*. The word "otherwise" used in that connection has a pretty wide range of meaning and might include almost anything from single tax to the binomial theorem. The word I used—or, at least, intended to use—was "social." This is not intended as a reflection on the Friend who reported the meeting.

JESSE WRIGHT.

Radnor Monthly Meetings' Advancement Committee has

arranged to have Henry W. Wilbur attend Schuylkill Meeting (near Phoenixville, Pa.) on Seventh month 19th, at 10.30 a. m. All are cordially invited.

The English visitors will arrive at Winfield, Iowa, for a two-days' conference with Prairie Grove and other Friends of Iowa on the 13th of this month. They will then go to Penn College at Oskaloosa and one or two other points before returning, via Chicago, to Winona Lake, July 22d. The pilgrimage through Indiana has already been outlined in these columns. We are glad to say that James Douglas and Margaret Thorp will be with the party, also George A. Walton, for part of the time, on his way to and from the National Education Association in St. Paul.

There will be a pilgrimage to Manhasset Meeting, Long Island, under the care of the New York Joint Fellowship Committee, to-morrow, Seventh month 12th; meeting at 11 a. m. A conference will be held at 2.30 p. m. General topic, "Why Saratoga?" Train leaves Pennsylvania Station, New York, at 9.20 a. m.

BIRTHS.

SHOEMAKER.—Sixth month 29th, to Walter Rodman and Emma Jane Wilson Shoemaker, of Swarthmore, Pa., a son, who is named Walter Rodman Shoemaker, Jr.

DEATHS.

RICHARDS.—Sixth month 30th, Ruth E. Richards, aged 29 years. Daughter of the late Thompson and Anna M. Richards, of Toughkenamon, Pa.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Wain Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

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ing Class, 10 a. m.**PASADENA, Cal.:** Orange Grove
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10.15; Monthly Meeting second First-
day of month at 1.30 p. m., meeting
house, 520 E. Orange Grove Avenue,
is reached by E. Washington car line.**TORONTO, Can.:** The Foresters
Building, Room 2, 22 College Street
near Yonge Street.**YORK, Pa.:** West Philadelphia St.,
near Water St., 10.30 a. m. First-day
school, 11.00.**READING, Pa.:** 6th Street above
Washington, 11 a. m. First-day
School at 10.**SWARTHMORE, Pa.:** 10.30 a. m.**NEWARK, N. J.:** At office of Dr.
H. M. Woolman, 54 Thirteenth Ave.,
at 3.30 p. m.**CHICAGO, Ill.:** Central Meeting,
Room 506, Fine Arts Building, 203
Michigan Ave., near Van Buren St.,
11.00 a. m.**GLEN COVE, LONG ISLAND, N. Y.:**
Matinecock Meeting held near Locust
Valley, N. Y., at 11 a. m.**WOODSTOWN, N. J.:** 10.30 a. m.
First-day School, 9 a. m.**PITTSBURGH, PA.:** First and third
First-days, each month, 424 Duquesne
Way, at 11 a. m.**FLUSHING, LONG ISLAND, New
York:** Meeting at 11 a. m. First-day
School at 10.**RIVERTON, N. J.:** 10 a. m.**PLAINFIELD, N. J.:** Watchung
Ave., opposite North Ave., 11 a. m.
First-day School, 10 a. m.**SEVENTH MO. 10TH (6TH-DAY).**
—English Young Friends at Pen-
dleton, Ind.**SEVENTH MO. 12TH (1ST-DAY).**
—English Young Friends in Indian-
apolis, Ind.—Pilgrimage of New York Friends
to Manhasset Meeting, Long Island.
See Notes and Announcements.**SEVENTH MO. 13TH (2D-DAY).**
—English Young Friends in Iowa
for two-day conference. See Notes
and Announcements.**SEVENTH MO. 19TH (1ST-DAY).**
—At White Plains, N. Y., meeting
of Friends, at home of Elizabeth
Komori, 3 Bank Street, 11 a. m.
—At Schuylkill, near Phoenixville,
Pa., Henry W. Wilbur, 10.30 a. m.**SUMMER IS HERE**Whole armies of people are flocking to the coun-
try, the mountains and the seashore. Some of the
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Telephone**SEVENTH MO. 21ST (3RD-DAY).**—Western Quarterly Meeting, Lon-
don Grove, Pa., 10 a. m.; Ministers
and Elders, day before, 11 a. m. See
Notes and Announcements.**SEVENTH MO. 22D (4TH-DAY).**—English Young Friends at
Winona Lake, Ind., through the 29th.**SEVENTH MO. 23RD (5TH-DAY).**—Caln Quarterly Meeting at Old
Caln, Pa.**SEVENTH MO. 25TH (7TH-DAY).**—Westbury Quarterly Meeting at
Westbury, Long Island, N. Y.**SEVENTH MO. 28TH (3RD-DAY).**—Concord Quarterly Meeting at
Concord, Pa.**SEVENTH MO. 29TH (4TH-DAY).**—Purchase Quarterly Meeting at
Purchase, N. Y.**EIGHTH MO. 10TH (2D-DAY).**—Indiana Yearly Meeting at Way-
nesville, Ohio.**EIGHTH MO. 17TH (2D-DAY).**—Illinois Yearly Meeting at Clear
Creek, Ill.**EIGHTH MO. 24TH (2D-DAY).**—Ohio Yearly Meeting at Salem,
Ohio.**NINTH MO. 2D (4TH-DAY).**—FRIENDS' GENERAL CONFERENCE
at Saratoga Springs, N. Y.**A PICTURE.**The eye hath caught no richer hues
Than far to westward shone,
Wrought by that artist's magic skill
Whose tintings stand alone,
Blending of sea, air, sky and sun
Had lined the brilliant scene,
And never brush nor painter's art
Hath skill to take, I ween,
Such beauty to the canvas fair.To art unused the eye
Can catch the wondrous scene, can
shareWhat artists all out vie;
The soul with wondrous rapture thrill,
The heart uplift in praise
To Him who with such grandeur
crownsOur erstwhile darkened ways,
With colors bright, faint near or far
That in rich tracery lay;
The beauty that has faded with
The bright November day.

M. ALICE BROWN.

AMONG THE HILLS.A winding road now climbs the height,
The slope descends, and then
Leads on, where clad in morning light
The world is glad again.
E'en as a stream that quickly filled
The vale thro' darkened night
The mist, with ruddy glow now
thrilled,Recedes, then green and bright
The sparkling verdant sides appear.
Now o'er the oaken bridge,
Where rippling brook comes trickling
clear,Fresh from the frowning ridge
Yielding the spring house plenteous
storeFor thirst for storage cool,
And e'en beyond walls, tiny four,
A clean kept washing pool.
Rich vistas new in glade and glen,
Quaint homes, well kept, grand,
new,A summit bold will hide again
Then quickly to our view
Disclose, as pictures in a dream
Or drift upon the foam;
On, onward still by vale and stream
The hill road, aye leads home.

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A Religious and Family

Martha J Warner

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys at-Law	ii
Boarding and Rooms	i
For Rent.....	i

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CONTENTS OF THIS ISSUE

Introspection (verse)	465
The Position of Women in the Society of Friends	465
A Letter from Woodbrooke	466
The Widows and Orphans	467
The Taking of Intoxicants in Continental Travel	468
The Philosophy of Loyalty	469
Moorestown's Experiment with Moving Pictures	470
Philadelphia Letter to Isolated Members	470
The Unpopular Review	470
Elwood Trueblood	471
The Methanometer	471
A Friend and the Agricultural Advance	471
The Inside of the Cup	471
Editorial:-	
London Yearly Meeting	472
Pilgrimages of New York Friends	473
Friends of Various Types to Contribute to a United Society	473
The Seven Yearly Meetings' Joint Committee on Isolated Members	473
Indiana Yearly Meeting	473
Glenburnie and the Conference	473
The Woolman Pilgrimage	474
With Friends of Abington Quarter	474
The Conference at Saratoga	474
Lengths to Which Militarism Goes in Australia	475
Tobacco From an Economic Standpoint	476
Some Needs of Colored People	476
From a Pioneer Friend	477
Good Work of Women Physicians	477
Notes and Announcements	478
Marriages	479
Births	479
Deaths	479
Calendar	480

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CHAS. E. HAAG

(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
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Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 25, 1914.

{ Volume LXXI.
Number 30.

The bearing of the Cross which Jesus enjoined upon his followers is far other than that asceticism which monk and nun and Puritan have wasted many a precious life to attain. We have not to give up the pleasant thing because it is pleasant, or because it gives a mundane and transitory joy. Joy is good, and not to be avoided, but welcomed. We have to give up the pleasant thing ourselves, that others may take it in our stead; or give up a large measure of it that they may share it with us. We do not lose the joy, or pretend that it is unreal and transitory as the monk may. It is very real, and we feel it in a sense we could not do before, because our fellows share it or have it in place of us, and our life is their life. Gladness which they feel we must feel too.

T. EDMUND HARVEY.

In "A Wayfarer's Faith."

INTROSPECTION.

A river of dreams lies close to my life,
Thither I go, that my spirit may drink
Of the love and the trust that bide on its brink—
Away from the world's common strife;
To dream of life and fate's decree,
Rewarding hours for all that is good,
Of a sacred lesson—now understood,
Then cease to dream, and strive to see.

CHARLOTTE CARSON TALCOTT.

Bloomfield, Ontario.

THE POSITION OF WOMEN IN THE SOCIETY OF FRIENDS.

STATEMENT ADOPTED BY LONDON YEARLY
MEETING, 1914.

"In almost every nation womanhood seeks for a fuller recognition and a larger sphere of service. It has been given to few generations to witness a movement of such surpassing importance. It belongs to no one country; it is the vision of no one people. It has swept round the world, and East and West to-day are linking up their forces. Out of great and bitter need, the women are asking for their opportunity to serve their generation. The history of our Society brings abundant evidence of the advantage which comes to the com-

munity through a full recognition of the dignity of woman, and through according her her rightful place in family, social and church life. We, as Friends, both men and women, are called to bear our share in bringing this movement to its full fruition, and in saving it from the serious dangers with which it is threatened. This can only be done as we derive our convictions on this subject once more from their true source, and so, by bringing Christ into the heart of the movement, lift it on to the highest possible plane." (Yearly Meeting Epistle, 1913.)

In the spirit of these words sent forth by the Society of Friends to its members we present the following statement, indicating what the experience of the Society has been in regard to the recognition of the spiritual equality of men and women.

The founders of our Society perceived that spiritual privileges and responsibilities should be open to all alike, without distinction of rank or sex. From the earliest days in which Friends gathered together, a position of freedom and equality in religious service was accorded to women; they have taken an honored place as preachers, their gifts in public ministry being recognized equally with those of men; they have rendered inestimable service in the shepherding of the flock, and in helping the distressed and suffering, in our own Society and outside it, both in this and other lands.

The conviction of the equal spiritual worth of man and woman finds expression in our marriage ceremony, where in identical terms they take one another for wife and husband. It is seen in our homes, where women equally with men are trained to take up a direct relation to life and its responsibilities; in our practical recognition of the equivalent requirements of boys and girls in education; in insisting strongly on the same standard of chastity in men as in women.

This equality did not at first find full expression in the business meetings of the Society, in most of which, when instituted, men and women met separately and for the consideration of different matters.

Such meetings for women were, however, themselves a distinct advance. In recent years meetings have been held jointly, and women have been admitted to the standing Executive Committee of

the Society. In these gatherings men and women share fully in all matters of church government. This is true also of the offices of the Society, and there are to-day, and always have been, a large number of women elders, charged with the care and nurture of the ministry, and overseers, whose duty it is to watch over and visit the members of the church.

This opening up to women of a position of spiritual equality with men was an outcome of Christian principles as our founders understood them, and one which time has abundantly justified. In the home, in the church, in the wider sphere of public life, the service rendered by women is recognized as having been of priceless worth; it is universally felt among us that, had their activities been fettered by artificial limitations, the loss to themselves and to the community would have been incalculable.

In issuing this statement of the experience of our Society we do not enter into the question of women's political enfranchisement. Our members, both men and women, differ in judgment about it. The Society of Friends believes it wise to leave political action on subjects of this kind to the judgment and conscience of individuals. Our experience leads us to believe that the place of woman in the life of the world is a larger one than has generally been allowed. Women are seeking in various ways to find their true sphere, and to make their distinctive contributions for the uplift of humanity. At the same time many are fettered and feel that they are denied the opportunity they seek. How can this opportunity be given? What is needed is that all right thinking men and women should earnestly strive to discover the will of God in relation to this supremely important issue. We all need to dig down to the roots of this problem, and find a fresh and deeper conviction springing out of the fundamental truth of the equal worth of every human being in the sight of God. We all need to lift the problem to the highest possible plane, endeavoring to lead the women of all nations into a larger life, and to give them scope for a fuller service. Only in a spirit of love, of mutual concession, and sympathetic understanding, can a right and permanent advance be achieved.

The position of freedom and equality with men which has been accorded to women among us has been held in subjection to the government of Jesus Christ, and in obedience to the guidance of the Holy Spirit. While unswerving loyalty to conscience has been demanded, respect for established authority and consideration for the convictions of others have also been enjoined. For, in the words of William Penn, "Liberty without

obedience is confusion, and obedience without liberty is slavery."*

It is our earnest hope that, seeking only that which is highest, and permeated by the spirit of sacrifice which is the Spirit of Jesus Christ, this world-wide movement may go forward liberating new forces for good and winning fresh allies to the cause of righteousness.

A LETTER FROM WOODBROOKE.

TO PHILADELPHIA Y. F. A.

Before leaving America, I promised a member of the association to write and give an account of my impression of Woodbrooke. I find that promise more difficult to keep than I expected, for not only is Woodbrooke life the very busiest imaginable, but you find your impressions of the people and place constantly changing, so that any one statement seems inadequate. Having made the foregoing apology for any misleading or incomplete account, I shall try and point out those features which make Woodbrooke the unique and inspiring center that it is. Perhaps the thing that impresses one most, is the spirit of trust; the taking for granted that you are what you in your best moments know you should be; the unconscious appeal to your true self, by students and lecturers alike. This spirit manifests itself in many ways, viz., there is absolutely nothing that is compulsory. There is, of course, the day's schedule of devotional meeting, lectures, recreation, study, Bible classes, discussion classes etc., but one might remain away from one or all of these and be uncriticised, your absence being attributed to certain conscientious reasons known to yourself. This spirit of trust is due to the atmosphere of love which pervades the place. Love is not blind, it simply sees you as you were intended to be; it recognizes and responds only to its likeness in you, and thus, as you with shame and longing struggle to be worthy of this loving trust, you find yourselves really becoming what others thought you were.

Here too, is manifested the everlasting truth that where God is, there is also a unity and understanding that is not dependent upon uniformity. Unity certainly exists at Woodbrooke, though German, Norwegian, New Zealander, American, Scotchman, Englishman, Dutchman and Syrian with every imaginable shade of belief, are all represented. The uniting bond is the earnest seeking of each individual for the knowledge of

* From the Preface of "The Frame of the Government of the Province of Pennsylvania in America," 1682.

the one God, and the realization that the fruits of the Spirit are the same for all.

The second great impression you receive here, is the necessity of interpreting intellectually the reason for that spirit of harmony in order that you may be enabled to maintain that fuller life when removed from the constant stimulus of the surroundings. The lecturers are men of wonderful intellect coupled with deep personal experience. They are honest and open minded enough, to realize the difficulty of the individual, in making the proper adjustment between the doctrinal and experimental interpretation of God. They open up a tremendous world of literature in the intellectual explanation of spiritual life, and stimulate you to make journeys into that realm.

Then, too, the fact that life is not simply getting, but also giving; that love is positive and active, and must needs be expressed to live, is recognized in the social service work and study.

Thus, to me, Woodbrooke represents what each individual life should be, viz., radiating love that expresses itself in recognition of the Divine nature in all men; in unselfish devotion to others, and in an endeavor to interpret life intellectually for the deepening of your own spiritual nature and the more efficient helping of the difficulties of others.

Just a word before closing in regard to the group of young English Friends, who are coming over this summer to attend the various tramps and conferences. I believe there are to be two parties; the first, arriving in America in time for the week-end conference at Haverford Summer School, and the second, in time for the Saratoga conference and the tramps preceding. I do hope that every member of the association will, on some occasion, come in contact with them, for, it is by personal friendship and a free interchange of ideas, that we can help each other, and strengthen that bond of fellowship which is already so strong.

ANNA B. GRISCOM.

We must not deceive ourselves into thinking that natural forces and "the progress of evolution" will, without our co-operation, bring about the result we desire. Man's advance is not decreed by a blind fate which makes progress certain. It is conditioned by his conscious efforts after better things. And advance in this matter cannot come without a hard struggle, for not only has every worker for peace the dead weight of unreasoning adherence to custom and tradition to overcome, but also the persistent efforts on the

other side of those who are personally interested in the continuance of the war system.

WILLIAM E. WILSON.

In "Christ and War."

THE WIDOWS AND ORPHANS.

For some years there has been in my mind a picture shown in one of the weeklies of a group of women with shawls on their heads, standing beside the shattered mouth of the Fairmont coal mine, Monongah, W. Va. It was December, and they stood in the rain holding their children by the hands hoping against hope that some rescuing party might bring them their particular corpse from among the thousand that lay in that particular mine after a thoroughly needless explosion. The call went out through the country for aid for these bereft, but the amount received was not enough to replace the earnings of the dead, and after all, the dead were dead.

Commenting on this call for aid, the Philadelphia *North American* referring to a recent W. Va. coal mine disaster in which nearly two hundred were killed points out that no charity was asked.

For on the statute books of West Virginia, side by side with the uneconomic law permitting boys of 14 to go down to death, is a workmen's compensation law, which took effect last October.

This law, in many respects similar to the one the special privilege Grundys killed at the last session of the Pennsylvania Legislature, makes adequate provision for the care of the dependents. Under it each woman widowed by this disaster receives from the State \$20 a month until death or remarriage and \$5 a month additional for each child under 15, not to exceed three such children in a family. So the mother with three little children who in a day sees her sole support vanish is compensated at least in this measure, that she still has \$35 a month to pay for food, shelter and clothing.

She will not be forced to leave home to drudge while the children run wild and lay the foundation for lives of misdeeds which might cost the State more than any sum it now could pay her. She is given a chance to keep the home intact; and there is nothing sentimental about this, for the home is the unit of right progress and the economic center of human values.

The fund from which these moneys are paid is created by monthly payment into the treasury of \$1 for every 100 on the payroll of each employer, 90 per cent. of the amount being contributed by the employers and 10 per cent. by the employees. This applies to all lines of industry in the State except agricultural and domestic work. It also includes intrastate railroad service.

Of course, when this legislation was being agitated in West Virginia it met the strongest sort of opposition from all the vested interests, and special privilege was loud in its prediction that, while the law looked good on paper, so far as the workers were concerned it would prove a cumbersome and unsatisfactory remedy when put to the test.

This specious contention was completely shattered when the test came. Never before in the history of mine disasters in that State was relief action more prompt or

whole hearted. Two carloads of coffins and boxes were on the scene before the bodies had been recovered, and officers of the State Public Service Commission, which administers the compensation fund, arrived the next day to receive and investigate the claims of bereaved dependents. So far as the State government was concerned, no agency could have been more prompt or efficient.

And this new state of affairs, instead of causing the mine owners to stand aside, seems to have inspired them with renewed vigor in efforts to help.

The outcome of this first test should particularly interest Pennsylvanians, because one of the most active forces opposing the workmen's compensation act killed in the last Legislature was the soft coal interests—the very ones first to come under the working of West Virginia's new law.

This fact was forcibly brought out a few weeks ago, when David A. Reed, chairman of the Industrial Accidents Commission of Pennsylvania, addressed a conference of the Pennsylvania Manufacturers' Association in this city.

The soft coal workers, he said, at present enjoy almost total immunity from liability for the countless accidents in their mines. This is possible under a decision of the Supreme Court, which regards the mine foreman as a fellow-worker of the miners. Mine owners are absolved from any material responsibility for accidents.

In one year in one Pennsylvania mine, Mr. Reed says, sixty-five men were killed in preventable accidents. The documentary evidence showed that the mine owners paid less than \$25 damages for each man killed.

This, from one who openly opposes a State system of compensation, is evidence worthy of consideration.

It should be remembered that the dead are still dead, and that most of the deaths in coal mines are preventable. It is something to have the families of the dead held together. R.

THE TAKING OF INTOXICANTS IN CONTINENTAL TRAVEL.

[From the *London Friend*.]

DEAR FRIEND,—We venture to appeal in all kindness, and with no desire to claim any special right, to our fellow members, that we, as members of a religious Society, may be led to see the importance of holding fast, wherever we may find ourselves, to that high standard of Christian living for which Friends have been known and honored in the past.

At the present moment there seems a danger that under certain conditions and in certain places it is considered permissible to make a departure from the line of conduct which under ordinary conditions we have laid down for ourselves. In particular we feel that there is a dangerous laxity in the attitude of some Friends when travelling on the Continent and elsewhere with regard to the principles and practice of total abstinence from alcohol which they adopt when at home. In a pamphlet recently issued bearing the names of Friends, who, in the interest of peace and international goodwill, have

visited Germany, a statement is made that they regarded it as a part of their good fellowship to drink the lager beer which is the common beverage of many of the people there. And as if this were not serious enough, they further go on to condone its use as a mild and harmless beverage.

We cannot but deplore this attitude as one calculated to do harm in this country. Neither are we prepared to grant the harmlessness of this habit in Germany. Bavaria, for example, is famed for its lager beer, and yet the appearance of many of its people shows that this beer is having an unfortunate effect upon them. It seems a pity that our Friends should not rather have sought to harmonize their action with the growing desire of many of the leading scientists in Germany by discountenancing rather than encouraging the use of a beverage which is admittedly a great source of evil there, and elsewhere.

Again, we fear that in Normandy and Brittany where cider is the common drink, frequently being supplied at hotels free of charge, that is to say being included in the "pension" rate, it is often urged that the water is dangerous and cider comparatively innocuous. Much uneasiness has been caused in many quarters by the fear that some Friends whom we love and honor for their devoted labors for the good of others have not realized the importance of maintaining a stringent abstinence even from cider. The use of cider in Brittany is a serious menace. It was stated in Yearly Meeting that the terrible drunkenness in Brittany was as much the result of cider drinking as of spirit drinking. In this part of France the enormous extension which has occurred in the preparation of home-made cider is viewed by medical men on the spot as a terrible menace for the future of that district. It has resulted in the increase of tuberculosis (and the French physicians are especially definite as to the association between alcoholism and tuberculosis). It is increasing the number of imbeciles, of criminals and of suicides. "The most alcoholic provinces are depopulating themselves in a shocking fashion." (Dr. Millardet in *L'Ouest Eclair*.)

The signatories to this letter have travelled in many parts of the world and have never found the need to desert their practice of total abstinence. If the water should be suspected, it can be boiled, and substitutes are always obtainable.

We would urge our Friends to think out for themselves what appears to us to be a grave danger. If total abstinence is not worth a little sacrifice to those who are travelling for pleasure, if it is not worth a little trouble, how can we maintain our protest against the use of alcohol

by those who are less fortunately placed than ourselves in England, and whose surroundings often make the taking of alcohol the path of least resistance? And may not a laxity on the Continent lead to a light estimation of the evils of alcohol at home? If cider or light wines may be drunk on the Continent, why not in England? If cider, why not other drinks of light alcoholic strength? Is not the door thus opened to boundless danger? We would affectionately urge that there is but one path of safety, that of absolute refusal under every condition and in all circumstances to touch anything alcoholic. Good water can now be obtained almost everywhere, and never is it impossible to procure perfectly safe substitutes. Beer, cider, wine, with their constituent alcohol, the source of so much mischief, are ever to hand. Why reject the good and choose the bad?

It is a matter of serious concern and deep disappointment to us that there should be even the slightest need to make such an appeal as this. But facts which have been brought to our notice make this action imperative.—Yours sincerely,

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|-----------------------|------------------------|
| W. H. F. ALEXANDER. | THEODORE NEILD. |
| E. W. BROOKS. | E. JOSEPHINE PENROSE. |
| J. B. CROSFIELD. | J. DOYLE PENROSE, D.L. |
| R. HINGSTON FOX, M.D. | FREDERICK SESSIONS. |
| MAURICE GREGORY. | E. CLAUDE TAYLOR, M.D. |
| H. T. HODGKIN, M.D. | FREDERIC TAYLOR. |
| GEORGINA KING-LEWIS. | JOSEPH H. TAYLOR. |
| ELEANOR LOWRY, M.B. | CHARLES TERRELL. |
| EDITH MORLAND. | FIELDEN THORP. |

THE PHILOSOPHY OF LOYALTY.

Josiah Royce's book,* *The Philosophy of Loyalty*, was written not for philosophical students alone, but for all those who love ideals. The definitions and applications of loyalty are so full of freshness and meaning, that the reader forgets that loyalty is an old word and begins to review his own ideals with a brighter candle. The literary critic may justly say that Royce is too verbose. However, in spite of this defect, this book will hold and fascinate the attention of the thoughtful reader.

The central purpose of the book is to offer an ideal with which men may be able to simplify the confusion of social and political problems of our age—an ideal which aims to furnish a better solution for the hardest practical human prob-

lem: "For what do I live"? "Why am I here"? This ideal is Loyalty to Loyalty or a whole-souled devotion to a worthy cause. Such devotion unifies life and corrects many of our doubts and hesitations. By a cause, Royce means something which seems to the individual larger than himself and something which he can carry out only through his social relations. This loyalty gives rise to a development of individual talent instead of making machines of men.

To be loyal, one must conduct himself so as to make loyalty prosper among men. In such loyalty there will be a progressive evolution—new causes will loom up unexpectedly. Embodied in this life there will be justice, kindness, courtesy and response to duty. But this is not all. Added to these will be that which takes us the second mile—that which makes us forget that we have passed the test respectably—and impels us consciously or unconsciously to be more than dutiful—to forget to go easy or try to be safe—to throw ourselves, as it were, with whole-souled enthusiasm or devoted loyalty on some worthy cause—some cause that will further universal loyalty, "And whosoever shall compel thee to go a mile with him, go with him twain,"

One of the Theses in this book applies this philosophy of loyalty to American problems. With an impressive style of expression, Royce recurrently tries to impress the reader with the idea that loyalty is too often confused or blighted instead of glorified and honored in our political and social life. Danger lies in the fact that where loyalty is emphasized it is too seldom conceived as involving loyalty to the universal cause. Just as too many of our young people grow up with a great deal of their attention fixed on personal success, so too many enclose their loyalty in the shell of a sect or club and miss much of the knowledge and training that might come from saying with Abou Ben Adhem: "Write me as one that loves his fellow-men." Loyalty may be dazzled by the show of power; it may fail to recognize its own in the vast world of affairs or in our great private institution—the family.

To get a sense of viewing our personal causes as linked with universal human interests is one of the first lessons taught by this book. But this awakening will be but a glad beginning. Loyalty is not static. Royce's conception of loyalty demands a life of practical activity; it aims to teach us that there is no sharp dividing line between the human and the superhuman. "Loyalty is the Will to Believe in something eternal, and to express that belief in the practical life of a human being."

VERNA WAY.

Port Matilda, Pa.

* *The Philosophy of Loyalty*, by Josiah Royce, Macmillan Company. Price, \$1.50. May be had through Walter H. Jenkins, 140 N. 15th Street Philadelphia.

MOORESTOWN'S EXPERIMENT WITH MOVING PICTURES.

In nearly all rural communities a need is felt for a place of wholesome recreation, especially for the working classes. It is a self-evident truth that educational moving pictures are a great force for good, and equally true that the pictures used by the majority of the commercial houses are a great force for evil. When Moorestown went dry last March, the Village Improvement Association with the co-operation of other civic organizations conceived the idea of presenting to the public educational moving pictures. It would have been only a short time before a commercial house might have opened where films detrimental to healthy minds of both young and old would have been shown. The scheme has been in operation over two months and a fair representation of the better class is among the growing audience, which is a "consummation devoutly to be wished." The pictures are shown two evenings each week and include something to think about, something to instruct and something to laugh about. Men who have been known to frequent the saloons now attend the performances regularly, bringing either wife or children and sometimes both and no one can deny that their time and money are more profitably spent than in the past. So far the colored element have been conspicuous for their absence. To get films that are satisfactory to all the patrons is a great problem—subjects are selected from their title and sometimes do not realize the expectations of the management. The object of this enterprise is twofold: first, to provide a proper place of amusement with a small admission fee, and second, to further improve the town with the money cleared above running expenses. Would it not be well for some of our sister communities to try this experiment? The educational moving picture seems to appeal to all ages and to all conditions of life, and it is far better for the boys and girls to spend an hour or two with the right kind of subjects in a well conducted house than have them frequent the so-called commercial houses. A little concerted action on the part of a few public-spirited citizens could accomplish much along this line. Moral uplift and higher standards of right living could be made far-reaching by the encouragement of proper reading and proper diversions.

ANNA THORNE KATES.

Moorestown, N. J.

PHILADELPHIA LETTER TO ISOLATED MEMBERS.

I have the letter addressed to the absent members of Philadelphia Yearly Meeting under date of Fifth month 11-15, 1914, which I have read with much interest and wondered if the clerks realized how different this letter is from those sent out a few years ago. Instead of a trite staid communication, dealing with affairs of the past and lamenting the fact that things were not as they had been in years gone before, here we have an alert, modern letter, showing careful study of some of the most important public questions affecting the people of the country to-day and I am convinced that had this spirit been more in evidence some few years ago the Society would have been in closer touch with modern life (without in any way losing the things of real value which it has inherited from our fathers), and we would not have heard the complaint about its lack of influence upon the general life of the communities in which the different members live. I Friends would continue to come out of their shell in this way and be an active, living force in the vicinity in which they live, there would be no occasion in the future to deplore their lack of influence or failure to be able to impress upon the lives of those by whom they are surrounded the value of Friendly principles and right living.

I. N. HIBBERD.

San Francisco, Cal.

THE UNPOPULAR REVIEW.

Henry Holt & Co., New York City, started this year a very thoughtful journal with the unusual title of "The Unpopular Review." It is a quarterly with 226 pages in the first number, which contains a series of very thought-provoking articles, some of which should be of particular interest to Friends. Its attack upon tobacco is peculiarly cogent and convincing from the economic point of view.

TABLE OF CONTENTS.

The New Irrepressible Conflict.
The Majority Juggernaut.
The Democrat Reflects.
The New Morality.
Professor Bergson and Psychical Research.
Two neglected Virtues.
The Unfermented Cabinet.
A Needed Unpopular Reform.
Our Tobacco: Its Cost.
Our Alcohol: Its Use.
The Microbophobiaic.
The Standing Incentives to War.

The Machinery for Peace.

En Casserole,

Tobacco and Alcohol—Answering Big Questions—Decency and the Stage—What's the Matter with our Colleges?—Proportionate News—Simplified Spelling.

ELWOOD TRUEBLOOD.

The world is dull and gray and tiresome, or it is glorious with joy and beauty; the crowds on the city street are stupid and uninteresting, or they are immortal children of God:—it all depends on one's viewpoint and one's capacity for finding the good or the bad in life. Edith Winder has felt the nobility in Elwood Trueblood's character, and she has drawn a word-portrait* of the quaint, lovable, poetic Quaker, with sympathy, and deep appreciation.

A record like this is written because the author cannot do otherwise,—the impress of her hero's vital power has been so compelling as to require description and literary preservation for "those of the future who may catch some glimpse of the heavenly vision through the story of his life." There will be many,—those who remember Elwood Trueblood personally, and those who learn of him in these pages,—who will hope with his faithful biographer, "May his mantle fall upon all of us; with the double portion of his spirit upon us, [may we] find ourselves ready to respond to the calls of a later and a fuller time."

J. R. H.

THE METHANOMETER.

[From the London *Friend*.]

At the Hotel Cecil [London] last Friday [June 26], at a meeting of scientists and representatives of miners and mine-owners, Professor Silvanus P. Thompson, F.R.S., and Mr. J. Erskine Murray gave the results of their tests of a remarkable invention for detecting the presence of firedamp in mines. Professor Thompson explained that the apparatus, named the "Methanometer," by an ingenious and simple use of the property known as platinum black, would indicate, to a negligible degree, the presence of firedamp in a mine. Installed in a colliery, the system would register, say, in the manager's office, the existence of firedamp in any part of the workings. Long before the danger point was reached a warning bell would be rung. A demon-

stration of the working of the methanometer was given by the inventor, Mr. Alfred Williams.

A FRIEND AND THE AGRICULTURAL ADVANCE.

Dr. J. Russell Smith, of the University of Pennsylvania, whose farms are along the Blue Ridge in Virginia, has recently published in *Harper's Magazine* (for May) and the *Century Magazine* (for July) some of the results of his last year's 18,000-mile journey in Europe, northern Africa and southern United States, in connection with the investigation of certain agricultural aspects of the conservation movement.

THE INSIDE OF THE CUP.

Many Friends have read Winston Churchill's latest novel, "The Inside of the Cup." It is to be presumed that each thoughtful Quaker reader has felt more than passing interest in this great American novel. Many have remarked that much of Friendly thought and principle is found within its pages.

What is this "tainted money" about which we are beginning to hear so much? Winston Churchill makes the answer to this question an important pivot of his book. It is a novel that belongs in the Uncle Tom's Cabin class, in that it is written with great seriousness of purpose and to attain social ends. It might almost be called a religious tract. The hero, John Hodder, is an earnest orthodox pastor, well versed in theology, uninformed in economics, and fresh from a few successful years in a country town. He is called to a rich city church. Within two years he comes to the realization that his church is run by a small group of magnates whose children do not go to its services. In a short time the pastor finds that these people have made their fortunes by the ownership of slum and brothel, and by fleecing the poor in ways well known to corporation manipulation, a process made possible by the skill of an adroit corporation lawyer who is influential in the church. Further aid came from a quiet alliance with the corrupt political boss of the city.

The reaction of the pastor to these things and his dedication to the reconstruction of the church makes up the story which is one that thousands of serious-minded people are reading. At many dinner tables have the problems and incidents of "The Inside of the Cup" been discussed with fervor, and they will be discussed more for they are real and typical. Librarians say it is a book that is being read primarily by men.

* "The Prophet of Blue River," a Sketch of the Life of Elwood Trueblood. By Edith M. Winder, with Introduction by E. Hicks Trueblood. (Richmond, Indiana: Nicholson Printing Company.) May be had through W. H. Jenkins, 40 N. 15th Street, Philadelphia.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 25, 1914.

LONDON YEARLY MEETING.

London Yearly Meeting is an admirable body in point of order and of effectiveness. Mere routine is reduced to its lowest terms. All important committee reports and other matters to come before the meeting, are printed beforehand under the title, "Documents in Advance." The time is indicated also when each subject will probably be brought up for discussion. Thus business men, or other members who can spend only a limited time at the meeting, can plan to be present when their special interests are under discussion. Much formal reading of documents is dispensed with: the clerk announces that such and such reports are to be found in Documents in Advance, naming the page; those interested turn to the place indicated and the public discussion proceeds without delay. As a result the sessions are full of life and interest. There are no long waits for purposes of routine, such as often delay our own business and lower the tone of discussion.

It is not worth while to note the various discussions in detail. Some have been mentioned in an earlier letter. A basis of unity with other Christian bodies (not including our own by the way) received earnest attention and a committee was appointed to meet the like committees of various churches. Missions at home and abroad received their due of attention. A very interesting session was devoted to the cause of Peace, and most appropriately this led to consideration of the threat of civil war in Ulster because of prospective Home Rule in Ireland. A number of Ulster Friends were present, evidently strongly in sympathy with the general attitude of the Protestants in Ulster. They were plainly torn between a desire to be loyal to their Quaker principles on the one hand, and to the spirit of resistance against the Liberal measure on the other. As most of the English Friends are of the Liberal party, several Liberal members of Parliament being present, the atmosphere grew rather warm for a brief period. At this stage, however, the clerk called for a period

of quiet, prayers were offered and the subject was resumed in a calmer spirit. Finally a committee was appointed to confer with Irish Friends and to do whatever can be done to further a peaceful settlement.

Another interesting session dealt with the difficult problem of the duty of a Quaker editor. A prominent Friend has become the owner of a number of important daily papers. Apparently one of the functions of an English daily is to supply "tips"—that is advice—to those readers who wish to bet on the races, or perhaps on other matters. The owner of these papers felt it best to continue this feature as otherwise the papers would fail altogether for lack of support. The Friends had been doubtful of the propriety of this course and a committee had been conferring with the proprietor of the papers. There was much discussion, with the result that the meeting reached the same sensible conclusion as the committee—that the individual must follow his own conscience in the matter. It is a constant difficulty to decide just what compromises must be made to the ways of the world, and certainly it is not the duty of a meeting to dictate to its members in cases where doubt is possible.

Doubtless I have said enough to show that London Yearly Meeting is an inspiring and effective religious society. The standard of education among its members is high. It has many prominent and influential men and women in its membership. There is very little wordy and aimless preaching: and I'm afraid Americans were guilty, in this case, of most of the little that there was. This does not mean that the atmosphere is not deeply religious. It is a curious fallacy of some that when one is dealing with definite matters with a distinct purpose he is not religious. Our English Friends are very free from this dangerous error. I do not believe any one felt the Ulster matter, or the duty of newspapers, or Woman Suffrage, or Temperance to be unreligious, not to say irreligious.

It will be seen that about my only real criticism of London Yearly Meeting is their inconsistent attitude in the matter of formulated beliefs. In their preaching and practice they allow unlimited freedom to their own members, frequently denouncing creeds and formulas from their galleries and exalting the freedom of the spirit. At the same time they are not willing that others shall enjoy the same freedom, tending to confine their religious affiliations with "evangelical" and "orthodox" bodies and tending to ignore the freer and more liberal churches. Doubtless the fact that our body is of the number of these last affects my judgment.

JESSE H. HOLMES.

PILGRIMAGES OF NEW YORK FRIENDS.

[Joint pilgrimages of Friends of both branches.]

The pilgrimage to Jerusalem Meeting, Long Island, will be at the time of the annual meeting there, the 26th, at 3.15 p. m. Meeting for worship only. Train leaves Pennsylvania station, New York, at 1.57 arriving at Wantagh at 2.52. Autos will meet the train.

The pilgrimage to Croton Valley Meeting (Orthodox) will be held Eighth month 2d instead of 9th as formerly planned. Meeting at 11.00 a. m. Conference at 2.30 p. m. Conference topic—"Simplicity: A Quaker Message." Train leaves Grand Central Terminal, New York, at 9.05 for Mt. Kisco.

FRIENDS OF VARIOUS TYPES TO CONTRIBUTE TO A UNITED SOCIETY.

I am particularly interested in the recent discussions and moves—if they may be called such—toward removing the formal divisions in the Society of Friends. I should like to do something to advance that cause. I should stand immovably for the same full liberty of thought and expression that Hicksites now have, but I should be just as desirous that orthodox persons should have the same. It looks to me as if the number of orthodox persons who take this position is rapidly increasing. * * * While I do not regard myself as a distinctly "pious" person, I recognize piety as one of the normal forms of personal religion, and think that somewhat more of it in our own body would do no harm. So far as my observations extend, there is somewhat more of it among the orthodox, though by no means a monopoly. * * *

I regard the preliminary minglings that are taking place as altogether desirable. They will lay the basis broadly enough and sincerely enough for whatever reunion may result. The unions at the top only, such as some other bodies have attempted, seem to me very questionable. If Quakers really *grow* together again, that will be a consummation devoutly to be wished, and will, more than anything else could do somewhat toward removing the shame and disgrace of the separation. As to the separation, I suspect that if all bodies united in the consciousness that it was a shame, then it would not be so important to raise the question as to just how the blame should be apportioned. Since it is a matter of past history and the prime actors are dead, it would be more charitable, perhaps, not to look too closely into that aspect of the matter. We could all unite in deploring and repenting the sin of separation, and such repentance might well—and probably would—precede the faith that the Society, recon-

stituted, could take up the work that was so largely dropped there, and carry it forward to the good of the whole world. That a house divided against itself cannot stand, has been abundantly proved in our own case, so far at least as to the Society's mission to the world at large has been concerned.

ARTHUR C. NUTT.

Worcester, Mass.

THE SEVEN YEARLY MEETINGS' JOINT COMMITTEE ON ISOLATED MEMBERS.

The Joint Committee on Isolated Friends should reach Pendleton, Ind., in time for the meeting of Ministers and Elders on Eighth month 8th. In order to do this those from the East should leave Philadelphia Fifth-day evening at 8.03. Trains connecting with this leave Baltimore at 8.05 and New York at 5.30. This train will reach Indianapolis at 2.05 on Fifth-day. A street car goes directly from the Union Station to the Interurban Station, where trains leave on the hour for Pendleton. The prospect now is that one or more members of the Committee will be at Pendleton from each of the seven Yearly Meetings.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting will be held this year at Fall Creek Meeting House, near Pendleton, Ind. The Ministers and Elders will meet on Seventh-day, Eighth month 8th, at 2.00 p. m. Meetings for worship will be held on First-day at 10.00 a. m. and 2.30 p. m. The business session will begin on Second-day the 10th, at 10.00 a. m.

The joint committee on Isolated Members of the seven Yearly Meetings, will hold their annual meeting during the week.

Friends planning to attend the Yearly Meeting are asked to notify Elizabeth S. Darlington, Pendleton, Ind., in order that homes may be provided for all.

GLENBURNIE AND THE CONFERENCE.

Never has Glenburnie looked so lovely as now. The park was mowed earlier than usual, before any of the cottagers arrived in fact, and frequent rains have given us a luxurious carpet of green that surpasses any previous experience here. The golf course too is at its best and devotees of the game go the rounds the whole day long. At no summer resort that we know of is so much made of the game of croquet, the modern scientific game, not the "baby game" of our childhood days which seems to be the only knowledge that many have of it.

Most of the Friends here so far are from New

York, Brooklyn and other parts of Long Island, all members of Our Yearly Meeting (as Jesse says in writing from London) though many from other Yearly Meetings are booked for Eighth month. It is very gratifying to note that so many Friends are planning for a longer or shorter stay here before going to the Conference. It is a vastly different Glenburnie from that we saw when the Central Committee met here some years ago though we saw then that nature had richly endowed the place. Two spacious annexes have been added to the Inn, many cottages have been built, most of them being occupied by their owners.

They are offering special rates for the latter part of the season and it is hoped that more Friends will avail themselves of the opportunity to visit this place while en route to the Conference. We are but a few hours from Saratoga and the entire route is one of rich historic interest as well as scenic beauty unsurpassed. Four boats a day leave but little to be desired in the way of mail accommodation, but we want again to remind Friends to let us know when they are touring the lake on the "noon boat" for we are on the dock then "only by appointment." There is time for a Friendly and Chautauqua salute while the boat is unloading.

CHARLES F. UNDERHILL.

THE WOOLMAN PILGRIMAGE.

A cordial invitation is extended to all interested to join the Woolman Pilgrims at Mt. Holly, from the 6th to the 20th of Eighth month, or any part of that time. The plan is to have the women housed on one side of the meeting house, and the men in a tent in the yard. The meeting house has good kitchen and dining-room accommodations, and quite a number can be made comfortable. The cost for board and lodging on the grounds will be \$1.00 a day, \$5.00 a week, \$0.25 for each meal, or night's lodging. There are also some rooms in private homes available, at a somewhat higher rate for those who do not care for "camping out."

The group will study in the mornings, John Woolman's message and its application to present-day conditions; and in the afternoons and evenings, the neighboring Woolman country will be visited, as well as the meetings in the vicinity. There will be conferences and some lectures, with plenty of time for good wholesome recreation; the Rancocas affords splendid opportunities for swimming and canoeing.

It will greatly aid the Mt. Holly Friends in their arrangements, if all those who expect to attend will send word to Caroline H. Engle, Mt. Holly,

N. J., as soon as possible; or to Martha W. Moore, 4042 Walnut Street, Philadelphia, Chairman of Sectional Committee of Philadelphia Y. F. A., of whom further information can be obtained.

WITH FRIENDS OF ABINGTON QUARTER.

The sub-committee on Dependents of Abington Quarterly Meeting's Philanthropic Committee, held a conference in Warminster Meeting House, Bucks County, Pa., on First-day afternoon, the 19th.

Helen Whitehead, Supervisor of the Mothers' Assistance Fund, of Philadelphia, addressed the meeting, and told very plainly of the practical details of the work. She said nine counties in Pennsylvania had organized workers and their activity is quite efficiently carried on in those counties that have the larger cities, such as Philadelphia, Allegheny and Luzerne. The object of the movement is to produce better citizens by helping mothers to care for their own children rather than by putting them in an institution; and great care is taken by those in charge that the pension is given to those competent to manage.

Charles Livezey and family, of Gwynedd, Pa., attended the meeting at Warminster in the morning.

Ivyland, Pa.

ANNA D. HALLOWELL.

CONFERENCE AT SARATOGA.

NOT PUTTING OFF REGISTRATION.

On Sixth-day last fifteen Friends applied for entertainment at the Conference, at one of the registration points, 140 North 15th Street, Philadelphia. We do not know how many reported to the other members of the Homes and Halls Committee. Friends are evidently waking up to the fact that they must get accommodations for the Conference now, and not put it off until the last minute. We should have 500 registrations within the next ten days. In registering for accommodations, Friends please indicate how they wish to go to Saratoga. If by boat from New York, say so. If they wish to go all the way from Philadelphia by train, please state that preference. It is also important that Friends state the character of accommodations wanted. The price pretty well indicates desire in this particular. Prices range from \$8.00 for the Conference period up. The eight dollar places are pretty well taken. But there will undoubtedly be desirable accommodations for all who apply.

A number of Friends registering now, are asking for accommodations in the same house with personal friends who registered weeks ago. While

the Committee will do everything possible to meet the wishes of Friends, some of their requests in the matter of locating them may be impossible.

Those who wish to go by boat from New York to Albany, should get their stateroom reservations at once. Send to J. H. Allaire, Hudson Navigation Company, Pier 32, North River, New York City.

Friends should remember that all inquiries or requests regarding transportation, should be sent to either John W. Hutchinson, Hempstead, N. Y., or James H. Atkinson, 421 Chestnut Street, Philadelphia. Applications for accommodations at Saratoga, should be sent to any of the following: T. Janney Brown, Woodward Building, Washington, D. C.; Allan C. Blackburn, Bedford, Pa.; Harry A. Hawkins, 57 Pierrepont Avenue, West Rutherford, N. J.; John W. Hutchinson, Hempstead, N. Y.; Rebecca B. Nicholson, Merchantville, N. J.; Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.; Martha C. Willets, Purchase, N. Y.

REVISED TRANSPORTATION ARRANGEMENTS.

HOW MANY HAVE NOT YET SENT WORD TO J. W. HUTCHINSON.

A number having expressed the desire for a longer daylight sail, a change will be made in the schedule of the special trains on the Reading and Pennsylvania Roads from Philadelphia to Jersey City; so as to arrive earlier, also the stop at 132d Street, New York will be omitted—these changes will give probably three to four hours daylight on the Hudson.

For the accommodation of a number of Friends at Sandy Spring, Md., arrangements have been made with the Baltimore & Ohio Railroad to stop the express leaving Washington at 9.00 a. m. at Laurel. Extra coaches will be attached to this train, to accommodate Friends between Philadelphia and Washington. From the reports received so far, there are so few who desire to take the All Rail Route, any further efforts to provide special accommodations by that route may have to be abandoned.

The railroad companies will furnish for the special trains all the coaches required, and the committee will be guided in their requests by the number who have reported.

It is also very important for the committee to know the probable number who will start from any station—so that tickets may be provided.

From the many more who have registered with the Committee on Homes and who have reserved state rooms on the boat—it is evident that very

many have not notified the Chairman of the Transportation Committee.

The committee hopes to publish early next month full details about trains and tickets.

JOHN W. HUTCHINSON,

Chairman of Transportation Committee.
Hempstead, L. I.

LENGTHS TO WHICH MILITARISM GOES IN AUSTRALIA.

In view of the Compulsory Training Agitation, I write to send you the following information in connection with the treatment of our lad who, through loyalty to his parents' view of Christian teaching is undergoing solitary confinement in the cells of the Queenscliff Fortress, Victoria (Australia).

Tom is a lad of sixteen, and was sent to Queenscliff on Wednesday last for 21 days, for refusing to train under the Defense Act. My wife and I are members of the Society of Friends, and hold strong convictions on this matter of militarism, which is a vital one, in the religious views of the Quakers, and however you may differ from me on this point, I am quite sure as man, you will agree that this is not the treatment for a boy of sixteen, even if he had committed a crime.

For continuing in his refusal, the boy was placed in the cell next the guard room on Thursday night, where he was confined until 11 a. m. Saturday morning, and then court-martialed. The Military Court then ordered him to be placed in a cell for seven days. He is locked in a cell 10 feet by 10 feet built of wood with an iron roof. It has no window, the light coming through a grating. He has a wooden stretcher; the mattress and blankets are taken away in the morning, and not brought back until dark. He has half an hour's exercise in the morning, and again in the afternoon; he is on half diet, has not been allowed to read, nor to write to his parents.

We were quite unaware of this treatment of him until we visited Queenscliff on Monday, when we found him looking worse than when seen five days previously. This we attributed to the mental strain of the solitary confinement, a recent illness of a month in bed, and to the reduced diet—after lunch time on Saturday he received only bread and water until breakfast time Sunday.

The boy endeavored to cheer his Mother by saying that he had only four days' more solitary confinement to go through. However, this morning we waited on the Defence Department Authorities and were officially informed that if the boy continued in his refusal to forego his convictions

he would be ordered a further period of solitary confinement.

The Civil Court ordered the boy into military custody but surely it is going beyond the intentions of the citizen army for a court-martial to be allowed to step in after a case has been dealt with by the Civil Court. Furthermore, solitary confinements should never be ordered. The question may well be asked, is this a citizen army controlled by Parliament, or a military army controlled by the Military Board? A Melbourne lawyer states that solitary confinement is considered inhuman and only used in the case of refractory criminals of the worst type. F. J. ROBERTS.

TOBACCO FROM AN ECONOMIC STANDPOINT

The constant and persistent agitation against the use of tobacco is wholesome. The condemnation William Penn gave tobacco was based upon its relationship to chattel slavery.

It has always been a product of slave labor and always will be. It belongs to the plane of servitude; on the mental as well as the physical. Those wholly occupied in its cultivation have no intermission in thought.

Even before one crop is disposed of, preparation is made for another. Tobacco was the great impetus of the slave traffic.

Tobacco and cotton are two products that constitute a tangible asset in advantage of their production.

One or the other of these must be raised to secure credit in the South. These two crops provide the foundation of a peonage that possesses the advantages of chattel slavery without any of the disadvantages of chattel slavery.

The teaching of the ill effects of the use of tobacco by means of text-books furnishes no tangible evidence of good accomplished. Teachers should be prohibited and members of school boards should know of a disapproval.

If the land now producing tobacco were used to produce that which has a value to the consumer, it would be a long step toward a lower cost of living.

The popularity of the William Penn cigar affords an opportunity to bring out the thought that the ban placed upon tobacco by him has not been ignored by Friends.

Recent statistics show that the acreage of tobacco in twenty-four tobacco states for 1914 is 984,512 acres against 1,050,676 acres for 1913. In Ohio the acreage for 1914 is 59, 584 against 54,134 for 1913.

Overproduction and the dry weather is given for the general shortage.

CHARLES E. LUKENS,

Marion, Ohio.

SOME NEEDS OF COLORED PEOPLE.

NEW YORK COLORED MISSION.

To give freedom to the slave was a helpful strategic move in saving the Union. To give him citizenship was at least logically and ideally right. But to have neglected him ever after would have been to make the last state of our country worse than the first. Yet whose business has it been since Emancipation to fit the slave and his children for citizenship and thus preserve the Union from a worse peril than Slavery?

The New York Colored Mission's best claim to the support of the charitable is that it has devoted itself to this patriotic purpose in New York ever since the Fourteenth Amendment created the problem. It has the cordial confidence and cooperation of this City's best philanthropists, and the self-sacrificing, life-long labors of consecrated workers for decades before the phrases "social service" and "moral uplift" were born.

Yet though its field of work and need for existence have many times increased with the growth of the City, and though its regular patrons have responded to appeal after appeal for funds with touching proofs of their generous fidelity, each year it becomes increasingly more difficult to find the means of keeping open its doors. New fortunes are constantly being made, old fortunes are constantly increased; and, old or new, they as constantly confer new obligations.

This old, approved, institution appeals to the better natures of the thoughtful people of substance and consideration of the City to enable it to maintain its work of implanting high social and moral ideals cultivating industrial efficiency, and relieving want, sickness, suffering and misery among the 100,000 negroes of New York.

Besides a Day Nursery, we have a Girls' Club, Boys' Club, Young Men's Club, Mothers' Meeting, Young People's Meeting, a Sunday School and other religious services, Sewing and Carpentry Classes, and Employment Office, and furnished rooms for respectable colored women. In the last half-year 10,250 children and young people have used our building and court as a recreation center; we have relieved with food, coal, temporary employment etc., 364 persons, and furnished with steady employment 1,039 others.

We need a year-round fresh-air fund, and a year-round running expense fund. Please investigate us, if you do not yet know us, and then,—please help us generously.

Benjamin H. Doane, Treasurer, 27 Madison Avenue, New York City.

HOWARD ORPHANAGE AND INDUSTRIAL SCHOOL.

There are about 100,000 negroes in Greater New York, probably 30,000 children. It is inevitable that many of these children are without parents or homes. The Howard Orphanage takes care of 250 of them now.

At Kings Park, Long Island, the Howard Orphanage has a splendid farm of 572 acres, with good buildings and unlimited possibilities for development into an institution of the greatest value to the colored people of New York. We have already seven cottages, a farm house, a school building, excellent farm buildings and a good water supply.

In buying the farm, building the cottages, moving the Institution from the old unsanitary quarters in the City to this healthful location and running it in its new surroundings, the former Board of Managers incurred an indebtedness of \$50,000. The Creditors of the Institution have agreed to postpone pressing for payment as follows: March and July, 1914, January and July, 1915. The Managers are raising a fund of \$150,000 to pay debts and develop the Institution. This money must be raised for the Institution is indispensable.

If the Institution is closed, the children will be turned back on the streets to become a danger to themselves and the community, as there is but one other Institution, that at Riverdale-on-Hudson, and that is already full. May we, in our task, have the encouragement of your interest backed by your check book? Draw checks to order of Howard Orphanage, Room 1217, 44 Court Street, Brooklyn, N. Y. L. Hollingsworth Wood, President; Clinton L. Rossiter, Chairman Finance Committee.

FROM A "PIONEER" FRIEND.

[Extract from reply to New York's Yearly Meeting's letter.]

In a recent *Friends' Intelligencer* I read an item on isolated Friends, one of them objecting to that term. I had not thought, previously, of the term being inappropriate although it did tend to make us feel isolated.

Would not "Absent Members" or "Absent Friends" be better? It would not be quite so long a name, either, for a committee to bear. [The objection to that is that many members who are absent from their own meeting are living near some other meeting and so are not "absent" from Friends. E. L.] We do not feel isolated although we have been absent from our home

meeting for over six years, and I think are just as much Friends as ever. We are all members of the "College Park Association of Friends" and attend there when we feel we can take the long trip. Joel Bean, who recently died in Honolulu, was the head one of that meeting and will be greatly missed by all.

Our three children attend the Presbyterian Sunday School; have done so for six years, and we attend the church often enough to be considered members of the congregation, not of the church—as we could not give up our birthright membership in the Society of Friends and join.

To join this church one would only have to say one took Jesus Christ as one's Savior. Some believing it so, only by his life and the example he set us, others believing it by his death on the cross.

The services are opened and closed with silent prayer, this is an innovation within the last year or two. Sincerely explaining our views of the matter a few years ago we have not been urged to join but have been welcomed at any of the meetings and I have been a member of the Ladies' Aid, helping when I can. I formerly thought what a sad thing it was that Friends used to be disowned for marrying outside the Society, I do not now, for in that way Friends' principles have spread. Peace principles are spreading slowly but surely; Temperance more rapidly, perhaps. Prison reform also. I believe in doing what we can for the right, wherever we are, whether working with our own Society or others.

One thing I like very much about the church we attend is that after services there is the same hand shaking and well wishing as after Friends' Meeting. Another, which I wish Friends would practice more, is the keeping in touch with the different members, especially of the sick, committees being appointed to do so. We meet so many here who were Friends or who had relatives or dear friends who belonged to our Society. Dr. Smith and family, recently from the East, have built a fine place not very far from us. Mrs. Smith was connected with Friends of Philadelphia.

They have a Jackson ventilating grate in their living room and I greatly enjoyed watching the wood fire in it, the last time I was there.

Los Gatos.

H. G. M.

GOOD WORK OF WOMEN PHYSICIANS.

[Dr. Broomall and Dr. Griscom, spoken of in this article, are well-known Friends.]

If I am well informed, the practical department of the chair of obstetrics of the Women's Medical College—one of the first, if not the very first, in the country—was established in 1888 by Dr. Anna

Broomall to give students practice before graduation. It was not officially recognized by the college, however, until 1896. In the college announcement for 1896-7 the following notice occurs: "A department for attendance on cases of confinement at their homes is an adjunct to the chair of obstetrics; each student is required to furnish a report of attendance upon at least six obstetrical cases under the supervision of the chief of this department."

Doctor Broomall, I understand from some of her assistants at the time, rented the building 335 Washington Avenue and met all expenses of maintenance until 1902, when it was purchased by the college corporation. She then continued to meet all expenses save rent until 1903.

From Dr. Lucy N. Tappan I have a few details of those early days from which it would appear that the department was first open at 1341 South Tenth Street, in January, 1888. The rent was \$13 a month. It must have been a hard struggle at first, for the first student to have a "case"—she was an Eurasian named Mrs. Johnson—slept on a small, very hard couch which had been bestowed upon the new institution. Doctor Tappan slept upstairs on a borrowed bed. Someone then gave Doctor Broomall \$20 with which she furnished the students' room.

Doctor Tappan, after some close experiments, found that the least she could live on was \$1.25 a week! After this Doctor Broomall every month gave Doctor Tappan \$18 a month, which included all living expenses!

In the first year they attended 52 cases. Three years later Doctor Tappan went to Vienna, September 1, 1891. By that time some 300 cases had passed through the department.

Doctor Tappan's substitute was Dr. Mary W. Griscom, who was put in charge of the students' obstetrical cases on September 1, 1891. It took no little enthusiasm to assume the position. Doctor Broomall paid one-half the rent and coal and allowed her \$5 per month for food. Doctor Griscom met the other half of the rent and coal and all other expenses. She received a salary of \$50 per annum! She was allowed, however, any maternity case that paid \$10 as her private case. All other receipts went to the maintenance of the work.

The first year they had 100 patients; and in 1892 they lost their first patient—a drunken woman who died when ether was administered. Indeed, only two maternal deaths from 1888 to 1903 make remarkable record for students and teacher.

After a brief attempt at sharing with the Dispensary a house in Third Street, the department

found it needed more space, and removed to its present quarters. A resident physician was then appointed, who, with two "internes," handled the rapidly increasing practice. Three wards were kept going, with a confinement room attached.

All this time the work was supported by Doctor Broomall, who held sales, got contributions from friends and patients, and thus eked out the small revenue derived from patients. Doctors came for post-graduate work; and eventually a men's college opened a similar institution around the corner—as someone said, "either hoping for some of our over-numerous calls, or that the foreign population might by mistake ring their bell instead of ours."

By 1903 they had some 400 patients a year. Doctor Griscom, from Boo Chow, China, still appreciates the privilege of having worked and lived under Doctor Broomall's guidance. After the latter's retirement from the college Doctor Cadwalader, who was graduated in 1900, succeeded her.

SALLIE WISTAR.

In Philadelphia Ledger.

NOTES AND ANNOUNCEMENTS.

Friends' meeting, under care of Rising Sun, Md., Friends' Association, will be held at Octoraro People's Church, Seventh month 26th, at 2.30 p. m. Subject for the day: "Signs of the Times." Opened by E. R. Bufington. A general open discussion is desired.

A meeting and association will be held at West Nottingham, Eighth month 2nd, at 11 o'clock. A. L. Bufington, Supt.

On the afternoon of Abington Quarterly Meeting at Gwynedd, on the 6th of Eighth month, Professor J. P. Lichtenberger, of the University of Pennsylvania, will speak on Immigration at 2 o'clock.

As the Newark, N. J., Meeting is closed for the summer, it was thought desirable to keep in touch with those Friends still in town if possible. Lockwood and Martha Kimball invited the Friends attending meeting to a summer reunion and porch party, Seventh-day afternoon and evening Seventh month 11th. In response to the Secretary's notice eighteen were present, varying in ages from one white haired, old lady of eighty to Master Brown, age six months. New York City, Jersey City, Arlington, Elizabeth, South Orange, East Orange and Newark were represented. After an afternoon on the lawn either playing croquet or chatting with Friends, the party gathered on the porch for supper. The evening was spent in playing games and discussing plans for Fair work in the fall, which occupied our time until we dispersed to our various homes to meet again at the opening of Newark Meeting—Ninth month 13th, at 54 Thirteenth Avenue.

C. M. C.

The usual First-day gathering, at Buck Hill Falls, was held at the Inn, Seventh month 19th. This meeting in-the-silence with Friends is the center where all, of many shades of "Faith" gather to worship the Father. The large number who gather (estimated by one, as over five

hundred) is indeed an inspiration. Sarah Flitcraft, Dr. Francis Haines, Martha Schofield, Matilda Janney and William MacWatters, were each heard in message. The weather was cool (65 degrees) and the day was clear and bright.

The week-end, seventh-day evening, was made entertaining by an interesting affair—a semi-charade, called Woman's Home Learning, probably an adaption in burlesque of *The Woman's Home Journal*. The golf players, have had an interesting week, and others.

Purchase Quarterly Meeting, will be held at Purchase, N. Y., on Fourth-day, Seventh month 29th, at 11 o'clock. The meeting of Ministry and Counsel, will be held on same day at 10 o'clock. A cordial invitation is extended. Henry W. Wilbur expects to attend and will address the afternoon meeting on "Development of the Friendly Faith." Conveyances will be at White Plains Station to meet train leaving Grand Central Station, Harlem Division, at 8.50 a. m. Also the train from the North reaching White Plains at 9.36. Mary Travilla, very acceptably attended Purchase Meeting on the 19th. As usual, her message was most helpful and inspiring.

MARRIAGES.

RICHARDS-McDONALD. — In Philadelphia, Seventh month 2d, J. Howard Richards, of Hockessin, Delaware, and Elizabeth A. McDonald, of Faulkland, Del. At home at Hockessin, Del., after Tenth month 1st.

BIRTHS.

HERITAGE.—At Mickleton, N. J., Sixth month 25th, to J. Omar and Mary J. Heritage, a daughter, who is named Naomi.

DEATHS.

GRIFFEN.—At Vineyard Haven, Mass., Seventh month 15th, Alice L., daughter of the late John L. and Sarah H. Griffen, of New York City.

HOOPES.—In West Chester, Fifth month 12th, Hannah B., widow of the late William Hoopes, in the 82d year of her age. Interment at Goshen Meeting Yard. She was a sister of Enos and Eusebius Barnard, of Pocopson, and had lived for a long time in this borough, where her husband died in 1894. Five children survive her: Carrie M. and Anna R. Hoopes, at home; Frank E., who married Maggie Renihan of Michigan and lives at Hamorton; Enos B., who married Mary Pratt, and lives at Milltown, and Ida, wife of Fred W. Levis, Chadd's Ford.

LONG.—Seventh month 10th, at her home in Mantua, N. J., Sarah C. Long, in her 82d year. Interment in Friends' burying ground, Mullica Hill, N. J.

MENDENHALL.—At his home, 265 South 19th Street, Philadelphia, Fifth month 10th, Aaron Mendenhall, in his 81st year. Funeral at Longwood Meeting House, Chester County, Pa.

ROBERTS.—At his home, "Cameron," near Alexandria, Va., Seventh month 10th, James W. Roberts, son of the late Robert F. and Ruth Ann Roberts, in the 64th year of his age.

SCARLETT.—In Kennett Square, Pa., Fifth month 24th, Margaret A. Mercer, wife of Robert W. Scarlett, in her 28th year. Interment private. She was born in Kennett Square, and had always lived in the borough, where she became universally known to the community as an assistant in her father's mercantile business at his store in the Unicorn block. Her beauty and charm of manner won much admiration and herself many friends during these years. On the 10th of January last she married Robert W. Scarlett son of Mr. and Mrs. William Scarlett, West State Street. The young couple went to Aiken, South Carolina, on their wedding trip in the hope that climatic influences would improve the failing health of the bride. They returned in March and the invalid never left her bed thereafter.

TAYLOR.—In Newtown, Pa., on Fourth-day, Seventh month 1st, Mary L. Taylor, widow of the late Edward Taylor, aged 83 years. She had been in failing health and confined to her room for several weeks. She was the youngest and last survivor of six children of Charles and Lydia Leedom. Mary L. Taylor was a woman highly esteemed by a large circle of friends.

W. G. Heacock, one of the most faithful and active of the little group of Friends in Harrisburg, Pa., is about to move to Youngstown, Ohio, where he will be connected with the Electrical Maintenance Company of that city. His first thought in connection with his new home is to ask for the addresses of any Friends who live in or near Youngstown.

Mary S. Lawrence writes from Oakland, Cal.: "We attended a meeting of Friends sometime ago at Mr. Penniman's—Dr. Elizabeth Griscom's home. They were forming a Friends' Association to meet at regular times over in the city [San Francisco]. Mr. Penniman was interested in it and his loss will be greatly felt. We attended his funeral just three weeks from the time we were there. It was a great shock to us for he was so well then. It is very sad for his sons and sister."

Arthur C. Nutt, brother of George Nutt, of George School, Pa., returned to New England from Helena, Montana, in order to be near his parents. He has been appointed to an English position in one of the high schools in Worcester, Mass. He hopes to be able to attend the Friends' Meeting in Cambridge occasionally.

She was a member of Makefield Monthly Meeting and regularly attended when health permitted.

THOMAS.—In West Chester, Pa., June 15th, Mary F. Thomas, in the 74th year of her age. Interment at Willistown Friends' Cemetery.

Scattered Seeds

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NOW

WE believe all readers of FRIENDS' INTELLIGENCER desire that SCATTERED SEEDS should continued to be published. If forty persons would give five dollars each this year's needs would be met. Several contributions of this size have already been received, as the result of interested Friends bringing the matter up in Monthly Meetings.

Contributions amounting to \$13.50 have been received from individual members of Darby Monthly Meeting in response to such an appeal.

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CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

FAIR HILL, Germantown Avenue and Cambria Street, 3.30 p. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

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50-CENT SPECIAL

Bouillon	Clam Chowder
Mandalay Sauce	Radishes
	Gherkins
	Banana Fritters Glace
	Roast Prime Ribs of Beef Au Jus
	Baked Filet of Sole Spanish Sauce
Boiled Potatoes	Parsley Butter
	Fresh Asparagus
	Sphagetti A la Palermetane
	Tomato Salad
Raspberry Sundae	Lemon Meringue Pie
Baked Cherry Pudding	Cream Sauce
Crackers	Cheese
	Tea, Coffee, Milk

35-CENT SPECIAL

	Clam Chowder
	Mandalay Sauce
	Chow Chow
Stuffed Roast Shoulder of Veal	Brown Gravy
	Cold Roast Beef
Mashed White Potatoes	Beets au Beurre
	American Cheese
Preserved Plums	Tomato Salad
	Pie
	Tea, Coffee, Milk

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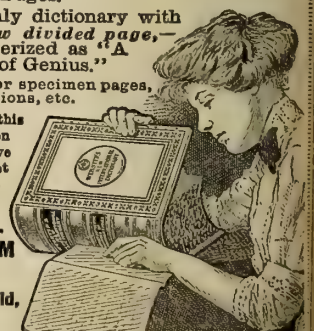
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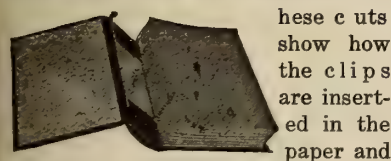
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SEVENTH MO. 25TH (7TH-DAY).

—Westbury Quarterly Meeting at Westbury, Long Island, N. Y., 10.30 a. m. Afternoon at 3, address on "Peace and Arbitration," by J. Augustus Cadwallader, Executive Secretary of the Pennsylvania Arbitration and Peace Society.

SEVENTH MO. 26TH (1ST-DAY).

—Meeting for Worship at Radnor, at 3.30 p. m. Henry W. Wilbur expects to be present. All are urged to bring supper and remain for a social time after the Meeting. Take Philadelphia & Western, leaving 69th Street at 2.50 p. m.

—At Merion, Pa., visit of Philadelphia Quarterly Meeting Committee, 10.30 a. m.

—At Octoraro Peoples' Church, under care of Friends' Association, of Rising Sun, Md., meeting of Friends, 2.30 p. m. See notes and Announcements.

SEVENTH MO. 28TH (3RD-DAY).

—Concord Quarterly Meeting at Concord, Pa.

SEVENTH MO. 29TH (4TH-DAY).

—Purchase Quarterly Meeting at Purchase, N. Y. See Notes and Announcements.

EIGHTH MO. 2D (1ST-DAY).

—Buffalo Friends' Get-Acquainted-Meeting at Crystal Beach (2.15 boat).

—At West Nottingham Meeting House, under care of Friends of Rising Sun, Md., meeting at 11 a. m.

EIGHTH MO. 6TH (3RD-DAY).

—Pilgrimage for two weeks in the Woolman Country, Mt. Holly, N. J. See page 474.

EIGHTH MO. 8TH (7TH-DAY).

—Indiana Yearly Meeting, Ministers and Elders, Pendleton, Ind., 2 p. m.

EIGHTH MO. 9TH (1ST-DAY).

—At Haverford, Pa., Visiting Committee, Philadelphia Quarterly Meeting, 10.30 a. m.

EIGHTH MO. 10TH (2D-DAY).

—Indiana Yearly Meeting at Pendleton, Ind.

EIGHTH MO. 17TH (2D-DAY).

—Illinois Yearly Meeting at Clear Creek, Ill.

EIGHTH MO. 24TH (2D-DAY).

—Ohio Yearly Meeting at Salem, Ohio.

NINTH MO. 2D (4TH-DAY).

—FRIENDS' GENERAL CONFERENCE at Saratoga Springs, N. Y.

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The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

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A Religious and Family Journal

Martha J Warner

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We of The Antlers take this opportunity to thank our many friends for the deep interest they have shown in our mountain home this season. To our guests is due our deepest appreciation for the beautiful spirit which exists here.

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Both meetings and the services at the Episcopal Chapel, near Mt Pocono, are attended regularly by members of our household. Our own informal gatherings held First-day evenings bring us closer together and have greatly deepened our spirit of fellowship.

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Again expressing our appreciation of the great interest shown by all in this mountain home, I am sincerely,

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	i
For Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Hermit Thrush (verse)	481
The English Pilgrimage Westward	481
A View of Worship and the Mid-week Meeting	485
Progress on the Works of Penn	486
Swarthmoor Hall	486
The Meeting of Friends in Paris	486
Teacher's Greatest Need— the Vote and Increased Pay	486
Women Suffrage and the Male Teachers	487
Editorial Note and Comment	488
The "Entente Cordiale"	489
The Woolman Pilgrimage	489
Saratoga Conference	490
Illinois Yearly Meeting	490
"Simplicity: A Quaker Message"	490
Campaign for State-Wide Prohibition	490
Anti-Saloon League Biennial Convention	491
Old Chichester	491
The Meeting at Chichester	491
Lewis Toole	493
S. D. Perry	493
Dr. Speakman's Garden at Swarthmore (verse)	494
Notes and Announcements	494
Births	495
Deaths	495
Calendar	496

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CHAS. E. HAAG

(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 1, 1914.

{ Volume LXXI.
Number 31.

THE HERMIT THRUSH.

Into the woods at eve I went

Alone, and softly trod.

To seek if haply I might hear

The violins of God.

A russet carpet for my feet

The tall, gray pine-trees shed,

And ghostlike in the balmy dusk

My silent footsteps sped.

When rich and sweet from fragrant heights

Rang out the clear refrain

As if an angel touched the strings

Again and yet again.

'Twas brimmed with all immortal things,

That poignant, liquid strain,

Life, death, and love, and fairyland,

And triumph over pain.

All earthly thoughts slipped from my soul,

Light mounting to the skies;

He little recks of care or woe

Who dreams in Paradise.

And that is why at eve I flit

Through pathways seldom trod,

Where haply I may chance to hear

The violins of God.

ISABEL FRANCIS BELLOWES.

THE ENGLISH PILGRIMAGE WESTWARD.

Since there are probably a good many Friends who are wondering about the experiences of our English visitors since they left Haverford on the 29th of June, I will send a narrative of events, including some observations, hoping that we shall be able to hear later from each neighborhood visited and also from the English group as to their impressions.

From the brief reports already received, the visit to Pittsburgh must have been very satisfactory. The visitors were met on the evening of the 30th by two '02 Swarthmore men, John Howard Hopkins and Elliott Richardson, and others, and entertained at the different homes over night. Rain interfered somewhat with the sight-seeing planned for the next day, but the visitors report an interesting day. Some had the altogether novel experience of lunch in a Cafeteria, which proved to be very amusing. The meeting on the evening of the 1st of July, held in the Y. W. C. A. building, was well attended by outsiders as well

as Friends, and the message of the visitors was well received.

The group left on a night train, had two hours in Columbus, Ohio, for breakfast, and arrived in Richmond, Indiana, shortly after noon on the 2d. They were met and taken to different homes by young Friends of both branches. Friends will remember that there are four meetings of the Orthodox branch in Richmond, as well as the meeting of our branch on North A Street. One might have expected that this one small meeting would not receive a very large portion of the benefit of the visitors, but the cordial co-operation of Tom Jones, secretary of Young Friends' activities of the Five Years' Meeting, whose presence and help throughout the pilgrimage has been heartily appreciated by all of us, and of Francis Anscombe, pastor of South Eighth Street Meeting and an "old Woodbrooker," in planning for the Richmond visit, has opened the way to possibilities of fellowship undreamed of a few years ago. There have been previous efforts to get together socially and in conference, especially with English visitors, but never such a time of worship together as the closing meeting of this conference, which will be described in its turn.

On the evening of the 2d the visitors attended the different mid-week prayer meetings of the other branch. I can only report the one at South Eighth Street, in which Robert Davis spoke at length and very helpfully on worship, followed by Margaret Jenkins. The meeting closed with a hymn and period of silence. It was pleasant and profitable to meet here with Dr. Stewart, of the Minneapolis Meeting, whose youthful spirit and interest in the whole Society mark him as part of the Young Friends' Movement in spite of his gray hairs. On Sixth-day morning, the 3d, a small conference of the group and a few members of the different meetings met in the Sabbath school room at South Eighth Street Church to complete the plans for Richmond and to enable the group to give some time to the consideration of the rest of the pilgrimage. After a little time of worship and the announcements of the meetings for Sixth- and Seventh-days, Raymond Whitwell expressed the desire of the group that the First-day evening meeting to be held at the large East Main Street Meeting House should be an open meeting on the basis of silent worship, manifesting the group spirit in the power of Divine Guidance. Although

the pastor and some others present seemed to feel that this would be a mistake, because this meeting would be attended by many quite young people and outsiders who had no experience in this kind of worship, the suggestion of Timothy Nicholson, Professor Charles and others finally prevailed, *i. e.*, that the English visitors should extend their message in the way that seemed best to them and that they should be perfectly at home in Richmond. In spite of a decided difference of opinion, even among the members of the same meeting, a beautiful spirit was shown and no one could have been more cordial to the Hicksite Young Friends who had been invited to sit on the large platform at East Main Street with those from the other meetings on First-day evening than the pastor himself.

On Sixth-day evening at 7 o'clock an informal reception was held on the lawn of North A Street Meeting House, and the visitors were introduced to a large number of Friends from Earlham College and all over the city. Later about a hundred and fifty gathered in the meeting house to listen to a short program of music and reading by the visitors. The stories and sleight-of-hand tricks given by James Douglas were especially enjoyed. Margaret Jenkins then gave a clear statement of the origin of this pilgrimage through the Whittier Guest House and the English Tramp in Kent, where she and Eleanor Wood, Tom Jones and Homer Morris, of Penn College, Iowa, first conceived the idea of the English pilgrimage among the ninety thousand western Friends. Our two small western Yearly Meetings seem very small indeed compared to this great body of the Society in the west, which sends delegates to the Five Years' Meeting, and yet we have been permitted to arrange for half the time of the western pilgrimage among our meetings. There can be no other reason for this than that a deep spirit of love and a desire for fellowship with all those who share the inheritance of that first strong fellowship of young men and women, George Fox and his co-workers, is beginning to permeate the whole Society in the vision of the possibilities of our mission to the world. To be obedient to this vision, it is certainly not necessary that local meetings of different branches should unite in the same organization if they desire to use different methods. Our own methods are different in different sections of the country. But it is necessary that we should have the open mind toward the continuous discovery of our message, not being blinded by mere prejudice or traditions of past conditions, whether this discovery comes through our own branch or some other large or small section of the Society. It is a source of great joy to

those of us who have used little opportunities to come in contact with the Friends of the Five Years' Meeting, that in many places we find a growing tendency toward the appreciation of silent worship and of the type of leader who seeks to develop the gifts of others along all lines, including ministry, rather than to do all the preaching himself. For this reason I cannot but express my regret that such statements as our good friend Dr. Holmes makes about the western Orthodox in a recent editorial should be made. We should want to grant all liberty of opinion, but this statement shows lack of contact and knowledge of western Orthodox in the last few years. What he says is true from his standpoint, of many places, but it gives a very wrong impression of the whole ninety thousand. If we judge them from their Five years' Meeting and the Winona Young Friends' Conference, as we should like them to judge us from our biennial conference and our summer school (instead of by some localities where we are as biased along our lines of faith and practice as they are along theirs), it certainly behooves us to recognize the signs of progress among them in a fuller understanding of what we regard as Friendly fundamentals in thought and worship and to see if there is not something we can learn from them in their ability to share the messages with others. I would suggest that Dr. Holmes and others from eastern Yearly Meetings, who have the same opinion of the other branch in the west (of whom I believe there are many), should join in some western pilgrimage with an eye to the things in which we are alike instead of the points on which we differ, that flowers of fellowship may grow among us rather than the thorns of prejudice. At any rate, let us in this case also apply the Golden Rule with an open mind.

It seemed fitting that we should celebrate the Fourth of July on the Earlham College campus. The great basket supper was admirably managed by the West Richmond Friends; a few words of welcome spoken by Elbert Russell were followed by a short program by visitors and local Friends, the place of honor being given to George A. Walton, who closed it with a short, forceful address on the significance of the Young Friends' Movement. After this some beautiful fire-works were shown. On First-day morning the visitors attended the different meetings. George A. Walton and Robert Davis rendered most acceptable service at North A Street. The evening meeting at East Main Street, mentioned above, was preceded by a small group preparation meeting to talk over the needs of the meeting and for prayer. At the opening of the large meeting Tom Jones said a

few earnest words about the nature of the meeting and the sharing of responsibility by all present. There were several short messages, some in simple words of prayer and pauses of silence, and one felt the presence of God to be very real. In the pleasant social mingling after the meeting many spoke of their satisfaction in such a meeting, some of whom had experienced it in former years.

On Second-day morning, the 6th, we set off in a group of ten for the Blue River community, near Salem, Indiana. The heat was intense and the journey a rather trying one, because of the dust and a two hours wait at midday at Limesdale. But there was a cordial welcome at the other end at 6 o'clock. A few of the Friends, including Sarah Poulson, of Chicago, met us and took us first to the old Blue River Meeting House, where we had supper under the trees while the moon rose over the graveyard where the members of the first undivided group of Blue River Friends lie at rest. We then drove to the Allen home for an informal social, to which several young Friends of the other branch came. The next morning we had a long-to-be-remembered hour of worship in the Highland Creek Meeting House. There was a picnic dinner under the trees, a few "stunts," including Tom Jones' "Possum" and Baptist Camp Meeting songs, so loved by the pilgrims that he was doomed (like Maurice Rowntree and the "Jabberwok" last summer) to furnish us amusement on every "stunt" occasion throughout the pilgrimage. On account of the heat we were forced to give up the delightful hay ride planned by the local Friends. Then followed a Round Table on "Leadership," felt to be very interesting and helpful to all of us. In the evening the following program of short addresses was given, Ortis Baynes, of the Blue River, presiding: "The Beginning and Growth of the Pilgrimage Idea," by Margaret Jenkins; "Social Responsibility of Friends," by Harriett Newman; "The Wider Field," by Raymond Whitwell; and "Worship," by Robert Davis. The meeting closed with a short period of worship. About a hundred and seventy-five were present.

The next morning the visitors were taken to the Shields home in Salem and met by young Friends of the other branch and entertained in their homes during the remaining time at Blue River. In the evening of that day a meeting was held at their church, which is in the country not far from old Blue River Meeting House. Here an open meeting for worship was held, at the opening of which Tom Jones stated the desire of the visitors merely to join with them in worship. Several short messages were spoken. After the meeting a social time was enjoyed, refreshments

being served. A good many from the Highland Creek Meeting were present in spite of the long distance between the two neighborhoods and their evening chores after a long day of work in the fields made it impossible for the meeting to gather before 8.30. The group felt closely drawn into fellowship with the Friends in both of these neighborhoods because of their cordial welcome and loyalty to the Friendly cause. The worst drought we had ever seen has visited this community, but one hears almost no complaints. They work hard and with little prospect of a sufficient harvest to meet their needs, yet their interest in the eternal things and their appreciation of such opportunities as the pilgrimage afforded are rarely found.

On the morning of the 9th we left Blue River and journeyed to Fairmount, Ind., where there is a large and wide-awake meeting of pastoral Friends. We had only time for one evening meeting here with a social time following. This being Tom Jones' home meeting, keen interest was shown in the coming of the English group. The principal of the Fairmount Friends' Academy presided at the meeting, and the three "American old Woodbrookers" in the group were asked to tell what American Friends could gain from England, the English visitors following with their impressions of what England could gain from visiting America. A period of worship followed. The next day we were all entertained at lunch at the home of Dorothy Luther and her mother, a refreshing season for all of us.

We arrived in Pendleton that afternoon in the midst of their busiest harvest days. Notwithstanding this, about fifty came together in the evening at the meeting house for a social evening. Charles Kinnard presided during the program, the first part of "stunts," followed by short talks by Margaret Jenkins on the origin of the pilgrimage and by Margaret Thorpe on Australia. At 10 o'clock Seventh-day morning about sixty gathered in a meeting for worship. Ministers of other denominations were with us and seemed to enjoy and share our worship with perfect freedom. We felt it to be a time for deep spiritual baptism. Silas and Emma Holloway came from North Manchester and five young Friends from Greenplain, in Ohio, to join us here. George Walton joined us again on his way back from St. Paul and rendered good service. Seventh-day evening, at the open air meeting held on the library lawn in Pendleton, which was attended by about seventy-five people, including many children, Ethel Crawshaw spoke especially to the children, and Mr. Williams, pastor of the Methodist Church, spoke a few very helpful words as to the joy of the presence of God in the smaller

things of daily life. A hymn was sung at the opening of this meeting.

On First-day morning James Douglas and Margaret Thorpe returned to Fairmount for service there. The others remained for the all-day meeting at Pendleton Meeting House. At the First-day school, of which Will Swain is the efficient superintendent, George Walton led the young people's class and Ethel Crawshaw told of the Archibald Sunday School work in England. The meeting house was nearly filled by meeting time. The opening silence was broken by Wilson S. Doan in prayer for the receptive spirit of the meeting for God's message. Harriett Newman, Raymond Whitwell and Robert Davis voiced the message. After the usual bountiful dinner in the basement dining-room, very cool and pleasant at this season, the meeting was called together by Professor Allen at an earlier hour than named, in order that we might hear from George Walton, who spoke on the aim of Friends' schools. Harriett Newman then spoke on the expression of the Quaker message in home and foreign fields of service, and Robert Davis on the extension work of English Friends through study circles and the idea of group worship. We feel that Robert Davis has done a particular service among us by making clearer the possibilities of our form of worship in extending our message to the world of to-day. As we took the Interurban for Indianapolis in the afternoon, it was pleasant to shake hands all round with Dr. Swain as he stepped from the car on his way home from the N. E. A.

At Indianapolis we were met with automobiles by Willard O. Trueblood and other Friends of the first Friends' church, and taken to the spacious Cox home, where a large number of Friends were gathered, including Morton Pearson, the former pastor, and his wife, who were with us at our Winona Lake Conference in 1908. We felt a very cordial welcome from this group of Friends. After social mingling, all were seated in the lower and upper halls, in the alcoves and on the wide stairway to listen to the English visitors. Willard O. Trueblood opened the meeting and introduced Tom Jones, who introduced the other speakers. Margaret Jenkins told of the origin of the pilgrimage, Sylvia Marriage spoke on study circles, Raymond Whitwell on the F. F. M. A. and Robert Davis on worship. This was followed by an impressive silence and a beautiful prayer by John Sherman, an elderly Friend in deep sympathy with the movement. Light refreshments were served on the lawn to all present, which gave another opportunity for conversation. The group were then taken to see the Friends' Church, familiar to some of us as the scene of the last

Five Years' Meeting, perhaps the only Friends' place of worship where there is a pipe organ. We then returned to the Cox home for lunch and later in the evening went to the station to take the sleeper for Chicago and thence to Iowa on the morning of the 13th. Before leaving the Cox home, however, since two of the pilgrims, Harriett Newman and Margaret Thorpe, were to remain in Indiana and Illinois, we were privileged to be alone together in a short period of prayerful quiet, thus renewing our sense of fellowship with God and each other in preparation for our two fields of service. There is nothing which is so indicative of the spirit of the Young Friends' Movement as these short periods of united prayer preceding any important opportunity of service. In spite of our separation in different homes, often miles apart, through a sweet spirit of co-operation on the part of the local Friends in each place we were enabled to get together, often in a quiet corner of the meeting house yard, some twenty minutes before the meeting for worship. Sometimes it was necessary to plan a program for another session, but the opportunity was never missed to renew our sense of fellowship under the Divine Guidance in order that this spirit of communion and service might permeate the rest of the larger group with whom we were to meet for worship. Let us consider whether this meeting together of a few of the most deeply concerned workers in our local meetings, preliminary to the public meeting, and also whether a pause for united prayer before we take up our work in our various committees would not be productive of a deeper sense of the Divine Guidance in all our service. It is a simple way to the increase of the power of the group and also to the enjoyment for its own sake of the companionship of our Divine Friend who goes with us on every pilgrimage and to whose love we owe all the joy of service.

We arrived at Winfield, Iowa, about 5 o'clock in the evening and were met by Theodore Russell. Beulah Elliott had joined us shortly before. In the evening we met socially with the Prairie Grove Friends at the home of Theodore and Hannah Russell, who have recently moved to Winfield from the meeting neighborhood, three miles out. Our host made an address of welcome, to which Ethel Crawshaw responded for the group. Others were called upon for "stunts" or remarks and the program was ended by Albert Mills, who had just arrived from Decatur, Illinois. The next morning upon arriving at the meeting house from our different homes, we were greeted by Griffith and Mary Coale, Anna T. Elliott and Josephine Hollingsworth, of West Liberty, and Alice Tomlinson of Clear Creek, who had come forty miles that

morning by automobile to be with us. The meeting for worship was a particularly helpful one, in which several short messages were given. The weather was very kind here, being quite cool, and a rain the day before had settled the dust and made the alternating fields of dark green growing corn and yellow shocked oats beautifully fresh, a contrast to the less fortunate community of Blue River. We could but remember them at this time in prayerful desire for their welfare. There was a bountiful picnic lunch under the trees at noon and a game of ball afterwards, and then all gathered in the quiet in the open air for the conference. Several of the visitors told of the meaning of the Young Friends' Movement to themselves, and, after a time for questions and discussion, Robert Davis gave his address on the message of Quakerism. We hope to report the thoughts expressed at this conference a little later, as it was felt to be of great value to all of us and we should like to share it with others. At the end of the impressive period of worship which followed the address, since the West Liberty people were to return home before evening, some one asked for a song by Tom Jones. Then followed a merry social time with another round of "stunts," until it was necessary to break off in order that all might come to the evening social gathering planned at the home of Lewis and Ruthanna Canby. This closed with a few hymns, a pause of silence and then "God be with you till we meet again."

The next morning the English group went on to Oskaloosa for a day or two with the Penn College Friends. They were then to go to New Providence until last Sixth-day, the 17th, when some would go to the Conservative Meeting at Whittier and some to Des Moines and Indianola among the pastoral Friends. The whole group are now at Winona Lake, where the Young Friends' Conference opens this evening, continuing until the 29th. After two days at West Liberty, I joined Harriett Newman and Margaret Thorpe at Clear Creek. They had been at Plainfield, Ind., and at Benjaminville in the meantime. At Benjaminville a severe storm had interfered with the evening meeting planned, but they had made eighteen calls on the Friends in that locality and about thirty met them in a meeting for worship on Sixth-day morning. At Clear Creek we attended the grange meeting on Seventh-day. The English visitors told of farming in England and Australia. In the evening the W. C. T. U. gold medal contest took place at the John Swaney School. Margaret Thorpe acted as one of the judges and Harriett Newman entertained the audience while the decision was being made by

an account of some phases of the Woman's Movement in England. On First-day Harriett Newman led one of the adult classes in the First-day school and Margaret Thorpe spoke to the young women's class about conditions in Australia. In the meeting for worship Harriett Newman spoke from the text: "And the Word was made flesh and dwelt amongst us." She spoke of the revelation of God in Christ and how through Christ the Word of God is again and again made flesh in those who give their lives for his kingdom. Abel Mills and Margaret Thorpe also spoke briefly. At the Y. F. A. meeting in the evening, which was well attended, the English visitors spoke of the meaning of the Young Friends' Movement to them. Mention being made of the Young Friends' meetings held at Yearly Meetings, Margaret Thorpe suggested the interchange of greetings with London, Australia and our own Yearly Meeting groups, that we might feel a closer bond of fellowship. Clear Creek young Friends have a desire to show their appreciation of this fellowship felt by them at the "Bentown" Camp last summer and through the two English visits made there, by planning pilgrimages to Prairie Grove and to Benjaminville. We are now looking forward to the Yearly Meeting opportunities at Pendleton and Clear Creek and hope some of our Friends may enjoy the larger fellowship at Saratoga.

EDITH M. WINDER.

Decatur, Ill.

A VIEW OF WORSHIP AND THE MID-WEEK MEETING.

A high mission of the Friends' Meeting for public Divine worship has been that it was a place where the Marys (those who have arrived at that high estate, whether men, or women, a state so high as to have attained to our proper attitude, that of humility), could go and sit quietly at the feet of the Divine Master and hear the words that proceeded from His mouth, and where children, and those with consciences not seared with worldliness, or frequent error, could also be, and have their lives spiritually benefited by that contact.

I believe that a large harvest of that righteousness which exalteth a nation has been reaped from the school children attending the mid-week meeting.

When we are young is an excellent time to "study to be quiet," and it checks the natural tendency to restlessness, and the hurrying forward into that which, perhaps, had best not be done.

The Almighty is as able at all times to address Himself to the spiritual ear of the young, as He

was to Samuel of the Bible, while he was quiet.

Whenever I learn of any Friends, who instead of holding the trust of the mid-week meeting sacred, and passing it on, as it was handed to them, but have relinquished it, I feel that each time a great stone is pulled out of the foundation of the Religious Society of Friends.

It is like Satan to tempt to draw us into greater entanglement with the world, that we may have more care and worries and less access to that Great Love which would lift our burdens. What if only a few attended, how precious, very, very precious is the promise to the two or three assembled in His name. Our Lord Jesus Christ saw it all.—“O Jerusalem! Jerusalem, here would I have gathered you, even as a hen gathered her chickens under her wing, and ye would not.”

TACIE P. WILLETS.

Harrison, N. Y.

PROGRESS ON THE WORKS OF PENN.

[From *The London Friend*.]

Albert Cook Myers, who is at work on the “definitive” edition of the works of William Penn arrived back in this country on the 3rd inst., after an absence in America of about a year. During the interval he has travelled much and has had assistants at work in various parts of the states, and the researches have been continued in England in his absence. This visit is his third to Europe on the Penn quest and he expects to stay from six to nine months, but the work of preparing this great edition of William Penn is so enormous that he anticipates that another three years will be required. His headquarters in Europe are at Devonshire House, where, in the strong rooms, his precious manuscripts are at present lodged.

I am not precisely clear what I mean when I say *God*. I do not know whether it is spirit, matter, or force; it is that big thing that brings forth worlds, establishes their orbits, and gives us heat, light, food and water. To me, that is God and his love. Just that we are given birth, sheltered, provisioned, and endowed for our work. Evolution is the natural consequence of this. It is the plan steadily unfolding. . . . Just enjoy to the depths of your soul—that’s worship. Be thankful for everything—that’s praising God as the birds praise him. And “do unto others”—that’s all there is of love and religion combined.

GENE STRATTON PORTER.

In “*The Harvester*.”

SWARTHMOOR HALL.

[From *The London Friend*.]

As Friends may be proposing to visit Swarthmoor Hall this summer, in the expectation of seeing an improvement in its conditions, it is perhaps desirable that they should know that work there has only just begun, owing to the very long protraction of necessary legal arrangements, which I could not expedite. As the work will take several months, it is uncertain now whether the hall will be furnished this year.—Yours sincerely.

EMMA C. ABRAHAM.

Grassendale Park, Liverpool.

THE MEETING OF FRIENDS IN PARIS.

Passing through Paris, V. Boys attended the little meeting held in Justine Dalencourt’s house 67, Rue du Théâtre, Grenelle, on Sundays at 10.30 a. m. The company was small, but there were several vocal offerings. “The faithfulness of Mme. Dalencourt in holding these little meetings gives Friends who are passing through Paris a chance of attending a meeting for worship, and also of acquainting themselves with some of the work carried on by this devoted Friend and her helpers.” In August and September the meetings are held at the office of the *Chrétien Libre*, 1, Rue du Pont de Lodi.

From *The Friend* (London).

TEACHERS’ GREATEST NEED—THE VOTE AND INCREASED PAY.

[From the accounts of the National Education Discussions as given in the *St. Paul Dispatch*.]

PRESIDENT SWAIN’S RECOMMENDATIONS.

Pay the teacher a living wage.

Let the women teachers vote.

Provide a system of retirement allowances so that teachers will be contented at their work.

Give the teachers a sabbatical year’s leave of absence for travel and study, with at least half pay.

Open more supervisory positions to women.

Choose the best person for a position, regardless of sex.

President Joseph Swain of the National Education association took a strong stand for woman’s suffrage and for the women teachers in his annual address to the members of the association delivered this afternoon at the Auditorium.

“There are many things which must be done,” he said, “before teaching can be made a profession.”

Then he listed these necessities putting wages first and laying particular stress on the importance of the women.

QUAKERS FOR EQUAL SUFFRAGE.

Mr. Swain is a Quaker, and all Quakers it is asserted, have been exponents of woman's rights. This is what he said: "As the great body of our teachers are women, there are things which should be done especially for them. More positions as superintendents, principals, and on boards of control should be open to women. The best person for each position should be chosen regardless of sex. There should be equal pay for equivalent services, subject of course, to the law of supply and demand. Our young American citizenship should be trained by American citizens, and all teachers should have the rights and duties of citizenship."

RELIGION MUST BE BASIS.

Religion must be the basis for successful teaching, in Dr. Swain's opinion.

"If we are to have exalted character we must have teachers of faith and religion," he said, "when I say faith and religion, I do not mean theology and dogma, though each individual should have his own creed and profession of faith. I mean this—stripped of all forms of conventional language, laying aside the imagery and traditions which cling about the very word itself, religion presents itself to the faith of man as nothing other than the divine life in the human soul, a life which manifests itself by the growth which it brings forth, the divine flowers of the human heart, love, fearlessness, sincerity, patience, service.

"The teacher cannot teach what she does not know, and cannot give to others the religious life which she does not possess. Neither can she impart what she does know unless she has learned to teach."

NEED IS STRONG BAND.

"The great need of citizenship in both the church and the school is a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, and who believe that we are placed in the world for a purpose, and who show by their face and feature and every act that it is a joy to give a helping hand."

MUCH TO BE DONE FIRST.

"There are many things which must be done before teaching can be a profession.

"The teacher must be paid a living wage. Salaries of teachers have not kept pace with increased prices, with the demands for training in knowledge and culture, with the social requirements in the community, in the demands for attendance at summer schools, in needs for the purchase of pro-

fessional and other literature, and in travel and recreation.

"Our states should provide a system of retiring allowances by which the teacher may live in modest comfort in old age.

"The teachers in our lower schools should have a sabbatical year's leave of absence for travel and study on at least half pay, as in now the custom in many of our universities and colleges. There is no expenditure of money that brings more return to a school than the sabbatical leave of absence of one or more teachers from the school each year. Such a teacher returns with a new birth, and brings a new enthusiasm and vision not only to her own work, but to the work as well of the other teachers in the school."

WOMAN SUFFRAGE AND THE MALE
TEACHERS.

[An editorial in the *Indianapolis Star*.]

The attitude of male teachers toward the women of their profession is not always the most liberal and the stand in regard to them taken by President Joseph Swain, of Swarthmore, formerly of the Indiana State University, is, therefore, especially refreshing. It may be suspected that his Quaker ancestry is in some measure responsible for his broad views, women in that sect ranking in all respects on even terms with men.

At all events, he set a good example for all educators when, in his address to the National Education Association, of which he is president, he urged a living wage for teachers, spoke in favor of a pension system, of opening more supervisory positions to women, of choosing the best persons for positions regardless of sex and said that women teachers should have the ballot.

Women are so accustomed to seeing the prizes in the teaching profession monopolized by men, and to the assumption of the men themselves and of those who appoint them that the places are theirs by right, that this departure from the customary view on the part of a man of President Swain's standing naturally filled the assembled teachers with surprise and pleasure.

The appointment of Mrs. Ella Flagg Young to be the superintendent of Chicago public schools did much to encourage the women teachers of the country to hope for a better deal for themselves all along the line and they have watched her successful administration of affairs with a satisfaction that had in it a personal element. The old prejudice against giving the higher educational positions to women still lingers in many places, but it is gradually vanishing and the influence of such men as Dr. Swain will expedite its disappearance.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 1, 1914.

A movement has been started in Philadelphia that will be of the greatest interest to that department of our Philanthropic Committee that has in hand the interests of women and children. It will have a wider interest than this and a wider interest than merely to our Philadelphia readers; for it shows how, if the plain people look out for themselves, they can not only forestall the activities of some of those in high positions who are ever on the alert for their own enrichment, but also can turn an attempted wrong use of public funds to a right use of them for the pressing needs of the overcrowded and more helpless portion of the community of which all, high and low, are equally a part in theory at least.

It had been proposed and the matter actually brought to the City Councils to buy property at Broad and Chestnut Streets, immensely expensive property with expensive buildings on it, with the idea of putting a grass plot in front of the City Hall and incidentally in front of the great department store adjacent. It is proposed to spend \$10,000,000 of public money for this little "park," in a section not especially *suffering* for a breathing space, one too small for playgrounds or recreational uses, and inaccessible to those most in need of breathing space and playground facilities.

It is now suggested by the *Philadelphia News-Post* that this \$10,000,000 would buy three city blocks, or about eighteen acres, in four sections of the city taking the most congested portions, where the children are compelled to play in the streets. The playgrounds we have in these sections are comparatively few and inadequate, hot, shadeless school yards bare of grass. This would mean room for all kinds of healthy games and plenty of breathing space for mothers and the very young children. In wintertime there could be skating ponds and all kinds of sports that keep children in the open, in place of confining them in the small, unhealthy spaces to which they are now sentenced.

This sum of \$10,000,000, the *News-Post* points

out, "would pay for the houses that would be torn down, the land on which they stand, and the laying out of the parks. It is the young life that is the most important to be cherished. . . . These parks . . . *would pay* in the reduction of crime now and hereafter the lessening of disease, and most important of all, the increasing of the happiness of those who have been brought into this world without having any choice as to the conditions under which they must struggle."

This view of life and this attitude toward the mistakes and worse of those allowed to shape our social destinies is too seldom found in the newspapers of our time for us to let this suggestion go by without our heartiest commendation and support.

That most unanswerable plea, that the expense would make it out of the question, cannot be made in this case. If those who have the care of our public funds can get together the amount necessary for the little "park" that the people do not want, it cannot be urged that the same amount cannot be gotten together instead for breathing spaces that are needed. The people have only to make their wishes known in a way that cannot be disregarded.

Speaking of the bill introduced in Congress to prohibit the intermarriage of black and white, *Unity* says: "The law that is needed in the District of Columbia and throughout the South is one that would hold a white man responsible for his child, whether the mother be black or white. Intermarriage between the races, sanctified by religion and enforced by law, is a thousand times less degrading and de-humanizing than the present situation, which results in the continuous and, according to some good authorities, increasing stream of mulatto children born into the world."

"Only denominations recognizing the deity of Jesus Christ and the Bible as the only Word of Jehovah" can become affiliated with the International Sunday School Association, which has just been in session in what its General Secretary, Marian Lawrence speaks of as the "greatest convention ever held."

The above recommendation was made by the Executive Committee after it had discussed pro and con for hours the advisability of such action.

The convention without a dissenting vote approved the recommendation of the Executive Committee.

THE "ENTENTE CORDIALE."

LONDON YEARLY AND AMERICAN FRIENDS.

The words of our friend, Jesse Holmes, are rightly so much valued that I feel that some general misapprehension about London Yearly Meeting may follow one or two passages in his article of Sixth month 27th. He is referring to the reading of the epistle from your Yearly Meeting and says that the reading of it "was followed by what can only be described as a dismayed silence. Very evidently it was unwelcome to the greater part of the assembly, or at least to that part from whom expression usually comes. After a pause which threatened to become embarrassing a young Friend hoped a cordial answer would be sent, another approved, and it was rather hurriedly referred to the Committee on American Epistles. This committee reported a reply, which I have not seen, which was adopted and will be sent."

I feel sure that Jesse has misinterpreted this incident. I have heard of it from many who were present, telling me with the greatest joy, knowing how glad I should be, that an epistle had been sent to your Yearly Meeting without a word of disapproval. The silence would not be "dismayed" but it would be tense, excited, aware that the moment was critical, that we were making history, that subterranean forces might break out and spoil it, and if the clerks were somewhat prompt, they showed their wisdom, knowing the sense of the meeting. The above description would have held well enough twenty years ago, when the late Howard M. Jenkins and I set our hands, being still strangers to one another, to achieve, under most unhelpful circumstances, a reconciliation which is now assured, though not completed. But we knew that the facts of the case were with us, and the dangerous and difficult stages have now been passed. We are in the period of fruition, for great is the momentum of friendliness, and the Divine Indweller is strong to overcome ignorance and prejudice. It is not a time to apply cold water. When I first began to mention Hicksite Friends in conversation the subject was changed, as being slightly improper. In urging the Yearly Meeting of 1897 to write to all the American bodies, few were our voices and of little account. A year or two later the clerk allowed me only a few minutes at the end of a sitting for my time-wasting proposal. On a third occasion liberal-minded Friends wrote dissuading it as premature. Finally the corner was turned at the Yearly Meeting at Birmingham in 1908, when the first universal epistle was, after much feeling and controversy, actually sent. Thinking of these days one may be full of thankfulness now. I hope that we may have a letter from you again

next year and that it may become an annual event. It is not "obnoxious."

Our exclusive official relationship with the pastoral Yearly Meetings is, in Jesse's words, "a kind of absurdity." But please remember that it is traditional, formal and sentimentally dead, whereas every approach to you, however unofficial, is alive and full of significance. We are slow to change, and when western ministers give forth at great length ministry which seems to come out of another age we are, as Jesse says, "annoyed but patient." Separating is a sorry business; we do not want the Society to suffer any more from it; there are many sound Friends in the middle west still, and the time may come when our influence, at present overridden, may count again. It is better to add to the circle of our fellowship than to subtract from it.

With my friend Jesse Holmes I look forward to the time when those who rely on "the immediate guidance of the living Christ," as distinct from the churches of authority, will come together. But I must heartily disagree from the statement that "London Yearly Meeting has not reached any such comprehension of the Quaker message." Having for many years spoken long delayed words of justice to you among English Friends, you will, I am sure, allow me to plead with you for justice to them. This very Quaker message is at the heart of nearly everything that is living and serviceable and influential among us. Consult the pages of the *Friend*, the *British Friend*, the *Friends' Quarterly Examiner*, *Present Day Papers* or the *Friends' Fellowship Papers*, and you will find them full of this gospel. I can assure Friends in America, from an extensive and intimate knowledge of my own Yearly Meeting, that, on the whole, we, as well as you, are still true to type, and that the evangelical revival, which helped to cause our separation from you, has spent its fighting force.

I trust you will have a memorable time at Saratoga. I am sorry I cannot be with you, but am sending a youthful representative.

JOHN W. GRAHAM.

THE WOOLMAN PILGRIMAGE.

It is very important that all those who are planning to attend any part of the Woolman Pilgrimage should send word at once, so that the Mt. Holly Friends will know how to provide accommodations ample for all. This is a splendid opportunity to get better acquainted with John Woolman and the scene of his labors for the betterment of humanity.

The pilgrims should arrive on the afternoon of

Eighth month 6th. On the 7th Rancocas Monthly Meeting will be visited. On the afternoon of Seventh-day, the 8th, occurs Mt. Holly Y. F. A. picnic on the Meeting House grounds, with an informal conference in the evening. On First-day, the 9th, all will be invited to attend Mt. Holly Meeting, and, in the afternoon a conference will be held. There will be the study of John Woolman each morning, preceded by a devotional meeting. Other plans will be announced later.

Mt. Holly can be reached by either train or trolley, the carfare from Camden by trolley being only twenty cents. The cost of board and lodging on the Meeting House grounds will be \$5.00 a week, \$1.00 a day. Come and make this Friendly gathering a success. Do not delay longer to send word to Caroline H. Engle, Mt. Holly, N. J., or to Martha W. Moore, 4042 Walnut Street, Philadelphia.

SARATOGA CONFERENCE.

TRIP TO SCHUYLerville, NINTH MONTH 3D.
SECOND ANNOUNCEMENT.

Special cars for Schuylerville will leave Saratoga at 1.30 p. m. on Ninth month 3d. The trip occupies about one hour and forty minutes each way among beautiful lakes and hills between Saratoga and Mechanicsville and skirting the Hudson the remaining half of the distance.

Eleanor D. Wood, L. Hollingsworth Wood and R. Henry Holme are among those who will act as guides on the excursion, and who will recount the incidents associated with the "King's Highway," the camps of Winthrop and the Schuylers, the "dark and bloody ground" of the Iroquois and Algonquins, the path of the warriors of the Five Nations, the course of the retreat of Burgoyne's army, the mansion where General Schuyler entertained General Washington, Governor Clinton, Alexander Hamilton and Lafayette; and who will finally lead the party to the top of the lofty monument overlooking the unequalled view of the Adirondacks, the Green and Catskill ranges and the beautiful valley of the peaceful Hudson.

The round trip will cost one dollar.

AMOS J. PEASLEE.

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting meets at Clear Creek, near McNabb, Putnam County, Ill., beginning with the meeting of Ministers and Elders, on Seventh-day, the 15th. The business session will begin Second-day, the 17th.

Those expecting to attend should write for information and entertainment to William L. Bum-

garner, Chairman of the committee. The other members of the committee are: Hazel Boman, Lucretia M. Franklin, Arthur Wilson. The address of all is McNabb, Ill.

"SIMPLICITY: A QUAKER MESSAGE."

This will be the subject of a conference at the Quaker Meeting House near Croton Lake, on Sunday, August 2, 1914, at 2 p. m., to which you are invited.

The meeting for worship is held at the Croton Valley Meeting House at eleven o'clock every Sunday morning, and visitors are always welcome.

On August 2d a basket lunch will be served between the morning and afternoon meetings.

Whittier speaks thus of a Quaker meeting:

"And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control,
* * * * *
The world that time and sense have known,
Falls off and leaves us God alone."

CAMPAIGNS FOR STATE-WIDE PROHIBITION.

As it is practically settled that there will be no vote for the Shepherd-Hobson resolution for National Prohibition before next winter, the interest of temperance workers now centers in the state campaigns.

Virginia has had a Local Option law for many years and 66 of her 100 counties have no saloons. A petition for State Prohibition has been signed by 69,000 voters, this being about half of the entire vote cast in 1912. The question will be voted upon on Ninth month 22d. As this is six weeks earlier than similar elections in other states, and will have much influence upon them, the saloon forces all over the country are contributing money and literature.

Ohio has a county local option law and 45 of its counties are "wet." The Anti-Saloon League has been planning to bring on a state-wide campaign next year, but the brewers have forestalled them. The first of this month they put petitions in circulation to so amend the Constitution as to destroy the county option law and make it impossible for the legislature to enact statutory prohibition. This decided the Anti-Saloon League to begin an immediate campaign. In order to bring the matter to vote either side has to secure the signatures of 104,000 voters before the 4th of next month.

Washington, Oregon, Colorado and California

will also vote upon the question in Eleventh month. Washington's petition contains 106,000 names. Half the people of Oregon now live in dry territory and the Governor supports the temperance workers. In Colorado 54 per cent. of the territory is dry under the local option. In California it was not necessary to get the signatures of more than two per cent. of the voters to secure an election. The wine growers are putting up a strong opposition.

ANTI-SALOON LEAGUE BIENNIAL CONVENTION.

The Anti-Saloon League of America is already planning for its next biennial convention, which will be held on the Million Dollar Pier, Atlantic City, N. J., July 6-10, 1915. It is expected that 30,000 delegates will attend. Representation will be based on one delegate from each church congregation, young people's society, Sunday school, and subordinate unit of a temperance society or lodge. It is not too soon for such organizations to put the time of the convention on their calendars and prepare to be represented in it. It is confidently expected that by the time this convention is held there will be at least fourteen Prohibition States. One of the most noticeable features will be an exhibit on the pier of literature, charts, books, designs, etc., showing the physiological effects of alcohol.

OLD CHICHESTER.

A meeting for worship was held at Chichester Friends' Meeting House, in Delaware County, Pa., First-day afternoon, the 19th. This meeting was one of a new plan to hold more meetings there during the summer months.

This quaint old meeting house, built in 1769, is on the road leading from Boothwyn, Pa., toward Twin Oaks station on the Baltimore and Ohio Railroad. It can be reached best by the Wilmington and Chester trolley and is about 1 1-4 miles walk from Linwood. Quite a large number attended from Wilmington on the Darby car and ate their lunch on the meeting house grounds.

The meeting house was used as a hospital during the Revolutionary War and there still remain the old doors with bullet holes through them. These are now protected by outer doors.

Chichester Meeting was one of the first founded in Pennsylvania and meetings were held in this neighborhood before the arrival of William Penn in 1682. Before this time, Chester was known as

Upland, but when Penn landed there after he had stopped at New Castle, he changed the name from Upland to Chester. The first record of any Friends meeting at Upland was one conducted by an Irish Friend at the home of Robert Wade in 1675. Regular meetings were held at his home after 1677 and the meeting was a part of Burlington Monthly Meeting. But on the 10th of Eleventh month, at that time January, 1681, a separate meeting for business of "Friends of the Western shore" was held at Upland. Marcus Hook and Chichester are first mentioned in 1681, and on the 11th of Seventh month, 1682, it was decided to hold meetings on Fifth-day, at Chichester. After Eleventh month in the same year, meetings were held at Chichester on First-day.

Up to that time, it had all been a part of Upland (now Chester) Monthly Meeting, and in fact Chester Meeting was unique in the fact that at one time, it had seven branch meetings, so that it was really the mother meeting in this section of Pennsylvania. Chichester Meeting is now a part of Concord Monthly Meeting, originally Chichester and Concord Monthly Meeting, founded on the 17th of First month, 1684, but because of the death and removal of many of the old Friends, it has become quite small. However, the two special meetings held every year, are attended by a large number of people, and because of the fact that the neighborhood is growing rapidly, especially in the section known as Linwood Heights, meetings will probably be held more frequently hereafter on First-day afternoons in the summer.

By automobile, the best route to take to reach Chichester, is to go to Poulson's Corners, which is the first crossroad beyond Vernon's Grove, just beyond Claymont, and turn to the left. This road goes to Boothwyn, where a turn to the right places you at the meeting house within a half mile. This is also a good way to walk.

This particular meeting was arranged by the young people of Chester and Wilmington meetings. Friends of the other branch were invited to attend and a number of them did so and took part in the ministry of the meeting.

THE MEETING AT CHICHESTER.

The meeting held at Chichester on First-day afternoon, the 19th inst., (the notice of which appeared in the *Intelligencer* of the 18th) proved to be one of real fellowship and genial intercourse between Friends and Friendly people, of both branches of our Society, and some of other denominations, of that neighborhood, as well as of more distant localities.

West Chester, Birmingham, Moylan, Concord, Chester, Swarthmore and Wilmington were represented, and by those who all entered heartily into the spirit of the occasion. A large number of the younger people had gone by trolley from different places to a point within walking distance of Chichester, and on their arrival had brought benches and chairs from the meeting house and spread their lunch under the beautiful oaks which shade the green enclosure. It made a bright picture to those who came later, on all the roads, by carriage and automobile, till the house was well-filled with a refreshed and alert congregation, that responded in quick sympathy to the many uplifting and encouraging sentiments expressed in the meeting. Efficiency—the skilled result of appreciation and appropriation of all the forces with which an unseen Beneficence surrounds us, was the keynote of the expression given; to hold ourselves as the delicately responsive mechanical instruments ready for the limitless, never-failing flow of divine energy which permeates life and the world. So may our spirits be renewed, the ceaseless work of life go on with rejoicing, and our souls mount to higher reaches. It is to be hoped that other such pilgrimages may be planned, and that Chichester Meeting House may be opened to many such occasions. Its venerable walls are in excellent condition, its surroundings are beautiful and inviting, the graveyard adjoining is hallowed in the dust of hundreds of Friendly worthies who worshipped there in the past, and there are still many who will not willingly let these traditions cease.

ONE WHO WAS THERE AND ENJOYED IT.

I have read with great interest the enclosed article [printed above] concerning the meeting held at Chichester, and we young Friends who were responsible for the arrangements of the meeting desire to thank our friends for the sentiments expressed.

If I may, I would like to add a few words in regard to that meeting, and to other meetings that we are now arranging. If our principles and testimonies mean anything to us, they must be of sufficient worth that we should spread them in the world. There are many, many people who desire to know more of our principles, and we can inform them in two general ways, first, by living our principles in such a way that others will see and understand them, but remembering that we are on the same plane and that we are not on a higher grade, and secondly, by holding our regular and special meetings in such a way that others who have no church home will feel welcome and will be glad to come and will enjoy the spir-

itual communion that all our meetings should be. It is in this spirit that we go to our small meetings that are almost extinct. We go to take our message to those of the neighborhood who want it, to those who feel that they cannot worship at other churches, with the same spirit that they can with us. We go to open the doors wider than they are now, to extend a cordial invitation to come and worship God with us. However, we must not forget that at the same time, our larger meetings are still failing to grasp the opportunity that they have in the larger communities.

I feel that the Chichester Meeting was a success in many ways. We had a large attendance and that large attendance helped make the meeting a live and deeply spiritual one. It was such a meeting as will always inspire one to go home and try to lead a better and nobler life. It was a meeting in which the tone of fellowship among all Friends was high. As was stated at the meeting, we all felt inspired to work together for the same final goal, and as spokes of a wheel draw nearer together at the hub, we Friends will draw nearer together by working together, with a united front. In these respects, the meeting was a wonderful success, and we are well satisfied with the result. However, we see a still greater success which is possible to be reached, and that is, that at the next meeting we will have a larger attendance of those for whom the meeting was especially held. We had a large gathering of visiting Friends and without them the meeting would not have been successful, and also the next meeting will not be successful without them. But at the next meeting, we expect to get the news around the neighborhood in a better and even more welcoming way, and in that way increase the attendance of the surrounding country. We expect to hold this meeting on the same basis as the last one, on First-day afternoon, Ninth month 20th, at 3 o'clock, and the same cordial invitation is extended to all to come and help again.

The Wilmington young people are also planning a meeting to be held at Centre Meeting, near Centreville, Delaware, probably in Ninth month. This is another small meeting, and we hope that the same spirit may be shown at this meeting as at Chichester. More definite announcements in regard to both these meetings will be given in about two weeks. We are thinking of even more elaborate plans for next summer, when we hope to hold meetings monthly at several surrounding meetings. These occasions are the concern of members of both branches of Friends, and well they should be in every community.

WILLIAM EVES, 3RD.

Seventh month 24th, 1914.

LEWIS TOOLE.

So far as I am aware no reference to the death of this devoted Canadian Friend in First month last has appeared in the *Intelligencer*.

He was a thinking, logical, spiritual man, true to his convictions and outspoken. His father was a Friend, his mother a Methodist. In him met the fire and enthusiasm of the one and the steadiness and inward dependence of the other.

He was sensitive in meetings and elsewhere to "States and Conditions." Responsive and obedient to the Inward Voice; he found in his experience the nearness of God, a living reality, and the Spirit's guidance an actual fact.

In him one met a modern progressive successful farmer and business man, who retained the old-time living faith of the fathers.

He attended monthly meeting in Toronto in First month, and remained with the writer over night, when he seemed to feel a freedom in narrating many instances of special guidance, obedience to which disclosed the urgency of faithfulness, and disobedience the penalty of unfaithfulness.

Lewis was one of the first graduates of the Ontario Agricultural College, Guelph—the first President of the Experimental Union, and after the elapse of some time was again elected President and was on his way to preside at a large convention of the Union at the College, of which Professor Charles Zavitz, the clerk of Genesee Yearly Meeting is Secretary.

Not long after his return home near Mt. Albert, he suddenly passed away. Isaac Wilson attended his funeral.

This in a sense was the life of an isolated Friend, who longed for the fellowship. Not many found it convenient to visit his home. He visited other meetings, and perhaps was almost too much of a Friend to have been always appreciated by Friends.

The esteem in which this ardent, outspoken man, and student of the Bible and duty, was held in his own community, is a testimony to his worth and shows what the living Quaker at work can do, and how much such as he is needed in every community. For years he was superintendent of the Sunday School or teacher of the Bible class in the Methodist church near by, and had the privilege of engaging in any part of the services when he felt called upon. If his views were not always acceptable to the minister, they were generally received with satisfaction by the people: and no doubt the broad and generous outlook of that neighborhood is attributable in large measure to Lewis Toole who stood firm for the essentials of the Friendly faith.

He and others not long ago were instrumental in carrying on a Friends' meeting also, nearby where many were pleased to attend. It was then Canada Half Yearly Meeting got off its beaten track, Ninth month last, so far as its place of meeting was concerned; and when it again meets at Yonge Street, in Ninth month, it is likely Friends will meet at Franklin church and join with the community in loving memory of this Friend.

A few weeks ago we visited the family. His wife and youngest son and daughter were, we understood about to join the membership of Friends at the time of his death. Others would have followed. They feel the lack of a leader, and the addition of a new meeting to our organization is not certain.

His wife was a teacher and a very capable manager and broad-minded woman of the Presbyterian church. The family are, as might be expected, talented and well educated.

W. GREENWOOD BROWN.

S. D. PERRY.

Many Friends who attended the General Conference at Toronto, will remember the obliging man in the corridor of Massey Hall, who acted as Postmaster and who did everything else that circumstances permitted.

The good-hearted, faithful man, the upright and conscientious man, oppressed if anything by a sense of duty, passed away after a lingering, painful illness, in March last, greatly esteemed and beloved by his associates and many Friends. He was an Anglican, became a Methodist and with his wife was broad enough to be a member of Friends Association. He partook of the Master's love of mankind at large.

It is not too much to say he loved the Friends. The conference made a deep impression upon him as upon others. He remembered many by name, and was glad his holidays had been spent in service to the conference.

The little calendar issued in Philadelphia, which Eli Lamb was in the habit of sending him and which continued to come after Eli's death, he greatly prized. The social touch, the friendly hand reached his heart. He greatly admired Eli Lamb and other Friends. His home was a delightful one and there his devoted wife, though far from strong, gave him constant care and was wonderfully sustained. She is the daughter of W. Vandusen, the esteemed President of The Sun Hastings and Loan Company.

Mr. Perry at the time of his death, was an inspector of the Equity Fire Insurance Company, of Canada.

As Secretary to the writer for a long time, the latter desires to bear some tribute to this man and friend of simple faith and noble character before a people who exalt such wherever found.

W. GREENWOOD BROWN.

DR. SPEAKMAN'S GARDEN AT SWARTHMORE.

Dear Friends, I wish to have a word with you
About a place on College Avenue;
Just where it crosses over Chester Road
A genial gentleman has his abode;—
His daily work is fitting people's eyes
(For as an Oculist he takes the prize),
But in the evening comes his true delight;
Yes, often far into the moonlit night
He labors with his hose and with his hoe
To make his lilies and his roses grow,
Trimming and training many a dainty flower
Takes his attention hour on happy hour;
And so his garden blooms with beauty bright
To give his family and his friends' delight.
—O do you seek for peace and pleasant hours?
Then come with me into this realm of flowers.

Of all his garden's charms he most is fond
Of its fair central feature, the dark pond,—
A placid pool that holdeth in its heart
The pictured heavens; here little fishes dart
And show their golden beauty in the sun,
And silver-sided minnows many a one;
And oft at night the tadpoles and their dads
Come out and float upon the lily-pads.
—O do you seek for peace and pleasant hours?
Then come with me to this bright haunt of flowers.

I love to linger near his hollyhocks
And by his beds of white and purple phlox,
His marigolds and spicy bergamot
And daffodils and sweet forget-me-not.
I love to watch his poppies softly shed
Their gorgeous petals pink and white and red,
And see on summer nights the mirrored moon
Soft-shining in this fairy-small lagoon
Where water-lilies grow,—the peaceful pool
So dark and still and beautiful and cool.
—O do you seek for peace and pleasant hours?
Then come with me where bloom the lovely flowers
Raised by our genial friend whose chief delight
Is in his garden, beautiful and bright.

J. R. H.

In The Swarthmore News.

NOTES AND ANNOUNCEMENTS.

The Abington Quarter has reason to feel itself fortunate to have secured Mr. J. P. Lichtenberger to address the Quarterly Meeting Day Conference at Gwynedd Meeting House at 2.30 p. m., Eighth month 6th. Mr. Lichtenberger, who is Assistant Professor of Sociology of the University of Pennsylvania, and Secretary of the "American Academy of Political and Social Science," is an authoritative and pleasing speaker. He is well able to discuss the subject of "Immigration," one of our most

important problems and one upon which we need enlightenment. That Mr. Lichtenberger delivered two lectures at the Haverford Summer School is a most excellent recommendation.

A Friend writes from San Jose, Cal.: "Many Eastern Friends visit our little meeting at College Park. It has been quite small this summer, as so many of the Friends are away. Charles Cox, wife and daughter have had a most delightful trip abroad. We do so miss our dear Joel Bean, and yet we cannot but feel he is very near us. His was a most beautiful life."

In addition to the names given in our issue of Seventh month 4th, replies to Philadelphia Yearly Meeting's letter have been received from Josephine E. W. Lane, Daytona, Fla.; Henry S. Walton, Colorado Springs, Colo.; Mary L. Staley, Mason, Mich.; Percival S. and Mary Roberts, Washingtonboro, Pa.; Mary S. Lawrence, Oakland, Cal.; Henry T. Darlington, Creston, B. C.; Frances Darlington Faxon, Kansas City, Mo.; I. N. Hibberd, San Francisco, Cal.; Arthur H. Nutt, Worcester, Mass.; Sara P. Shreiner, Perrysville, Pa.; Charles E. Maule, State College, Pa.; Marianna Haines, Peoria, Ill.; Pauline Fay Wright, Eldred, Fla.; L. L. Knight, Washington, N. C.; Rebecca H. Satterthwaite, San Jose, Cal.; James C. Parrish, Southampton, Long Island; Maggie Lukens Pratt, Orange City, Fla.

Readers of the *Intelligencer* were glad when Coatesville, Pa., "went dry" more than a year ago, because of a vigorous no-license campaign, and regretted that this year the court licensed one or more houses there. The temperance leaven is still working, however. George W. Davy & Son, of that borough, announced the first of this month that from that date they would not sell liquor of any kind even on a physician's prescription. The firm gave as the reason:

"In the past men of known intemperate habits have obtained whiskey on physicians' prescriptions which the druggist could hardly refuse to honor, but we have now decided to keep no liquor of any kind in the store."

The Friends' Vegetarian Society [England] according to its annual report just issued, has 139 members (16 of whom live abroad) and 21 associate members (sympathetic non-Friends). The president is Frederick B. Sainty, and the secretary Arthur Brayshaw, of Letchworth.

The address of Rebecca B. Nicholson was given wrongly in our issue of last week. It should be 217 Washington Avenue, Haddonfield, N. J.

To Ruth P. De Cou, George B. Miller, Anna M. Jackson, and other Friends interested in Colored People:

Your sympathetic and earnest expressions in regard to this work, were most acceptable to me, for the laying down of this section came as a great surprise to me, as well as to the other members of our committee. Very naturally too, for we were not consulted, nor represented on the re-organization committee.

My silence has not been from indifference, nor yet the silence that gives consent; but from a confusion of ideas expressed by the phrase, "Where are we at?"

The idea is given forth that there "should be no color-line in philanthropic work: that when temperance work is needed among them, the temperance section could do it (who will); that when purity work is needed among

them, the committee on that subject should attend to it, etc.; but who the party is, who will point out this need, is not indicated. This line of reasoning would apply with equal propriety to prisoners, women and children, settlement work, etc. In fact, some work of that kind has been done, even with colored people, under the old regime."

"Plans are said to be tentative, and can be changed," but in the meantime, the workers who have given this class of our population their serious and constant care and labor for years, feel discouraged, and without a leader. The criticism has been made that our section gave only money, this is not true nor just. We have felt that the endowment of twenty thousand dollars, left by Anna T. Jeanes, "for Friends' Freedmen's Schools" and other humanitarian purposes, fell largely to our disposal, as she told Matilda S. Ellis, who is still living. "I mean this for the committee that thee is treasurer of, and Susanna M. Gaskill is clerk of." This has been a duty as well as a privilege and our disposal of it, has always been subject to the approval of the finance committee as well as the general committee.

We have given our personal influence along the lines of temperance, health and right-living before Sunday schools, women's auxiliaries, the New Emancipation

league, orphans' homes, and settlement houses, beside the long-established encouragement to Laing and Schofield Schools.

Our reports are curtailed to save the time of the Yearly Meeting, and we regret that some of the great benefits instituted by the Thomas Garrett Settlement recently opened in Wilmington, and aided by Friends, could not have been more fully detailed. It supplies a center for more than two hundred boys and girls, where they find instruction and recreation and baths, and is highly appreciated by them. It spreads its influence to the parents, and healthfully uplifts a large part of a very thickly-settled colored district.

Individually our names have been transferred to "Child-Welfare" section; no doubt in time, the work will emerge from its present embarrassment. During the interval, the faithful ones must work on, cheered by the colored people themselves, who know us, and who are still looking to Friends, as counselors and guides, because of their early enlistment in their behalf, and who felt a "concern" to "aid the colored schools of the South" long years before a "Philanthropic" committee was instituted.

SUSANNA GASKILL MAHAN.

Swarthmore Pa.

BIRTHS.

PASCHALL.—Near Kennett Square, Pa., Fifth month 20th, to John and Alice H. Paschall, a daughter, who is named Emma.

DEATHS.

FARQUHAR.—Seventh month 7th, Charles Wright Farquhar, aged sixty-nine years, son of Joseph and Maria Farquhar, and a member of Pipe Creek Monthly Meeting, Maryland.

HALLOCK.—At White Plains, N. Y., Sixth month 25th, at the home of her sister, Mary A. Carpenter, Emma Jane Hallock, in her eighty-first year; a daughter of the late Daniel and Amy W. Griffen, of Amawalk, N. Y.

"One by one so swiftly going,
Out of suffering into bliss,
To a world of rest and freedom,
From the weariness of this.
Passing out of the shadow,
Into the perfect day.
How can we call it dying,
This beautiful going away?"

HILL.—At Regina, Sask., Canada, Seventh month 13th, Audrey Estella Cutler Hill, in her twenty-third year, youngest daughter of Albert E. and Annie S. B. Cutler of Rouleau, Sask., formerly of Arkona, Ont.

MAGRUDER.—Seventh month 13th, at "Hermon," his late residence, in Sandy Spring, Md., Dr. William Edward Magruder, in his eightieth year. His health was much impaired, after many years of the busy life of a country doctor, and though not confined to

bed, it was only through his grave spirit, and the unselfish care and devotion of his oldest daughter, that he was enabled to keep up. As we, his loving friends and admirers, gathered to pay our last tribute of respect, the years of invalidism were effaced, and we remembered only the cheering, comforting presence in our homes at the times we most needed cheer and comfort—the honest, skillful opinion we knew we were sure of, and his unfailing sympathy. He leaves a wife, who was Margaret Hallowell Brooke; he was the father of five children—Mary, Richard Brooke, Emma, Dr. William Edward and Charles Brooke, the first four of whom survive him.

SMEDLEY.—Esther A. Smedley entered into rest at the home of her grandson, Caleb E. Chambers, near Avondale, Pa., Sixth month 28th, aged 94 years 11 months and 15 days. She was the widow of the late Ezra Smedley, and daughter of Joseph H. Pratt and Mary Lewis, of Willistown. She was a member of Bradford Monthly Meeting of Friends. She was united in marriage with Ezra Smedley, Eleventh month 3d, 1842, at Willistown Meeting House. It was the last ceremony performed there. They had four children, of whom one survives her, Mary P. Chambers, wife of Charles W. Chambers, of Avondale. Others were: Elma, who died in 1847; Ella, wife of the late John G. Pownall, deceased in 1909; and her son, Joseph F. Smedley, who passed away Third month 6, 1914. She endured her last years which were mostly spent in bed, uncomplainingly.

She was ever thoughtful of those near her, being blessed with all faculties, and took great interest in everything until a week before her death, which was caused by partial paralysis. The funeral was held at West Chester Meeting House, Sixth month 31st; interment at Goshen Burying Ground.

The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

Just the Information We Need

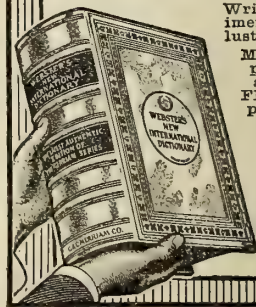
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PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m. No meetings during Eighth month.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

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PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

SEVENTH MO. 31ST (6TH-DAY).

—Phila. Quarterly Meeting. Ministers and Elders, 3 p. m.

EIGHTH MO. 1ST (7TH-DAY).

—Philadelphia Quarterly Meeting, Race St., 1.30 p. m.

EIGHTH MO. 2D (1ST-DAY).

—Buffalo Friends' Get-Acquainted-Meeting at Crystal Beach (2.15 boat).

—At West Nottingham Meeting House, under care of Friends of Rising Sun, Md., meeting at 11 a. m.

—Pilgrimage of New York Friends (both branches) to Croton Valley Meeting (Orthodox), 11 a. m., 2 p. m.

—At White Plains, N. Y., meeting of Friends, at home of R. Franklin Hull, 5 Court St., 11 a. m.

—At Newtown Square, Delaware Co., Pa., meeting for worship under care of Concord Quarterly Meeting, 3 p. m.

EIGHTH MO. 4TH (3D-DAY).

—Chesterfield Monthly Meeting, Trenton, N. J., 2.30 p. m.

EIGHTH MO. 6TH (3RD-DAY).

—Pilgrimage for two weeks in the Woolman Country, Mt. Holly, N. J.

—Abington Quarterly Meeting, at Gwynedd, Pa., 10 a. m. See Notes and Announcements.

EIGHTH MO. 8TH (7TH-DAY).

—Indiana Yearly Meeting, Ministers and Elders, Pendleton, Ind., 2 p. m.

—Salem Quarterly Meeting at Salem, O.

—Miami Quarterly Meeting at Green Plain, near Selma, O.

—Blue River Quarterly Meeting, Benjaminville, Ill.

EIGHTH MO. 9TH (1ST-DAY).

—At Haverford, Pa., Visiting Committee, Philadelphia Quarterly Meeting, 10.30 a. m.

EIGHTH MO. 10TH (2D-DAY).

—Indiana Yearly Meeting at Pendleton, Ind.

EIGHTH MO. 13TH (5TH-DAY).

—Prairie Grove Quarterly Meeting, West Liberty, Iowa.

EIGHTH MO. 15TH (7TH-DAY).

—Short Creek Quarterly Meeting, Emerson, O.

EIGHTH MO. 17TH (2D-DAY).

—Illinois Yearly Meeting at Clear Creek, Ill., see page 490.

—Fairfax Quarterly Meeting at Lincoln, Va.; Ministers and Elders, Seventh-day before.

—Duanesburg Half Yearly Meeting, Quaker Street, N. Y.

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EIGHTH MO. 18TH (3D-DAY).

—Burlington Quarterly Meeting, Mt. Holly, N. J.

EIGHTH MO. 22D (7TH-DAY).

—Pelham Half Yearly Meeting, Pelham, Ontario.

EIGHTH MO. 24TH (2D-DAY).

—Ohio Yearly Meeting at Salem, Ohio.

—Warrington Quarterly Meeting, Menallen, Pa.

EIGHTH MO. 27TH (5TH-DAY).

—Bucks Quarterly Meeting, Falls Meeting House, Fallsington, Pa.

EIGHTH MO. 29TH (7TH-DAY).

—Nottingham Quarterly Meeting, East Nottingham, Pa.

NINTH MO. 2D (4TH-DAY).

—FRIENDS' GENERAL CONFERENCE at Saratoga Springs, N. Y.

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Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	i
For Rent	i

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CONTENTS OF THIS ISSUE

The Leaden Eyed (verse)	497
War and the Interests of Labor	497
A Peace Study Text-Book	498
The Problem of Christianity	499
Some Thoughts on Eugenics	500
Vivisection	500
The Foundation for Universal Peace	501
On Nicknames	502
British Friends in Office	503
Friends' Tract Association	503
Trees as Sources of Support	503
Editorial	504
London Yearly Meeting and Friends in America	504
Ohio Yearly Meeting	505
Motoring to Saratoga	505
Get Ready for Conference Now	505
Transportation to Saratoga	506
English Friends at Clear Creek	507
With Friends at Waynesville	507
The Pilgrimage to Half-Moon and Unionville	508
Purchase Quarterly Meeting	508
Concord Quarterly Meeting	509
Calm Quarterly Meeting	509
Anne S. Ely	510
The Old Fashioned Garden (verse)	510
Notes and Announcements	510
Births	511
Deaths	511
Book Notes	511
Calendar	512

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(Continued on page iii)

FRIENDS' INTELLIGENCER

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Number 32.

Not what you think of religion—not what you say of religion, but the things by which you are living—that is the touchstone. HUGH BLACK.

At Haverford Summer School.

THE LEADEN EYED.

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp and leaden eyed.
Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no Gods to serve,
Not that they die, but that they die like sheep.

NICHOLAS VACHEL LINDSAY.

From Rhymes to be Traded for Bread.

WAR AND THE INTERESTS OF LABOR.

A notable presentation of this subject by Alvin Saunders Johnson, Professor of Economics, Cornell University, appeared in *The Atlantic Monthly* of Third month last. This has been reprinted in full in one of the leaflets of the American Association for International Conciliation (copies of which may be had by addressing whom at sub-station 84, New York City). The following extracts were made for us by Will Walter Jackson, Superintendent Department of Industrial Relations, Friends' General Conference.

War, to the modern industrial laborer, is stark calamity and nothing more. It is a trade in which the price he pays may include pain of body and anguish of spirit, wounds, disease, and death, distress to his family and perhaps its dispersal and utter ruin. And the things thus dearly bought, national victory and national aggrandizement, are of no profit to the industrial worker. His private possessions are not increased; his toil is not lightened, his life is not made brighter. War may increase his country's dominions, but the extension of boundaries offers no wider prospect to the worker or to his children. . . . The gathering force of the labor parties is a powerful factor making for universal peace. . . .

Most wars in all ages, have been fought over questions of material interests. In the Middle Ages . . . no military leader could have retained his popularity without granting even the lowest class of his followers a share in the plunder.

In comparatively recent times, also, the material gains from war have been shared by the common soldier and his class. In our own colon-

ial period, for example, the backwoodsman fought the French and Indians partly for patriotic reasons, but partly also for the sake of the hunting grounds and rich valleys to the westward which should provide him and his children with homes and means of livelihood. The Texan heroes fought no doubt for Anglo-Saxondom and liberty; prospective "headrights" were, however, something also well worth fighting for. A square league of rich land, to be selected in the vast territory cleared of Mexicans—such was the prize that even a private soldier might win.

Almost unnoticed, however, a profound change has taken place in the institutions regulating the conduct of wars. In the last two hundred years the concept of private property has undergone a notable extension and intensification. The lands of the world which are fit for homes of men of the expanding races are almost all private property—the private property of civilized men.

. . . When Germany wrested Alsace-Lorraine from France, the German soldier gained neither land nor loot.

There is only one way for a citizen of the conquering nation to secure land or chattels within the borders of a conquered province: to buy it. And this he could have done as well without costs of conquest. . . .

Like material gain, glory and adventure are rapidly withdrawing themselves from the reach of the common soldier, if they are not already unattainable. Their tradition remains, however, not without potency. In reality men who enlist may be destined to be mowed down ingloriously by machine guns. . . . The statesman of to-day wisely bases his hopes of military predominance upon universal service. The conscript must serve the purposes of national aggrandizement, since volunteering cannot be relied upon to provide sufficient men for a great war. And with conscription official recognition is given to the fact that war is no longer worth while, from the point of view of the class that furnishes the private soldiers—the working class.

While the gains from war to members of the working class are dwindling to the vanishing point, the costs of war to be borne by labor grow steadily heavier. . . .

But the costs of war do not rest exclusively upon the soldiers at the front. The working pop-

ulation at home has to bear the burden of war-taxes, the hardships attendant upon commercial and industrial disturbances, and the loss of the services of many of its most productive members. These costs it would appear, are growing heavier. . . . When the head of a rural household, however, enlists in the army, he leaves his family with a roof of their own for shelter and with cleared fields which will afford means of subsistence, although the labor of tillage may fall heavily upon them. The industrial worker possesses, as a rule, neither roof nor means of production. When he is drafted into military service his wife and children must fall back upon employment in the factory or the sweat-shop. . . .

The industrial workers live from hand to mouth; war strikes off the hand. . . .

The progress of labor is likely to be regarded as the result of a series of struggles between employers and employees. But it is just as truly the outcome of a conflict of principles in the social mind.

Peace, domestic and international is a prerequisite to the working out of this conflict of principles, and to the social validation of the laborer's scheme of rights. . . .

The interests of industrial labor are bound up with peace. . . .

The hopes of labor for general social recognition of its claims, and for the realization through appropriate institutions, can prosper only through the spirit of peace. All these things the men of the working class are beginning to realize. They are therefore justified in their claim that the labor movement throughout the world is the best guaranty of peace.

The influence of the most widely extended and politically most powerful organization of working men, the International Socialist Movement is the subject of another recent publication of the American Association for International Conciliation (Substation 84, 407 West 117th Street, New York City). This is No. 81 of their series and is entitled *Fiat Pax*. It is by George Allen England.

A PEACE STUDY TEXT-BOOK.

William E. Wilson, lecturer at Woodbrooke, has given us a "peace study text-book" which presents in a clear and forceful manner "the reasonableness of disarmament on Christian, humanitarian and economic grounds."*

*"Christ and War," by William E. Wilson, B.D., with a prefatory letter by Dr. Rendel Harris. Price, 70 cents, postpaid. Friends' Book and Tract Committee, 144 East Twentieth Street New York, or W. H. Jenkins, 140 North Fifteenth Street, Philadelphia.

He shows first that while a few of the sayings of Jesus may be construed to mean that he thought war was sometimes justifiable, the whole trend of his teaching is to lead men so to live that there will be no desire nor occasion for war. He enjoined his followers to love their enemies, and Christian States as well as individuals should strive to conform to this standard. "But to alter men, to make them fit to be citizens of the Kingdom, an inward change is needed; this change can only come through trust in God and obedience to him. Trust in God and obedience to him not only are necessary preconditions for the Kingdom—they are the Kingdom. When all men trust God and obey him the Kingdom will have come. But the attitude of trust in God and obedience to him requires as its true complement an attitude of love and trust towards our fellows. In short, the Kingdom is a moral Kingdom and can only come by moral means."

"Jesus Christ did not set before us the ideal without himself making it real in his own life. And the power by which he lived is at the disposal of every one of his followers. We are not expected to live the Christian life without the Christian power. Our Father cares for us and will work in us and through us provided we trust in him and obey him. The spirit of Jesus is able to transform the world, but it cannot do this while the people through whom it ought to work, the followers of Christ, acquiesce in a lower ideal than that which he showed us."

The author quotes instances in the American colonies, in Pennsylvania and elsewhere, where those who refused to carry arms or defend themselves in any way were immune from attacks by the Indians, and says in his summing up of the chapter, "We have seen that many of those who consistently carried out this principle were wonderfully preserved from fierce and savage enemies, but that under 'Christian' governments they have had to suffer terribly for their refusal to fight."

The chapters that deal with the economic and humanitarian aspects of peace are very logical and convincing. We give extracts from some of the arguments:

"Under modern conditions the method of war results, not in the survival of the fittest, but in the survival of the least fit for war. The chief reason for this is that only that part of a nation's manhood which is in the best condition physically is selected to take part in war."

"Natural law . . . is no regulative decree imposed from without or approved within, but merely a fact that things happen in a certain sequence. Consequently it cannot be broken. . . . Thus if it were a natural law that men should

fight, we should not find that so many have no desire to do any such thing. If many men do not want to fight, then war is no longer a natural law of humanity."

"The interests of the working men of England are identical with those of their comrades in France and Germany, and the bettering of conditions in one country will certainly tend to their improvement in the others. Where there is no opposition of interest there should be no enmity, and the working classes are rapidly recognizing this. Whoever may gain by war the workers always suffer."

"There are other and better ways of defending a country than by arms. Everyone who, by his influence and example, helps to produce friendly relations between the nations of the world is defending his country. Everyone who strengthens the bands of commerce, science, humanitarian effort, and Christianity which bind the world together, or may so bind it, is helping to raise a barrier against war, and is helping to defend his country."

THE PROBLEM OF CHRISTIANITY.

I

Professor Royce has written a penetrating study of the great problems of Christianity. This brief review will give but a slight dip into that study. The first volume deals with the meaning and the truth of what he regards as three of the essential ideas of Christianity. These are: (1) The idea of the spiritual community in union with which man is to win salvation; (2) the idea of the hopeless and guilty burden of the individual when unaided by divine grace; (3) and the idea of the atonement.

Royce uses the terms spiritual community and spiritual unity synonymously. This first essential of Christianity is the idea of a spiritual life in which universal love for all individuals shall be practically blended and harmonized with an absolute loyalty for a real and universal community. History and daily life present countless instances of the influence of individual members over this community. He who becomes devoted to this spiritual unity and comes to regard its very nature as nobler than himself may find in this devotion—his moral destiny. One who thus loves need not be a mystic. It is only necessary to be a good citizen. In ideal all men belong to this community, but to act as if one were a member is to win the goal of individual life.

*The Problem of Christianity, 2 vols., by Josiah Royce. Macmillan Company. Price \$3.50.

The writer is firm in his belief that deeds of conscious disloyalty are irrevocable. No other deed can ever be performed that will make the former one as though it had not been. History shows many irrevocable deeds which involve the innocent suffering. Though Royce believes these tragic situations cannot be erased; he does believe that they can be greatly relieved. A living individual leader who feels that the community in which he lives is divine may through his love and loyalty perform a new deed, a deed which shall raise the whole community to a clearer insight, and a higher level of life than could have been reached without the moral crisis. The life of the community—as it was before the blow of treason fell—can never be restored to its former purity of unscarred love. However, measures of reconciliation can be made. Royce emphasizes the fact that this human problem of atonement is faced daily by the noblest of mankind. Great calamities often result in triumphant loyalty or the triumph of the spirit. Though the deed of atonement enriches the spiritual world, says Royce, it cannot be proved by the study of mankind that the spiritual world is richer than it was before the traitor's deed was done. The fact that it is richer can be asserted only by the creative will of the loyal.

Royce's lectures on the Universal Community, the Moral Burden of the Individual and The Atonement are most worthy of our attention; but, perhaps even more inspiring in the first volume of this important book is his final emphasis on the *sacred pair* or the Individual and the Community. "So act as to help, however you can, and whenever you can towards making mankind one loving brotherhood."

The writer believes one of the first articles of Christian faith should be: "I believe in the beloved community and in the spirit which makes it beloved, and in the communion of all who are in will and deed its members. I see no such community as yet; but none the less my rule of life is: *Act so as to hasten its coming.*"

II

In the first volume, Royce approached the problem of Christianity from the side of religious life and human experience; while in the second volume he sets forth some suggestive metaphysical teachings. The main theme is the World of Interpretation. In dealing with the Community, Professor Royce comes upon a type of knowledge which he calls "interpretation." This type of knowledge deals with larger experiences than perception or conception. It involves the interpreter; the object, person or text interpreted; and the person to whom the interpretation is ad-

dressed. Hence, interpretation is a necessary element of everything that in life has ideal value; because, it is a social function, a way of experience possible only to a group. Interpretation is used whenever we acknowledge the being and the inner life of our fellow-men. It is thus more than something perceived or conceived. It is this transcending process in which you engage whenever you take counsel with a friend; or, serve the cause of your life. Interpretation is co-operative. It teaches us to live as if life has some coherent aim.

Science grows from a world of interpretation. A little is added here and a little there until some truth seems to be finally discovered. One group of interpreters, then another, open up hidden truths. "Full of wonders is nature. But the most wonderful of all is man the interpreter—a part and a member of the world's infinite community of Interpretation."

Before Professor Royce closes the second volume of this book, he gives the reader his final admonition in regard to the Beloved Community which is the central theme of this entire study. "Aim towards the creation on earth of this Beloved Community." "Judge every social device, every proposed reform, every national and every local enterprise by the one test: Does this help toward the coming of the Universal Community?"

VERNA M. WAY.

Port Matilda, Pa.

SOME THOUGHTS ON EUGENICS.

[Extracts from an article by E. Vipont Brown, M.D., in *Friends' Quarterly Examiner*.]

Eugenics is the science which seeks to improve the human race by improving the stock from which the human race is bred, much as breeders of animals seek to improve their stock. The Social Reformer seeks to improve the present generation by improving the environment. The Eugenist looks further ahead, and seeks to improve generations yet unborn by improving the stock.....*

We often hear it said that "all men are equal in the sight of God." Now, if by that we mean that all men are equally the recipients of God's love, I do not doubt the truth of the statement. But if we mean, as I fear we often do, that in the sight of God all men are equally fitted to live and to perform the duties of citizenship, then the saying is absolutely untrue, for it is equivalent to

*There are some Eugenists who would go as far as possible to apply the methods of the stock farm to the genus *homo*. But this "positive" eugenics, as it has been called, is, to my mind, revolting and impossible.

saying that God has no powers of discrimination. Education and environment can do a great deal, but even education and environment cannot bring out of a child what was never put into him. Education means bringing out that which is potentially there, and owing to poor inheritance the potentialities of some are so limited that perhaps it is true to say it would be better if they had not been born....

There are two factors in evolution—heredity and variation. By heredity we mean that the offspring is like the parent. By variation we mean that the offspring is not exactly like the parent....

Nature intended that favorable variations should become "survival factors," which will be handed on to the offspring. At first, these survival factors would be, for the most part, physical; and, of them all, brute force would be perhaps most important. The physically strongest would be the fittest to survive.... But brute force was not the last word. As evolution proceeded, higher faculties moral and intellectual, entered in as survival factors, and the importance of brute force dwindles into insignificance.

One of the first of these higher faculties to assert itself was *intelligence*. It is easy to see how every variation in the direction of greater intelligence would render its possessor more fitted to survive.... But important as intelligence is, and ever must be, as a survival factor, its supremacy was by no means unchallenged. *Moral qualities* also entered the field, and have become even more important than intelligence. The first of these moral qualities to assert itself was *love of offspring*.... Nor is there any animal in which parental affection, as a survival factor, fills such an important place as it does in man; and eugenists are pointing out that the rapidly diminishing birth rate amongst the more intelligent classes of our population, and the high infantile mortality which disgraces our cities, seriously threatens the supremacy of the Anglo-Saxon race.

VIVISECTION.

[A letter in *The London Friend*.]

I understand that Yearly Meeting is to be asked to pass a resolution on the subject of vivisection, and as I shall be prevented from attending, as I had hoped to do, I ask you to publish this letter on the subject. My experience of those who oppose experiment on animals is that they rarely have any personal experience of the matter, and I write as one who has never held a license, but has seen many experiments. The arguments for the pro-

hibition of experiment in animals are (1) that they are useless, and (2) that if they did provide useful knowledge, they are cruel and should not be permitted. The argument that they are useless commonly takes one of two forms; it is said either that no valuable results to medicine have been obtained from experiment on animals, or that at least none have been obtained which could not have been obtained otherwise. No candid person who knows the facts could make the statement in its more extreme form; it can be disproved by scores of cases, but as you have recently published a striking article on the sanitation of the Panama Canal, I will use that as an example. Your article showed how the construction of the Canal was rendered possible by the control of malaria, and how thousands of lives had been saved by the measures adopted. And yet the discovery of the life-history of the malaria parasite was made largely in consequence of experiment on animals; the history of a similar parasite was made out in a bird, and the knowledge so obtained applied to the case of human malaria. The behavior of the malaria parasite itself might, no doubt, have been discovered otherwise, but the fact remains that its discovery was a result of experiment on animals.

The statement that all knowledge obtained by experiment on animals could have been obtained otherwise is clearly not so easily susceptible of disproof by reference to individual cases. It can best be met by the obvious truth that no great advance in medicine or surgery is possible unless it rests on increased knowledge of general principles, and the principles of life can only be investigated by experiment. It is often said that no treatment or operation on man can be learned from experiment on animals, because the bodies of animals are so different from those of man. But though they differ in detail they are similar in principle, and to forbid the study of principle is to banish all hope of progress. The recent wonderful advances of surgery of the brain may be cited as an example of the fallacy of this kind of argument.

All this is generally admitted by reasonable people, but some say that to inflict pain is immoral, and at all costs it must be prevented. But the fact is that under our already very stringent law the amount of suffering inflicted is infinitesimal. From my own experience I can say with confidence that the harrowing stories circulated by anti-vivisectionists are simply untrue as far as this country is concerned. And if it is immoral to benefit by any suffering inflicted on animals, is it realized that the eating of meat, the wearing of animal clothes, or the use of horses is equally condemned? Almost every animal slaughtered for food, every male horse broken to harness, has

been subjected to a cruel operation performed by clumsy men without anæsthetic, and yet, because it would lead to inconvenience if it were forbidden, we hear nothing about it. But when operations usually in themselves much less painful, and performed with all the skill of the trained surgeon, are made with the object of reducing human suffering and increasing human knowledge, they are to be prohibited. The total amount of pain caused in all the laboratories in the country in a year is as nothing compared with that inflicted every 12th of August in the name of sport, and yet no protest against sport is made.

Some control of experiment on animals is undoubtedly required, but the present law is amply sufficient, and I earnestly hope that the Yearly Meeting will not be persuaded to commit itself to a policy which, if successful, would paralyze all attempts at the further relief of human suffering from disease.

LEONARD DONCASTER.

THE FOUNDATION FOR UNIVERSAL PEACE.

[A paper read by Edgar M. Zavitz at the Young Friends' Association, Coldstream, Canada.]

Prophets have foretold, and prophet bards have sung of a future millennium. The earth is ever rising nearer to its realization. But how is it to be ushered in? Will all be changed in an instant? Shall the inhabitants of the earth be startled by the trumpet of the Angel, on that great day, when he comes to bind Satan with his adamant chain and cast him into the bottomless pit? This is the Apocalyptic picture that St. John draws, and that many perhaps conceive. But St. John's mind was intensely spiritual, and his language highly imaginative. He did not mean to do violence to the laws of growth in the physical world, or those underlying all moral and religious reforms. Individuals must live the millennium before nations can, and nations before the whole world. The prophets who have foreseen it, and the prophet bards who have foretold it, must, in a measure, have lived it. They must have experienced it to expect it. They must have realized it to hope for it. But how could they experience, how could they realize, a time and a condition, ages and ages away? Simply by living according to the laws that must act to produce that glorious era. What then *are* the laws, that men may *all* live them, and bring in the millenium, the reign of peace?

Though individuals from the beginning had lived the laws, it was the glory of Jesus that he brought them out prominently before the world, both by teaching them, and living them. It was the one thing for which he lived. It was the

cardinal point in all his doctrines and simply expressed in the term of love. But men, even his nominal followers, do not realize all that Jesus put into that little word love. Jesus said, "Love your enemies," but the Christian Church has anathematized, imprisoned and burned, just for the offense, or rather the virtue of heresy, and so-called Christian nations have invaded, pillaged and slaughtered other nations just for the crime of being aliens.

When I therefore claim that the foundation for universal peace is love I have still a task on hand making people realize really what love is. "God is love," and love is the essence of God. Jesus taught and did many things to make us understand this essence of God. One of them was the laying down of his physical life, pleading for his murderers in plaintive tones that still melt the stony hearts of men, "Father forgive them, for they know not what they do."

This love was the golden pivot around which revolved all the commandments. On it hung the law and the prophets. It gleams in every sentence Jesus uttered. It thrills in every deed he did. Take, for instance, the last sad supper. Love permeates his every word and act. It seems to me the Christian church has overlooked the supreme issue, the holy example, the divine lesson of that memorable occasion. It has narrowed, and materialized and deadened what Jesus intended to be spiritual and replete with the more abounding life. The church has caught and preserved only the shadow in the Eucharist, and this error has wrought internal strife and hatred and schism. "Is the bread and wine the veritable body and blood of Christ?" O the materialism of it! Truly the letter killeth. When Jesus said, "This do in remembrance of me," I do not think that he had in his mind material bread and wine. He lived in the spirit. His words are spirit. He was carrying out in supreme act what he had uttered in supreme command, "Love your enemies."

What were the circumstances? He was partaking of the last supper with his beloved disciples. I use the word beloved purposely. Judas had already planned his betrayal. Jesus passing the wine said, "Drink ye *all* of it": all referring to the twelve. Jesus' inner thought expressed is this. I want to show forth in this supreme, this final opportunity, my faith in my own words, my abiding love for even my enemy and betrayer. And he left on record for all who would be his followers the entreaty,—"This do in remembrance of me. The love that I manifest in this act manifest ye also. Know ye that this is the test of discipleship, that ye love one another."

Had the church laid hold upon the substance which is love, and not have quarreled over the incidental nonessentials it could have brought, in nineteen hundred years, the whole world into one family of love, into one household of God.

If men but lived the "golden rule," if they obeyed the "royal law" it would do infinitely more for them than hecatombs of sacrifice or aeons of lip service and knee worship. Let us even now amid the world's dissensions live the millennial law of love for by so doing we can realize it for ourselves, and hasten its world-wide advent, for it is already surely coming. Down through the ages, faintly seen at first in the visions of the prophets, faintly heard in the divine songs of the bards, but, to those who understand the meaning of the Master, it thunders with the assurance of divine authority through his every word and act, the spirit of eternal love, the sure and only foundation for universal peace.

ON NICKNAMES.

It is not my wish to tire you or your readers with a subject that may already appear threadbare to some persons, but I feel that I must thank you for calling Friends' attention to the increasing tendency, on the part of our members, to substitute Quaker for Friends as a society name, and in the interest of good taste it seems altogether proper to continue the effort to discourage the use of an objectionable word.

Nicknames may "fit in" well in the baseball world, where slang seems to be preferred to standard language, the members of one baseball organization being quite generally known by the nickname Quaker.

One of your contributors in referring to the Rose suggests that there is no odor in names. That may be true, and it would be interesting to know if the "Quaker" batters and pitchers find good luck or any advantage in the use of a nickname. But we are not playing ball.

However pressing our daily duties may be we can usually find time to correct the child who calls our daughter Elizabeth "Liz," or our son William "Bill," and our religious and social duties certainly do not demand our exclusive attention at the cost of the proper use of words and good form of expression.

If we must have a name admitting the use of the suffixes—ish,—dom, etc., let us begin the task of selection by the method of elimination, eliminating first Quaker.

We cannot hope to easily control the tongue of the world in the use of our name but we can make a beginning by persistently calling ourselves Friends until some better word is found.

There may be a better name. Who will suggest it?

"Friends,"—this looks good: it sounds good: and it feels good to be conscious of being a useful friend to man in his efforts to fulfil the divine purpose of life. G.

BRITISH FRIENDS IN OFFICE.

The new Attorney-General for Ireland, Jonathan Pim, K.C., is a member of Dublin Monthly Meeting. Last year he became Solicitor-General for Ireland. He was educated at Trinity College, Dublin, where he took the gold medal in Modern Literature.

Councillor Harrison Barrow last week accepted the invitation of a representative committee of the City Council to become the next Lord Mayor of Birmingham. The son of the late Alderman Richard Cadbury Barrow (who was Mayor in 1888), the prospective Lord Mayor entered the Council in 1898, when he was the youngest member of the body. With the exception of some three years in all, he has been a member of the Council since. He started as an enthusiastic advocate of the municipalisation of the trams and the adoption of the trolley system, and the experiences of recent years have justified his policy. For some years he has been chairman of the Tramways Committee. He will be, we believe, the eighth Friend to occupy the position of chief magistrate since the Borough was created seventy-six years ago.

From The Friend (London).

FRIENDS' TRACT ASSOCIATION.

The *Intelligencer* has received the annual report of the Friends' Tract Association, 15 Devonshire Street, Bishopsgate Without, London, E. C. This association was established in 1813 and is therefore 101 years old. In the year just closed it has circulated 80,182 Tracts. Of these 9,104 were the penny illustrated biographies known as "Friends Ancient and Modern." The most recent issue in this series is "John G. Whittier: Poet, Reformer, Mystic," by Ernest E. Taylor. Of this one Friend writes: "It is beautiful inside and out." During the year the association issued two numbers of a new illustrated series for children. A copy of one of these, "Maisie's First Meeting," accompanies the report. It tells of a little girl who found out for herself the first time she attended meeting, why Friends sit in silence. The price of these children's pamphlets is four pence a dozen.

TREES AS SOURCES OF SUPPORT.

The trees in a Syrian garden are an important and practically necessary part of the nutrition of the people. Combined with grain in the form of coarse bread, the tree-products make a balanced and wholesome ration. For large elements of the population, at least one meal a day is commonly composed of bread and walnuts. The walnut is rich in both protein and fat, so that this combination virtually duplicates in nutrition our occidental sandwich of bread, butter, and meat. The oil to which the scriptural writers so lovingly referred is still important in that land, and the olive tree that produces it is almost as useful to the Syrian as the cow is to the American. The cow gives butter and drink, and the olive tree gives butter and food. When the workman on the Mediterranean goes from home for a day's labor, he often takes a pocketful of olives and a piece of bread for his lunch. Remove butter, breakfast bacon, and fat meat from our vocabulary, put olive oil in their place, and we shall begin to think the thoughts of Mediterranean cooks. Once cooks and palates are educated, the blood does not know the difference between the rich globules of fat that come to it. It is fat that the human system wants, and it makes no final difference whether it comes from butter, bacon, lard, olive, cocoanut, goose, or bear. Fat is fat, once it is in our blood. The source from which we shall get this fundamental of nutrition depends in part upon our bringing-up, but eventually our getting it depends upon the case of winning it from our environment.

There is small reason to doubt that the proper development of tree crops would greatly enrich and cheapen the food-supply of the American people and their domestic animals. The chief trouble seems to be that we have not thought about it. Most of the crop trees of value in Europe have been introduced into this country, such as the olive, fig, date, the acorn and cork oak, the walnut, pistache, and almond. Our native trees, such as the pecan, shagbark, mulberry, honey-locust, mesquite, and persimmon, offer great promise if properly selected, propagated, improved by plant-breeding, and tested by experiment. All this requires scientific work. Now that we have spent a quarter of a century developing the equipment for the promotion of agricultural science, the time has probably come when attention can be turned in part from the herb of the field to the more productive tree that has long made the Oriental garden so productive.

J. RUSSELL SMITH.

In The Atlantic.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 8, 1914.

The hope that we have in the face of the war-ring in Europe is that in every country that has been brought into the conflict there is a strong and growing political party that is explicitly and consistently against this sort of thing. The first thing that happened in this war was the killing of Jean Jaures, the ablest parliamentarian of his time, and recognized as the uncompromising leader of a formidable peace party. The one thing recognized by the militarists as standing in their way is the political party of the working people. Everything else they can get around. The church preaches peace but does not train its children for peace and does nothing about it when they go to war. All the regulation political parties, Liberal and Conservative, Republican and Democratic are ready to unite at a word from the militarists. At the present time the leaders of the opposition in the British Parliament in one of the most bitter political contests are ready to go into the cabinet and back up the present war.

The Socialists and the Labor Parties are not going to be able to stem the tide of this war. The power is not in their hands. But they cannot be brought into support of it. Even John Burns, who has been willing to go a long way from his labor moorings with those who have the upper hand in the commercialized government of his country, even he has balked at war and now resigns from the cabinet.

The propaganda of this great international peace party will go on and be one wholesome influence at work in the midst of all the unwholesomeness of war. Every lesson of the war that tells against war will be noted and used as opportunity offers. The leaven of Socialists in the armies of Europe will be a matter of weakness to them as armies and will be an influence toward shortening the conflict. Except as they are forced to it the best individuals will not be the ones to rush into this war and get killed off or ruined. More will have sense enough to stay out of the squabble if they can and be ready for useful work when the war clouds have gone.

There will be those this time on the watch as never before, to show up the foolishness and the dastardly wickedness of war and the criminality of those responsible for it. Those leaders who come out of the war will come not to be made renowned and heroes but to be laughed at and despised and pitied.

It is a tremendous price to pay and terrible harm will be done, but we are in a position to learn much during this time and to get a lot of rubbish out of the way of social progress.

LONDON YEARLY MEETING AND FRIENDS IN AMERICA.

A WORD FROM DANIEL OLIVER.

My copy of the *Intelligencer* has been going to my address in London and returned to me to this country which is the explanation for the fact that I have only a few days ago read the letter of Jesse H. Holmes in your issue of Sixth month 27th, and also that of your correspondent "G," San Jose, Cal., Seventh month 11th.

I had the pleasure of meeting Jesse H. Holmes in London, and I am much interested to read his impressions of London Yearly Meeting. There is however, one part of his letter which surprises me and I cannot for a moment believe that he correctly interpreted the meaning of the silence after the reading of your epistle.

He says, "Later in the week the epistle was received from our Yearly Meeting. It was followed by what can only be described as a dismayed silence," etc.

I was present at that meeting and my impression was a very different one from that of Jesse H. Holmes.

The silence was not a "dismayed silence," but a quiet pause, such as is common in the meetings of Friends when a new subject is introduced, and then expression was given to the feeling of the meeting that a "cordial answer" be prepared by the large Epistle Committee. This was done. The feeling of love and interest in the meeting was more fully expressed on the morning of Seventh-day when I had the opportunity to speak of our visit to this country. [See account of this session quoted from the *London Friend* in our issue of Sixth month 13th, page 372]. I regretted at the time that Jesse H. Holmes was not present at that meeting. I regret it still more to-day. Because had he been there, I am sure, he would have received a very different impression from that expressed in the paragraph referred to.

The beautiful spirit of love that over-shadowed London Yearly Meeting and made it so helpful and inspiring to those of us who were privileged to attend its sessions will long be remembered and

I am more sorry than I can express in words that Jesse H. Holmes felt that your epistle was unwelcome. I *know* it brought joy to my heart and to others.

The Saviourhood and Sovereignty of our Divine Lord and Master Jesus Christ, is to me the foundation stone of my faith, and I believe that is true of London Yearly Meeting also. In coming amongst both branches of Friends on this side of the water, we have received a most loving and cordial welcome for ourselves and our gospel message and I am convinced, and I tried to convey that feeling to London Yearly Meeting, that Friends (often called Hicksites) are living the same Christian life as ourselves, and I found many whose viewpoint was the same as our own though sometimes differently expressed. But what has impressed me most has been the spirit of love and earnestness we have met with everywhere, and the way in which your branch of the society is reaching out in service for mankind. I long to see that beautiful spirit expand until your field is not only the community around you—important and necessary as that is—but the whole world. The interpretation put on my words at London Yearly Meeting by your correspondent "G" [in our issue of Seventh month 11th, page 444], is so utterly different from my thoughts and intentions, that I hardly think it is worth while to go into explanations beyond one point. There was no thought in my mind of comparing American Friends ("Hicksite") to those in "China, Syria, Madagascar, Ceylon and other parts of the world." There I was only dwelling on the thought of our own shortcoming as a Yearly Meeting, and longing that our love and our thoughts should go out much more to our Friends in America with whom we have so much in common, than to those in the other countries mentioned. The meaning is so obvious that I am surprised it could be misunderstood. One of the great movements of our time is towards unity and the coming together of the different branches of the Christian Church, and I earnestly pray and believe that the same spirit is also working amongst Friends, and I hope that your Yearly Meeting will continue your efforts in that direction.

We have been privileged to enter into service and fellowship with Friends in many meetings in different parts of the country and we have formed many precious personal friendships by which our lives have been enriched and blessed through coming amongst you, and the memories of the months spent in service in this country will long be treasured by us.

We expect to leave next month for our work in Syria, but our thoughts will often turn to this country.

DANIEL OLIVER.

OHIO YEARLY MEETING.

Ohio Yearly Meeting will be held at Salem, O., beginning with the meeting of Ministers and Elders on Seventh-day the 22d. The business sessions will begin Second-day, the 24th. Visiting Friends, who feel like mingling with us in our annual gathering, will be cordially received. Any further information can be had by corresponding with Daniel I. Richards, Salem, O., R. D., or W. R. Clark Emerson, O.

MOTORING TO SARATOGA.

Saratoga is the center of excellent state roads, the gateway to the Adirondacks and to Montreal, with outlets to all central New England.

It is a pleasure to motor over good state roads, in the exhilarating mountain air with ever changing views of mountains, lakes and valleys. One can enjoy this pleasure only by motor, going from Saratoga to Lake George by the scenic Luzerne route, returning via Glens Falls, for one of the afternoon trips during Conference week.

If we can be assured of a sufficient number of automobiles, we can get special rates at the best garage in Saratoga, next door to Convention Hall, but it will be necessary to know in advance how many are going in order to make the best rate. All who contemplate going to the Conference by automobile should confer at once with Samuel J. Seaman, Glen Cove, New York, chairman of automobile tours committee; also state if they will join in the return tour after the Conference through Williamstown and North Adams, stopping one night in the Berkshires.

GET READY FOR CONFERENCE NOW.

The Friends' General Conference for 1914, will open at Saratoga Springs, N. Y., three weeks from next Fourth-day. Several hundred Friends have already registered, and there should be three or four hundred additional registrations during the next ten days.

The program of this year's conference is in no way inferior to the program of previous gatherings. Saratoga is in itself a beautiful place. Its parks and lawns at the disposal of the conference, are among the most attractive in this country. Points of interest are many, and easy of access, with a large lake only three miles distant easily reached by trolley. Some Friend in each meeting or neighborhood should at once assume the responsibility of seeing that the meeting has a good representation at Saratoga.

Those who have already registered should, if they have not already done so, do two things by the next mail. First, if they wish to go by boat from New York to Albany, reserve stateroom or

berth, by writing to J. H. Allaire, Pier 32 North River, New York City. Second, if they wish to go all rail from Washington, Baltimore, or Philadelphia, send a card to that effect at once, to John W. Hutchinson, Hempstead, N. Y.

Those who have not made application for entertainment at Saratoga, should do so at once expressing their desire, to any of the following: Harry A. Hawkins 57 Pierrepont Avenue, West, Rutherford, N. J.; Rebecca B. Nicholson, Haddonfield, N. J.; Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

At the time they register for entertainment they should send a line about their stateroom registration to J. H. Allaire, and if they wish to go all rail, send word to John W. Hutchinson. Friends should not delay registering too long. It will facilitate the work of getting places, to register *now*. Do not put it off until the last few days before the conference.

The other day a Friend was heard to remark that there was plenty of time, and no reason to be in a hurry about registration. That sounds plausible. But it should be remembered that it is not just to the Transportation Committee or the transportation companies, to keep them in doubt as to the number of people they are to handle. If this practice should be followed the task of getting the conference crowd to the conference town would not be easily or smoothly performed. Tell what is wanted in the way of transportation and entertainment, and tell it *now*.

TRANSPORTATION TO SARATOGA.

ROUTES—TRAINS.

Friends from Washington, Sandy Spring, Baltimore and Wilmington will take the Royal Blue express leaving Washington, 9.00 a. m.; Laurel, 9.20; Camden Station, Baltimore, 9.50 a. m.; Mt. Royal Station 9.54; Wilmington, 11.18; 24th and Chestnut, Philadelphia, 11.58; Wayne Junction, 12.15 p. m., arriving at Jersey City 1.49 p. m. Passengers from Newark, Del., take local at 10.15 and from Ellsmere at 10.47, arriving at Wilmington, 10.55 and there change to the express due at 11.18. If there are any between Wilmington and Philadelphia it would be best to take the Pennsylvania Railroad to Broad Street and there change to the special leaving there at 12.01 p. m..

SPECIAL TRAINS LEAVE FROM PHILADELPHIA.

Pennsylvania Railroad—Leave Broad Street, 12.01 p. m.; West Philadelphia, 12.05 p. m.; Bristol, 12.39 p. m.; Trenton, 1.05 p. m. Arrive at Jersey City, 2.00 p. m.

Reading, Jersey Central—Leave Reading Terminal, 12.00 Noon; Columbia Avenue, 12.05 p. m.; Wayne Junction, 12.12 p. m.; Langhorne, 12.34

p. m.; Yardley, 12.41 p. m.; Plainfield, 1.14 p. m. Arrive at Jersey City, 1.47 p. m. (Doylestown passengers can connect by trolley at Langhorne, from Newtown or other points on the Reading Railroad, change at Wayne Junction.)

Steamboat Adirondack—Leaves Pier, Central Railroad of New Jersey, 2.10 p. m.; Pier, Pennsylvania Railroad, 2.30 p. m.; Pier 32, North River, Canal Street 3.10 p. m. Arrives at Albany Ninth month 2d. Leave Albany via Delaware and Hudson, at Steamboat landing, 9.00 a. m. Arrive at Saratoga, 10.00 a. m.

The arrangements for these special trains is contingent upon there being 100 passengers on each starting from Philadelphia and 500 for the steamboat. Information received from the steamboat company indicates that there will be the required number for the boat. But the Transportation Committee has not yet heard from the necessary number for the special trains. The committee does not feel justified in giving the guarantee required until it has direct information from Friends. Will the Friends who have secured staterooms on the boat inform the chairman of the committee immediately the *railroad they propose to take to Jersey City* and the *station they will start from*. If information is not received promptly, that will satisfy the committee that there will be 100 passengers for each of the special trains, the committee will be compelled to abandon them, and make arrangements for transportation on regular trains.

There will be no special trains by the all rail route from New York to Albany. Any proposing to go by all rail, will consult railroad time-tables.

The committee would suggest as the best route, the Pennsylvania Railroad to New York and transfer to Grand Central Station for the Hudson River Railroad. The West Shore Railroad does not make good connection in Albany for Saratoga.

TICKETS.

The fare is based on a rate of two cents a mile each way on the railroads. A special rate of \$2.50 for the round trip from New York to Albany has been made—Saratoga is 39 miles from Albany, so that the round trip fare between New York and Albany is \$4.06. The Hudson Navigation Company, have on sale the round trip tickets and will mail them to Friends on the receipt of the above amount. It is important that Friends obtain these tickets before starting, first, to avoid the rush on the boat, but of more importance so that they can be shown to have baggage checked through to Saratoga, and thereby avoid rechecking at the boat in Jersey City or at Albany. The committee has had printed a red tag, so that the baggage may be more easily identified, which the

navigation company will mail with the tickets. Friends who have not sent the money to pay for their staterooms should do so when sending for tickets. To Jersey City, party tickets or mileage books will be used, both being at the rate of two cents a mile. Friends starting from Philadelphia, will pay \$1.80 on the train, no tickets will be required. From other points where there are ten or over a ticket can be bought for the whole party. If less than ten at any point on the line of the Baltimore and Ohio between Washington and Philadelphia, or either the Pennsylvania or Reading or Jersey Central between Philadelphia and Jersey City. The representative of the committee on the trains will be provided with a mileage book. From other points off the direct route, either mileage books will have to be used or local fare paid to the connecting point. So that the committee may be able to assist and advise in the matter of tickets *is another reason why information should be given of the number starting from each station.* Friends from Plainfield are advised to purchase the regular excursion ticket to Jersey City, it is about two cents a mile.

The excursion ticket authorized by the Trunk Line Association will be on sale at all stations if asked for, from Eighth month 31st, and good to return to starting point not later than Ninth month 11th. The cost of this ticket from any point is \$3.30 more than the rate as arranged by the committee via the boat route—They are however good on either railroad day or night boat.

The special tickets via the Steamboat Adirondack are good to return on any boat of the Hudson Navigation Company (Night Boats) up to Ninth month 11th. If any wish to remain longer than that date the tickets will be good by paying the additional amount of 75 cents on the Citizen's Line or \$1.25 on the People's Line, (both Hudson Navigation Company).

Baggage should be checked early on day of starting, from suburban points it would be well to express on check the day before. All baggage agents will be instructed to give special attention to baggage with the Red Tags.

There are summer excursion tickets from all points to Saratoga. Friends in the West and Canada are advised to consult with the local ticket agents. Friends in the West who desire to attend the conference are requested to consult with Clarence C. Mills, Decatur, Ill.

Friends are advised to reserve their staterooms for the return trip, and it would be well to pay for them when they pay for their tickets and rooms going.

JOHN WILLIAM HUTCHINSON
Hempstead, N. Y.

ENGLISH FRIENDS AT CLEAR CREEK

Harriet Newman and Margaret Thorpe, of England, and Edith Winder visited in Clear Creek Community from Seventh month 17th to 20th. Seventh-day afternoon being the regular time for the Grange, an open meeting was held for the benefit of the visitors. After the literary program, Harriet Newman told us of hop growing in England, Margaret Thorpe spoke of fruit-raising in Australia and Tasmania and Edith Winder of the possibilities of rural life.

That evening they attended a Gold Medal Contest at the John Swaney School Auditorium, which was in charge of the local W. C. T. U. While the judges were making their decision, Harriet Newman told us in her very interesting manner of the women's work in public affairs in her own country.

We were very grateful for their help and expression in our school and meeting on First-day morning.

An unusually large gathering in the evening of the Young Friends' Association listened to helpful talks on Friendly Topics by our visitors and appreciative remarks by others. It is pleasant for us to meet these people from across the water who have common interests with us. It brings new inspiration to our work.

On Second-day, Edith Winder left for Decatur and the English Friends were accompanied to Chicago by Luella Flitcraft, who is visiting her parents here. She entertained them at her home in Oak Park and escorted them to places of interest in the city.

The Young Friends' Association of Seventh month 26th was a temperance program in charge of Josiah Tomlinson. He brought out the importance of the experiments made by modern scientists in the effect of alcohol upon the human body.

The program for the meeting of Eighth month 2d, will consist of talks and greetings from our ex-presidents.

CORDELIA WILSON.

McNabb, Ill.

WITH FRIENDS AT WAYNESVILLE.

On my westward trip I arranged to stop at Waynesville, Ohio, to attend the First-day Meetings. On Seventh-day evening, Aaron Chandler met me at the train and with his wife Lydia, hospitably entertained me during my visit.

On First-day morning at 9 o'clock there was a "select meeting," preparatory to the Miami Quarterly Meeting. Being a monthly meeting of Ministers and Elders, the attendance was naturally small; but there was an interesting discussion of the queries relating to ministry, which should prove helpful in the succeeding quarterly meeting.

The regular meeting for worship was held at half past 10 o'clock. There were about fifty present including a fair proportion of youthful Friends. One noticeable feature was that we had singing by proxy, for the lusty strains of evangelist tunes floated across from the Orthodox Meeting over the way.

The meeting was followed by First-day school in which all took part. The older classes were well filled, but one would be glad to see more of the lambs gathered in.

As the monthly meeting was to be held in the afternoon, several Friends from the neighboring farms brought their lunch and we all shared in a very pleasant communion meal.

The monthly meeting was of the usual type, chiefly interesting because it provided reports and representatives for the Quarterly Meeting immediately preceding the Indiana Yearly Meeting.

What most impressed me was that the Friends there strongly felt their isolated position. The Macedonian cry, "Come over and help us," seemed to ring in my ears as they eagerly asked for more Friends to visit them from the East—which to their imagination is the paradise of Friends. They are loyal to their society and firmly believe that with a more efficient ministry it would be greatly strengthened. There is an active Orthodox Meeting, with an energetic pastor but this does not appeal to all. Many in the community are waiting to respond to the call of a more liberal faith. What can we do to help them?

DANIEL BATCHELLOR.

THE PILGRIMAGE TO HALF MOON AND UNIONVILLE.

The Friends of Centre Monthly Meeting consider the recent "pilgrimage" a delightful occasion. This "pilgrimage" was suggested and in large part planned by Arthur M. Dewees, Secretary of the Advancement Committee of Baltimore Yearly Meeting. The "pilgrims" who arrived at Half Moon on Fourth-day evening, the 22d, were as follows: Arthur M. Dewees and Margaret Broomell, of Baltimore; Julia Thom, of Sandy Spring, Md.; Helen Wood and Harlan Gatchell, of Peters Creek, Lancaster County, Pa.; Bertha K. Cleaver, York, Pa.; Elizabeth Phillips, Waterford,

Va.; Abigail Blackburn and Amy Blackburn, of Fishertown Meeting, Bedford County, Pa.; and William Eves, of Wilmington, Delaware. Sixth-day, the 24th, Dr. O. Edward Janney, of Baltimore, came to join the group.

From the viewpoint of the visited and the visitors the "pilgrimage" was a profitable and enjoyable event. The visit of so many young Friends will mark an important step in our meeting.

A good program had been arranged, and was carried out with enthusiasm. A devotional meeting and informal conference was held Fifth, Sixth and Seventh-day mornings. The informal conferences were wide awake and should be a great help in aiding young Friends to prepare for service. The three subjects taken up were: "What is the True Function of the Religious Organization in the Community?"; "Are Friends Making Good in the Work of Bringing the World to God?" and "What is the Value of the Bible in Religious Life?" Public meetings were held Fifth and Sixth-day evenings. Dr. Janney's address on "The Outlook for Moral Education" was broad in its scope and aroused a live discussion.

Fifth-day afternoon, the "pilgrims" in company with some Half Moon Friends, went to State College. We had a jolly time taking turns—tramping and riding in carriages. Seventh-day we had our First-day school picnic. The "pilgrims" added much to the picnic with their recitations and stories. One of the most exciting features was the baseball game between the married and single men. The final score was 13 to 5 in favor of the married men.

Seventh-day evening the visitors divided. Seven of the Friends went to Unionville to attend the First-day morning meeting for worship. Four remained with Half Moon Friends. In the evening, all of the "pilgrims" were at Half Moon again to attend the last one of the series of meetings.

The social mingling after the conference, the singing of hymns, and the visits from these Friends in our various homes were also profitable steps in the "pilgrimage." There must be many other Friends' meetings that cannot afford to miss the opportunity of having a "pilgrimage." Such gatherings cannot help but bring more solidarity among Friends; as, they develop in both the small and large meeting a keener sense of their value and responsibility.

PURCHASE QUARTERLY MEETING.

As I always enjoy reading accounts of other Quarterly Meetings which are published in the *Intelligencer*, I feel like sending a little account of our own which was held at Purchase, N. Y.,

Seventh month 29th. About three hundred were in attendance, many coming from the surrounding country by train and auto and some coming in automobiles from Long Island. There was some anxiety felt in regard to the weather as the lunch is served under a tent in our shady meeting-house yard, but we were favored with good weather. Our morning session we felt was blessed by the presence of our Heavenly Father in our midst.

Henry W. Wilbur and ministers from other societies were present and welcomed with us. I have ever felt we should endeavor to cultivate that friendly feeling toward others that do not worship just in our line of thought. After partaking of lunch and having a social time we again assembled to hear an able discourse by Henry W. Wilbur on "The Development of the Friendly Faith," which was listened to with interest, and after a short discussion the meeting closed, and we separated for our homes feeling grateful so many had come to share this fellowship of religious and social mingling with us.

ROBERT BARNES.

Purchase, N. Y.

CONCORD QUARTERLY MEETING.

The distinguishing feature of Concord Quarterly Meeting, held at Concordville, Delaware Co., Pa., on the 28th, was the presence of Daniel and Emily Oliver, who have been missionaries in Syria for many years, bearing a minute from London Yearly Meeting that included meetings of Friends in America with which it does not correspond. The message of Daniel Oliver was the ever-needed appeal to all, especially to the young, to listen to the voice and be ready to obey it.

When the first three queries were read, concerns were expressed that every individual might feel in a measure responsible for vocal ministry in the meeting; that Friends might attain such a degree of self-control as to leave unspoken words that might leave a scar; that parents would have more care to provide wholesome amusements for the children. While many felt troubled because moving picture shows are often harmful (especially when frequently attended), it was pointed out that by concerted action it is possible to greatly improve the character of these so that they will have an educational value.

Dr. Jesse H. Green, now in his 97th year, has recovered from his attack of pneumonia in the spring and was in his accustomed place at the head of the meeting. The clerks were Morgan Bunting and Anna Travilla Speakman.

The Philanthropic Committee reported that twelve conferences had been held during the year.

One of these, by request of Goshen Meeting where it was held, was a conference on religion addressed by a Friend and two ministers of other denominations; the subjects of the other conferences were Temperance (in its various phases), Prison Reform, the Race Problem, Organized Charity, Patriotism. Among those who addressed them were Henry W. Wilbur, Dr. O. Edward Janney, Dr. Louis N. Robinson, Ralph J. Baker.

Owing to the inclement weather of the early morning the attendance was not more than two-thirds as large as usual. Among those whose voices were heard in the meeting were Sarah B. Flitcraft, Caroline J. Worth, Elizabeth F. Newlin, Florence Hall Philips, Elizabeth Powell Bond, Lewis Palmer, William P. Bancroft, Caleb Brinton, Emma Bancroft and Matilda Guarigues. William Yarnall spoke of the needs of *Scattered Seeds* and urged meetings and individuals to contribute.

CALN QUARTERLY MEETING.

In spite of the excessive heat, on Fifth-day, Seventh month 23d, an assemblage of at least three hundred gathered at Old Caln Meeting House for Quarterly Meeting. It was a very different event from those held there on this occasion for many decades; indeed, the largest number of people there assembled since 1850.

Members of all our Quarterly Meetings were in attendance; likewise some from Baltimore Yearly Meeting, comprising persons from Maryland, New Jersey and Pennsylvania.

As that full house gathered into silence, very present with those assembled were the memories of other meetings held there, and forcibly to every mind came thought of what our Society has stood and worked for and what it has been able to accomplish. Many friends gave voice to thoughts dealing not only with our Society, but with humanity, all our brothers; of their oppression, their wrongs, their sins and sufferings, and how best they can be righted. After a somewhat lengthy devotional meeting, the business session was held, over which E. G. Broomell and Louissa S. Cornwall presided as clerks. A delightful basket lunch was served at the rise of the meeting, and now friends were given opportunity to see the great improvements which had recently been made there—a new stone wall around the graveyard and trimming and mowing all about; also carpentry, mason work and plastering about the house itself.

In the afternoon a session was held for the purpose of discussing the history of Old Caln, and a collection of minutes copied from the records of Concord Monthly Meeting was read by Lewis Palmer.

ANNE S. ELY.

Anne S. Ely, whose death is noted in this issue, was one of the nine children of George and Phebe Ely—seven sons and two daughters—nearly all of whom lived to a ripe old age. The only one who survives her is Jonas Ely, of Newtown, Pa. One of her brothers was Seth Ely, a valuable member of Trenton Meeting and First-day School, whose ministry there and elsewhere was much appreciated.

Anne S. Ely was one of the quiet, faithful workers whose influence for good in the world can never be measured. For twenty-eight years she was a member of the faculty of the Indian School at Carlisle, Pa. When the outing system was first established she had charge of placing the Indian boys and girls in country homes in eastern Pennsylvania. For a number of years she visited these homes to see that everything was all right. Afterward the work of visiting was done by others, but she kept the record of all the boys and girls who were away from the school, and knew in what kind of a home each was placed and what was the general character of each.

This work, which she gave up when she retired on a pension a few years ago, is now done by Mrs. Denny, a Sioux Indian woman who came to Carlisle when she was nine years old and grew up in the institution.

Among those who attended her funeral in Wrightstown Meeting House were General Pratt and his wife, who came from Washington for that purpose. General Pratt, who was at the head of the Carlisle School for twenty-five years, paid a high tribute to the worth of his friend and co-worker. He spoke of her cheerfulness, her even disposition and her excellent judgment. He told of the thousands of Indian boys and girls whose lives had been enriched by her influence, and who would pass on the good they had received from generation to generation.

THE OLD FASHIONED GARDEN.

BY JOHN RUSSELL HAYES.

Canto I.

I.

Among the meadows of the countryside
From city noise and tumult far away,
Where clover-blossoms spread their fragrance wide
And birds are warbling all the sunny day,
There is a spot which lovingly I prize,
For there a fair and sweet old-fashioned country garden
lies.

II.

The gray old mansion down beside the lane
Stands knee-deep in the fields that lie around
And scent the air around with hay and ripening grain.
Beside the manse box-hedges mark the bound
And close the garden in, or nearly close,
Far on beyond the hollyhocks an olden orchard grows.

III.

The house is hoary with the mould of years,
And crumbling are its ivy-covered walls;
The rain-storms dim it with their misty tears
And sadly o'er its gloom the sunlight falls.
Ah, different far the sweet old garden there,
For balmy rains and warming suns but make it glow more
fair.

IV.

So bright and lovely is the dear old place,
It seems as though the country's very heart
Were centered here, and that its antique grace
Must ever hold it from the world apart.
Immured it lies among the meadows deep,
Its flowery stillness beautiful and calm as softest sleep.

V.

Fair is each budding thing the garden shows,
From spring's frail crocus to the latest bloom
Of fading autumn. Every wind that blows
Across that glowing tract sips rare perfume
From all the tangled blossoms tossing there;
Soft winds, they fain would linger long, nor any farther
fare!

VI.

The morning-glories ripple o'er the hedge
And fleck its greenness with their tinted foam;
Sweet wilding things, up to the garden's edge
They love to wander from their meadow home,
To take what little pleasure here they may
Ere all their silken trumpets close before the warm mid-
day.

VII.

The larkspur lifts on high its azure spires,
And up the arbor's lattices are rolled
The quaint nasturtium's many-colored fires;
The tall carnation's breast of faded gold
Is striped with many a faintly flushing streak,
Pale as the tender tints that blush upon a baby's cheek.

(To be continued.)

NOTES AND ANNOUNCEMENTS.

It is a pleasant experience to visit Plymouth Meeting [near Conshohocken, Pa.], especially at this time of the year, when the trees are in full leaf and the well-kept lawn spreads out like a rich, green carpet. The visitor is at once impressed with the neatness and order of the whole place.

The writer got there some time before the hour of meeting, but our aged Friend, Mary Baynes, was at her accustomed place in the gallery, a living witness of peace and punctuality. The bright glance of her eye and the cheery tones of her voice showed how little the ninety-three years of her life had impaired her youthful spirit. As we were talking together the children began to arrive and came up to shake hands with their aged friend, who had a smile and a pleasant word for each.

There was a good full meeting and the noticeable thing was that more than three-fourths of those present were children and young people. One of the long seats was filled with young men, sitting shoulder to shoulder, and it was inspiring to see with what close attention they listened to the message of the day. Somehow the whole thing gave an impression of the bright glow of morning rather than the calm sunset which seems to rest on some of our country meetings.

Among the visitors present from other meetings were James Q. Atkinson and wife, who evidently shared in the inspiration of the meeting and greeting.

The final number of *The Peacemaker* issued by *The Universal Peace Union* is now issued, in the form of a Memorial for Alfred H. Love. It contains accounts of his life, funeral services, memorial meetings, etc. A valuable number to those who knew him and his work. Copies may be had at Peace Rooms No. 15, 1305 Arch Street, at 5 cents each.

The Joint Committee on Isolated Members will hold its first session in the meeting house at Pendleton, Ind., Seventh-day morning, the 8th, at eight o'clock. Among those who are expected to be present, in addition to the members from Indiana, are: Anna M. Jackson and Albert R. Lawton, of New York Yearly Meeting; Joel Borton and Elizabeth Lloyd, of Philadelphia; Alfred Wood and Mary E. Griest, of Baltimore; Samuel P. Zavitz, of Genesee; Marietta Hartley, of Ohio, and Martha M. Wilson, or Theodore Russell, of Illinois. Dr. O. Edward Janney expects to attend Indiana and Illinois Yearly Meetings, and Elizabeth Lloyd expects to attend Illinois and Ohio.

The Woolman Pilgrimage will be well under way, by the end of the week. The Pilgrims will have an opportunity to become acquainted with the Friends of the neighborhood, at the Young Friends' Association picnic,

on Seventh-day. On First-day, they will attend the morning meeting at Mt. Holly, and hold a conference in the afternoon.

Henry W. Wilbur will be in Mt. Holly on Third-day evening, the 11th, and give a talk on "John Woolman as a Philanthropist, with Twentieth Century Side-Lights." He will also be present on the 15th and 16th.

Edith M. Winder expects to attend on the 12th and 13th, and Friends will be glad to hear from her of some of the Western activities.

Joel Borton expects to be present sometime during the second week. J. Russell Hayes and his brother Carroll will join the Pilgrims over the first week-end, as well as a number of the members of the Philadelphia Young Friends' Association.

It is hoped that all those who expect to attend will send word, at once, to Caroline H. Engle, Mt. Holly, N. J.

We understand that the vacancy in the medical profession left by the death of Dr. Taylor S. Mitchell is as yet not filled. The location in Hockessin, Del., is a very desirable one, and while Dr. Mitchell's health permitted he enjoyed a large practice. We hope to see the place filled by a Friend or one in sympathy with Friends.

BIRTHS.

BLACK.—At Swarthmore, Pa., Seventh month 8th, to Charles Ellis and Edith Howard Black, a daughter, who is named Lucy Ellis Black.

DEATHS.

ELY.—At the home of her niece, Lydia Ely Thompson, Wycombe, Pa., Seventh month 24th, Anne S. Ely aged 80 years. Funeral was held in Wrightstown Friends' Meeting House.

SEAL.—In Germantown, Philadelphia, Seventh month 26th, William T. Seal, in the 80th year of his age.

BOOK NOTES.

"The Duchess of Wrexhe," by Hugh Walpole. (New York: Geo. H. Doran Co.)

This author in his earliest books showed his power of character painting and his love of ethical considerations. In this new story of high life in England he says such impressive things as this: "I believe in an age when a man's neighbor will matter to a man more than himself, . . . when, above all, there'll be no jealousy, no getting in a man's way because he does better than you, no knocking a man down because he sees the world—this world and the next—differently. That's my Individualism, my Rising City, and if you had watched the lives of a few friends of mine during the last year or two as I've watched them, you'd know that 'Love thy neighbor as thyself' is the fire that's going to burn all the Grand-duc woods in the world in time."

"Faith Tresilion" is Eden Phillpotts' new story—full of the spicy talk and the poetic description of which he is master. The tale deals with fishers and smugglers (or "free traders") on the English coast, and the hearty, humorous people portrayed are well worth knowing. Very humane and generous is the author's view of life in this delightful book. (New York: Macmillan.)

In his collected sermons, "The Year of Grace," George Hodges gives us in two handy volumes, a deal of rational and helpful counsel, always stimulating and attractively stated. Thus, to be saved he writes, "is not to be admitted through a gate into a garden, and thenceforth to look out between the palings at the dusty road, thankful that we are within, under the shade of the trees. The essential thing is not where we are. The heart of salvation is not a better place, but a better man. To attain character is at the same time to succeed and to be saved." (New York: Macmillan.)

"Religious Confessions and Confessants" by Anna Robeson Burr, is a fascinating study of the spirit and import of the great religious autobiographies of all time. St. Augustine, Abelard, Rousseau, Amiel, and scores of others pass before us and yield their intimate and truest selves in these pages. (Boston: Houghton Mifflin, Co.)

FRIENDS' INTELLIGENCER will be sent for 50 cents to any one into whose home it does not now go, from the receipt of the money to the end of 1914. This is our final offer for the year and the sooner the paper is ordered the more the subscriber will receive.

Will some one in each meeting neighborhood please see that public notice is given of this offer. Sample copies will be sent to any address on request.

One monthly meeting reported a year ago that the "Intelligencer" went into every Friends' family living in the neighborhood of the meeting. How many meetings can make as good a showing as this?

Between now and the end of the year the "Intelligencer" will have reports of Indiana, Illinois, Ohio and Baltimore Yearly Meetings, and will publish a supplement containing a full report of the General Conference at Saratoga.

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CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

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WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m. No meetings during Eighth month.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m.

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 23th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

ADD BOOK NOTES.

In "Roughing It De Luxe," Irwin Cobb describes with droll humor his visit to the Grand Canyon and the Pacific Coast. Passages of romantic observation are mingled with the fun and every page is good reading. (New York: Geo. H. Doran Co.)

"Old French Romances." Done into English by William Morris. (New York: Scribners.)

Four old romantic tales are here translated as only William Morris knew how to do it, with the medieval color and beauty and quaint simplicity. It is pleasant to lose one's self in these old-world stories.

"Gray Youth," by Oliver Onions, is a good-natured and deserved satire on Eugenics and those devotees who would arrange courtship and married love by scientific laws. Other fads are treated with gentle humor in this well-told story. (New York: Geo. H. Doran Co.)

"Letters of a Woman Homesteader," by Elinore P. Stewart, actual epistles, friendly and easy-flowing, by a Wyoming housekeeper, tell of life on the frontier, with all its hardships, happiness and humor. (Boston: Houghton Mifflin Co.)

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

EIGHTH MO. 7TH (6TH-DAY).

—Pilgrimage for two weeks in the Woolman Country, Mt. Holly, N. J. Beginning the 6th and continuing to the 20th.

EIGHTH MO. 8TH (7TH-DAY).

—Indiana Yearly Meeting, Ministers and Elders, Pendleton, Ind., 2 p. m.

—Salem Quarterly Meeting at Salem, O.

—Miami Quarterly Meeting at Green Plain, near Salma, O.

—Blue River Quarterly Meeting, Benjaminville, Ill.

EIGHTH MO. 9TH (1ST-DAY).

—At Haverford, Pa., Visiting Committee, Philadelphia Quarterly Meeting, 10.80 a. m.

EIGHTH MO. 10TH (2D-DAY).

—Indiana Yearly Meeting at Pendleton, Ind.

EIGHTH MO. 13TH (5TH-DAY).

—Prairie Grove Quarterly Meeting, West Liberty, Iowa.

EIGHTH MO. 15TH (7TH-DAY).

—Short Creek Quarterly Meeting, Emerson, O.

EIGHTH MO. 16TH (1ST-DAY).

—Conference under care of Concord Quarterly Meeting in the meeting house at Middletown, Delaware County, Pa., at 2.30 p. m. Subject: "Mothers' Pensions," address by Miss Helen Whitehead of Philadelphia.

EIGHTH MO. 17TH (2D-DAY).

—Illinois Yearly Meeting at Clear Creek, Ill., see page 490.

—Fairfax Quarterly Meeting at Lincoln, Va.; Ministers and Elders, Seventh-day before.

—Duanesburg Half Yearly Meeting, Quaker Street, N. Y.

EIGHTH MO. 18TH (3D-DAY).

—Burlington Quarterly Meeting, Mt. Holly, N. J.

EIGHTH MO. 22D (7TH-DAY).

—Pelham Half Yearly Meeting, Pelham, Ontario.

EIGHTH MO. 24TH (2D-DAY).

—Ohio Yearly Meeting at Salem, Ohio.

—Warrington Quarterly Meeting, Menallen, Pa.

EIGHTH MO. 27TH (5TH-DAY).

—Bucks Quarterly Meeting, Falls Meeting House, Fallsington, Pa.

EIGHTH MO. 29TH (7TH-DAY).

—Nottingham Quarterly Meeting, East Nottingham, Pa.

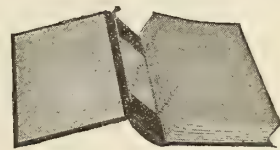
NINTH MO. 2D (4TH-DAY).

—FRIENDS' GENERAL CONFERENCE at Saratoga Springs, N. Y.

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Scribner for August contains the true story of the inner life of a child, by Una A. Hunt. She writes thus of her baby sister:

"As she grew older other people seemed to think she was a very pretty baby, but she was not my idea of beauty and my only consolation about her was that now everybody kissed her dimples instead of mine—the ones in a row along the back of her hand—I had hated it. On my hands, instead of the dimples, they now only noticed the mole on the little finger of my left hand, which they said was a pity, but I might outgrow it. I hoped not, for I was very fond of the mole. It looked to me like the stone in a ring, giving that finger an air of extreme elegance, and I used to hold my cup when I drank with the little finger crooked out as I had seen a much-beringed lady hold hers. And besides, without it, if the two looked exactly alike, how could I ever tell my right hand from my left?"

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Friends' Literature

Any one desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

A Reasonable Faith.—Dr. O. Edward Janney.
Naval and Military Expansion.—Jesse H. Holmes.

Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.
—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.

The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit
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Wanted	i
Educational	ii
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Boarding and Rooms	i
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CONTENTS OF THIS ISSUE

Wood Minster (verse)	513
In the Woolman Country	513
The Woolman Pilgrimage	513
What is Wrong?	514
A Forward Movement	516
Pioneer Friends and Prohibition	518
Damascus	518
Vivisection	519
Editorial:-	
Woolman House	520
A Message from a Canadian Friend	520
English Young Friends at Benjaminsville	521
From Buffalo to the Conference	522
The Conferences at Saratoga	522
With Friends of Western New York	522
Social Service Opportunities and How to Meet Them	523
Who Taught Jesus?	524
The Silence That is Not Nirvana	525
The Old-Fashioned Garden (verse)	526
Notes and Announcements	526
The Mickleton Oak (verse)	527
Births	527
Marriages	527
Deaths	527
Calendar	528

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(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 15, 1914.

{ Volume LXXI.
Number 33.

WOOD MINSTER.

There is a dome of vaulted oak,
A Gothic aisle of pointed pine,
Amid the minster of the trees
Where pace no other feet than mine.

And there with wealth of tracery
Upon the pavement of the ground
The mullioned windows of the wood
Let softened sunlight all around.

Nor voice nor footfall here disturb
The murmured orisons of trees—
From leafy chantries ever drifts
The sound of low-sung litanies.

In Scribner's.

STEPHEN BERRIEN STANTON.

IN THE WOOLMAN COUNTY.

Charles Lamb, who so loved "Quaker ways and Quaker worship," invited his readers to "get the writings of John Woolman by heart, and love the early Quaker."

At Mt. Holly, John Woolman seems nearer to us to stroll along these quiet, shady streets and among these woods and farm fields that he knew so well, is to realize vividly the background of his life. Under the towering sycamores in the meeting-house yard, the getting of his writings by heart, or at least the searching for their spirit and import, is the chief concern of the Mt. Holly Friends and the visiting "Pilgrims" during these two weeks.

The kindness and hospitality of the resident Friends, the simple, easy life, and the spirit of friendly comradeship, are in keeping with John Woolman's ideals. All who take part in these gatherings are storing up the material for happy recollections, and the study of the saintly Woolman's teachings will receive fresh impetus.

J. RUSSELL HAYES.

When through the horrible war news, there persist in confronting the Friendly conscience the disciplinary query "Do Friends bear a faithful testimony in favor of peace?" and a tinge of shame that perhaps as an individual one has not been over-active it is well to repair for courage to the scenes of the life of John Woolman who seemed to have developed a sweet persuasiveness somewhere in the New Jersey fields, and so came the resolve to dodge a few limitations and go to

the country hallowed by associations with this great apostle of sincerity and simplicity.

The Rancocas Creek as he knew it, now christened "River" for mercenary purposes when the voice of its prophet was stilled, continues to be a thing of beauty and what would be more to John Woolman's liking, bears the crafts of useful trade. On a very pretty site, looking at the steamer puffing quietly up stream, one tries at the scenes of his birth and childhood, to imagine the "tender openings" that forboded such a life of service. We follow him in his removal to the pretty town of Mt. Holly with its refreshing individuality, but horrible to relate, lack of unanimity regarding the residence of this now famous son. No one desires, however, the identity of a tract of good land on the east of the town that he selected and cultivated, nor that at one time there was a house on a bank overlooking a meadow and a Buttonwood Run, which, despite its name, takes a leisurely course toward town.

The setting for the career of one who was to continue the boldness of Elijah with the gentleness of the Nazarene, would be incompetent without a mountain, and sure enough in this goodly country Nature has put a spire to her cathedral and it is unlikely that its silent ministrations were lost upon this man of higher aspirations, and surely not upon his later disciples. From its wooded top one catches glimpses of the far-away fertile country, of the busy town below and between is the silent resting place of those who work no more.

Such experiences would be worth while at any time, best just now one is blest with the company of a sympathetic group, comfortably camped on the hallowed grounds of this Mt. Holly meeting house, paying their daily tribute on his own heath to the memory of John Woolman trying to call to their own souls the "voice of pure wisdom" that gave to his earnest soul such converted peace, trying to vitalize for themselves the temper of moral earnestness and spiritual power. P.

THE WOOLMAN PILGRIMAGE.

The Woolman Pilgrims landed at Mount Holly, N. J., the evening of Eighth month 6, 1914, and fittingly began their experiences next day at the place of John Woolman's birth in 1720. The site of the old house was marked for the occasion by

a white pennant. We understand a subscription was opened a few years ago for a permanent marking of this historic spot, but the plan has not materialized. The Woolman farm is now owned by Granville W. Leeds, a relative, whose house stands about 200 yards away from the original building site, enjoying the same beautiful view of Rancocas Creek. The Pilgrims were here hospitably entertained and partook of a picnic luncheon on the spacious porches and grounds. The devotional spirit of the Pilgrimage found its first expression in the Rancocas Monthly Meeting held that morning.

The meeting-house property at Mount Holly is admirably adapted to such an event. The splendid equipment for serving Quarterly Meeting luncheon amply meets all demands made upon it by the Pilgrims, as they are housed and fed on the grounds. A spacious tent placed picturesquely under the sycamore trees accommodates the men. The Mount Holly Friends and Friendly people have heartily co-operated with the Pilgrims in carrying out their plans otherwise it could not have been accomplished.

Excursions to nearby meetings and other points of vital interest are being enjoyed.

On Seventh-day morning following a short devotional meeting the study of Woolman's Journal was begun. The first chapter was under consideration bringing to light the prominent points in Woolman's boyhood experiences. Much earnest discussion followed and appreciation was expressed of the home-like manner of conducting our study. The local Young Friends' Association held their annual picnic that afternoon upon the meeting-house lawn and was a very enjoyable occasion. In the evening all gathered in a circle under the grand old trees and an informal program was carried out. After a travel sketch, and a recitation by a local Friend, the main discussion of the evening was opened. "What is the duty of a religious organization in a community?" was the theme.

On First-day morning a large number of people met in the place so closely associated with the life of Woolman. The spirit of the ministry on this occasion beautifully expressed the devout feeling prevailing the meeting as we contemplated the life of Mount Holly's most eminent preacher.

At 3 o'clock in the afternoon a Woolman Conference was held on the lawn. The story of Woolman's life closed with this tribute:

Woolman, we need thy courage; we long for thy sweetness of spirit, thy largeness of soul. We need to pause and think of thy methods: unity instead of division, an earnest pleading for the right, instead of open antagonism; and, visions

seen on the hilltops so that we may better live in the valley.

The "poet of Swarthmore" called us to emulate the simplicity of Woolman's life, and another emphasized the thought that close and constant dependence upon the guidance of God made the message of his life vital.

Interesting facts concerning Woolman's life at Mount Holly were given. References were freely made to his experiences during the consideration of the topic: "What is the most important work confronting Friends to-day." First-day evening a Round Table was held under the trees on the subject of Friends, and their testimony for peace. The study of Woolman's life and message will be continued until the 20th inst.

On the 16th neighboring meetings will be visited and an afternoon conference will be held.

B. K. C.

WHAT IS WRONG?

[Read at the Quakerism Class, New York City.]

Thompson started it all. Thompson is a very pleasant little optimist and very much wrapt up in church work. Let me first explain that we were all resting one Sunday afternoon, and the time for lamp-lighting was almost on us when he asked:

"What is the trouble with the Church? You men are all successful business men. You must know. I notice that of all the people in this country only about fifty-five per cent. are church members, of which the Catholics have over twelve million out of ninety-five. Tell me, what do you make out of it?"

So it was that we all settled down to a very interesting and I believe sincere discussion. Did you ever notice how religion sort of brings out a man at his best? He likes to impress you as one of the thinking kind. It was Erickson that spoke first as I remember. He is an illuminating engineer and it was as it should be, for he does nothing else the livelong day but throw light on everything.

"Really the church is not so backward as some frenzied fanatics would have us believe. People's lives are very luminous now; each corner is opened up and brightly shown before the public. In the old days, the Persians and the Greeks read from the light of torches and wicks burning in bowls of fat, we might say that both mentally and physically they could not see; now any ugly characteristic in men is obvious at once.

"The old theory of light was that the eye sent out a little messenger and it came back and reported to the eye, 'It is red.' This theory has passed and we believe that there is a radiating

wave that strikes the eye and creates luminous sensation. The thing is red because it returns red rays. Red rays are longer than those of yellow and yellow longer than blue. White of course returns all colors to the eye and black none. So it is, there are churches of too many colors, drab, blue, red, green, all returning different waves to the mind, some may be bad, but if in the interest and spirit of love all would join and send out waves of all colors, we would have white, pure white. The position of the church would not be a consolation to the rich alone, it would be a doctor for the sick and an inspiration to the poor."

This was very interesting to me, who am a little socialistic and a little conservative. I was surprised, however, to hear Smith carry the talk on:

"The church is a dead issue it has had its chance, down the ages it has thundered, humbling the poor and crushing the weak, the fault is in man. He raises earthly idols, the very wealthy, the very oratorical. The worship of the day is spent on the most novel success of the day of which there is so large a supply, that I suspect that the orator makes it his work to keep up the illusion. I like what Charles Eliot says, we need not so much a church as a public religion that banks on honesty and truth. Surely the fact that we see better, know better puts a big duty on our shoulders over the past."

"Well what can we do?" Thompson was afire with the prospect of help, but this is a big question so I waited.

"Assuming," said Stewart, who has been thrown among stage people, those who, in their very art of illusion, resemble our best paid people, the rich. "Assuming that we could own in common all the playhouses and all the moving picture machines, then we could lead the thought of the day to stronger individual integrity, now operated by privateers they show what ever may be the mental trend of the best seller. Then, too, a well entertained people is like one well fed."

"I know very little of the church." It was one of our greatest mechanical engineers who spoke. "Of course I used to go, my folks made me. I suppose it is a good thing. It must get something—say like a drive wheel needs an extra weight to carry it over the dead center; so a little optimism or handshake or new start will carry a fellow right. I see them often, people that were just a little careless, now at dead center with nobody to give the wheel a little turn."

"But," here was a real socialist strong, and a mighty good fellow, "but you have got to give us a chance to be inside the wall. You fellows with trained minds should help the working man to think this question out with you. You have no

idea of the thoughts that go through our minds about the *vested interests* and the System. Honestly does the church care? A man is not bad because he is trying to think, and he meets in the saloons because there he can talk. You rush home to comfort and when Sunday comes, dress up and sigh. Come out and do a little of God's work. We have a country like a gambling table at which society having won is playing with loaded dice. What can the church do? In some cases these gamblers own the church.

"Hundreds of years ago the idea of the brotherhood of man was proven as Christian and yet?—Everyone admits that servants should be well paid if they have a family to bring up and yet?—Socialism is not new; two thousand years ago a Barefoot Man condemned personal advantage and usury.

"I believe"—I had never met the man although I liked his cleancut honest face and rather welcomed his interruption for Strong was kind of cutting up the party. "I believe that it is mostly up to the women, they, who are our mothers, of course they should vote, nevertheless they have power and opportunity now.

"Men have built a monarchy, power of might and kingdom of money, men are all gamblers; for money they will pay with their soul, for their children and their homes they will gamble. Women, our mothers, why you can recall her great tenderness, her anxiety, her caress, and you will find a church near each mother's heart. You have knelt at that shrine. True you may say that women, bad women, cause harms unmeasurable, that mothers fool their children, etc., still if you could go back there you would find your mother's religion to be a real religion, for every mother sees through a clarified heart the vision of splendid men. This race of men is coming, unheralded it is among us, and they will bring honesty and industrial integrity, and child-sanctity.

"I heard a story coming in from Chicago," it was Jones, a traveling man and his stories are good, "about a very dark negro who wanted to get into a very light negro church, he tried and he tried and he tried but always the light negroes turned him down. One day he met the parson and complained bitterly about being turned away and after a careful consideration the parson said:

"I 'lows, Bro' Johnson, you all better take that air matter up wif the Lor' in prayer."

And so it went along for a few days when he met the parson again and greeted him effusively:

"How de do, Parson."

"Mornin', Bro' Johnson."

"I done take that air matter up wif the Lor' in prayer."

"Deed, and what does yo' say now?"

"Oh, Ise satisfied, the Lor', he done tell me—'Never yo' mind, Bro' Johnson, Ise been tryin' to get into that very church maself for mo' than twenty years.'"

After the laugh which sort of eased matters, there spoke a friend of mine, who was always the quietest man I ever knew.

"We all need to appeal to a higher source in prayer, or call it consultation. Man is a social animal and must have encouragement and friendly associations. Think how formal and suspicious we all are of just a stranger. Personally the form and chanting of our churches disturb me, I knew them all long ago, what I like most in religion is a place where quiet and serene I may pay my account and examine my soul. The real joy, centuries old, is in doing. Churches seem to have too much conversation, it is like a gown on and off, a pose struck for a moment and set aside. They must act, do things, stimulate straight thinking, abandon the mockery of absolving sin for money (if needs be the church should go out of existence, God does not need any church so maintained). We Americans seem to forgive almost anything for money. We have no interest in the poor. Let us have a poor man's church once. We love the glitter, with eyes and head and heart attention to the man walking on the heads of the crowd, no thought to the upturned faces in the crowd; we are plausible, and love to picture our cheap selves better than some others."

"On the other hand" it was the lighting man speaking now. "We speak of selective absorption in a light—so here we have a great variety of men doctors, engineers for everything, all going a little different direction, he must be good, must know his lifework—and the church must be a meeting ground for all. He must there touch elbows with the world. Truth is our oyster, all of us need encouragement, and soon you will find THE WORLD rewarding the moral and honest. Industrial peace shall come with honest elbow touch, we have got to get acquainted with each other and the job will be evident. Get acquainted and you can not, by the nature of your very self, escape your individual responsibility."

This started Strong and he broke out, "There you say it—pay the moral, we pay the immoral, we deny the moral. Pay, why what we should do is to pay the man who has the dirtiest job the most money and change values, folk would learn that it was a crime to have money and loaf. And they who have only a keen trick of mental or legal juggling would not be tolerated. Elbow touch, I like the phrase, why should ladies die and children grow up damned at the start, and

business be only slavery over again—a labor market?"

Somehow I wanted to point out to Strong that the old countries still promoted titled men only in their armies and that here we have unheard of freedoms and opportunities, frankly I was afraid of him. I don't approve, however, of churches polishing their altars with stolen money, nor accepting legacies that they are unable to do good with. The problem seems very individual to me. The Socialists say, "*Behave, be kind, be true,*" is the call of Socialism and Christianity. It is really enough. But I must tell you what Thompson said after all—

"The remedy is not in theories. It lies as one has suggested, in our habits and dispositions. Education is widespread yet the church goes backward, why people criticise and do nothing to help the church, is more than I can see. The church cannot do all, there is no use praying to the Lord to get you up in the morning, that is up to you. We are trying honestly and sincerely, just as strong as we can, and we want your help."

I enjoyed it much and so I have tried to tell you about it.

FREDERIC N. PRICE.

A FORWARD MOVEMENT.

There are indications that a forward movement in the Society of Friends is not only anticipated, but is actually begun. This is well. While the spirit by which we are actuated remains unchanged, the outward forms by and through which that spirit manifests itself should be adapted to the conditions by which we are surrounded. It is evident that methods adapted to seventeenth century conditions are not adapted to conditions at the present time. While we cherish the memory and reverence the characters of such men as George Fox and William Penn, we are not required to follow blindly in their footsteps. They had their work to do, and we have ours.

Moreover, the formation of the Society of Friends was largely accidental, or perhaps we might say providential. There was at first no thought or design of forming a religious denomination. That was an after-thought rendered necessary by the prevailing conditions. The great object at first, appears to have been to reform the evils of irreligion, priest-craft and extravagance, so prevalent at that time. The conditions were favorable for such a movement, and the personality of the founders doubtless contributed largely to such a result.

Something more potent than a traditional belief in the "Inner Light" is now needed. We need a deep personal conviction or experience of

the *Divine Presence* in the soul; for, as has been said, "The *Presence* is the atmosphere in which the soul breathes, the sunshine in which its graces grow. When it is realized there is summer in the soul." * * * "To have a clear vision of the *Presence* is to dwell deeply.

"Thou life within my life, than self more near,
Thou veiled *Presence* infinitely clear,
From all my nameless weariness I flee
To find my center and my rest in Thee."

Whatever may be thought of our meetings for divine worship, our meetings for business do not appeal strongly to the modern mind, as the time consumed by them during the year, appears to be entirely out of proportion to the work accomplished.

The extreme plainness, not to say quaintness of our places of worship, is another relic of the past, which might properly be somewhat modernized, as the plain garb has been, as *vital* religion does not consist in these things. To cling to outworn forms is a sign of weakness rather than of strength. To what extent a forward movement is likely to affect our Gospel ministry it is difficult to determine. This is a subject of vital importance and should receive earnest and prayerful consideration.

While closely attached to the old forms, which are associated with so much that we hold dear, we should not hesitate to relinquish them if duty requires, provided the spirit is retained, which is the essential thing.

But before any forward movement of importance is attempted it is desirable that the different branches of the society should be reunited.

"Dogmas into truth transmuting,
Fusing differences in love;
Creed and rite no more disputing,
Closing rank and file we move.
Leaving, our dead Past behind us,
Turning not nor looking back,
May no wayside glimmer blind us,
To the one straight track."

It is doubtful if any more propitious time than the present will be found to take the preliminary steps toward an organic reunion. Each Yearly Meeting being an independent body, capable of acting by itself, should render such a reunion comparatively easy of accomplishment.

The basis of such a reunion is not far to seek. It has been formulated somewhat as follows:—"What is the standard, around which all who rally, are one in the sight of God and Christ, one upon the principles of the Gospel, and might and should be one in mutual sympathy and fellowship, owning one another and rejoicing together in a common faith and hope? It is the keeping the commandments of Christ. It is piety and moral goodness; it is the cultivation and exercise of Chris-

tian affections and Christian principles. "He that hath my commandments and keepeth them, he it is that loveth Me and shall be loved by My Father, and I will love him and will manifest Myself to him." This is the ground of unity which our Master has marked out. This we all understand, and understand it alike. There is no dispute about what is the Spirit of Christ. We all learn it and learn it alike, from himself, from his words and his history, from his example of piety and obedience to God. The result is the same whether accompanied by one set of speculative opinions or another.

In the year 1871, the Presbyterian Church in the United States, which was divided into the "Old School" and the "New School" in 1837, was reunited. The conditions being somewhat similar to our own, some account of the result of that event, taken from their *Reunion Memorial Volume*, may not be out of place here.

"To attentive observers" we read, it was very evident for several years before formal negotiations were inaugurated, that the reunion of the two branches of the Presbyterian Church was merely a question of time and mode. The grounds of this expectation were obvious. Many of those who were leaders on both sides at the time of the disruption had either passed from this life or had entered into other ecclesiastical relations. Personal prejudices, those most powerful of all agencies for producing separation, were thus to a large degree eliminated from the question. A new generation had risen in the ministry and membership of the church, having but little information, and less interest as to the separation itself. Social and ecclesiastical intercourse, except where vain attempts were made by a few to keep alive old distinctions, had done much to obliterate former lines. Ministers on both sides were accustomed to exchange pulpit services. This practical union had been largely promoted by co-operation in good causes in cities and towns." * * * "While fears for orthodoxy and apprehensions of commotion from the mingling of discordant elements and surviving antipathies disinclined many of the Old School brethren to the reunion, it was repugnant to a few of the New School brethren as likely to restrain the Christian liberty of thought and to impair the pleasantness of their ecclesiastical associations, and as calling of their church from a course of bold and successful enterprise which it was pursuing. But a better acquaintance with each other allayed all suspicions and anxiety on both sides. Truth was found to be as precious and safe with one as with the other, and toleration as reasonable, and an association of the two proved a fellowship of congenial spirits." * * * "We yielded to our convictions of what was due to

the cause of God and accordant with his will. We longed indeed for the association to which our affinities adapted us, but while drawn together by sympathy, we came together at a Divine call, for the larger work our combination enables us to perform."

A short extract from an article on *The Unity of Friends*, published in *The American Friend* of Seventh month 16, 1914, will fitly close this article. "Is it impossible of belief that some day there will exist a composite Quaker life which will have incorporated into one body *the best of all its constituent parts*? If not, then why should we pass on to succeeding generations a problem like this, when the spirit of this age is calling loudly for a consolidation of our activities as a pre-requisite to a larger life and a more efficient service in the cause of our Christ?"

Such a "*Forward Movement*" as this would be well worth while. H. B. HALLOCK.

PIONEER FRIENDS AND PROHIBITION.

Two replies to Philadelphia Yearly Meeting's letter show that our pioneer Friends carry their temperance convictions with them. One writes from Washington, N. C.: "I am much gratified at the stand the Yearly Meeting has taken on the Prohibition question. If the citizens of Pennsylvania could see and realize as we do the great benefits and improved condition of our people since North Carolina adopted Prohibition it would be adopted there at once by a large majority of the voters."

Another writes from Eldred, Fla.: "At White City, about three miles from here, they are planning to build a Union Church, open to all denominations, I believe. Heretofore meetings have been held in the schoolhouse, chiefly by Baptists and Presbyterians. There is an awakened interest in education also. At Fort Pierce they are erecting a beautiful new county high school building, in Spanish mission style, and requirements for teaching are being raised to a higher standard. One favorable sign is that local option prevails and in this and several other counties there is no-license. All violations are severely prosecuted. Many women's clubs for civic betterment have been instituted throughout the state."

Force, when used, does not avail to make the stupid party reasonable, but only to give the stronger party the upper hand, so that its will, however unreasonable, can be forced upon the weaker party. War never decides a dispute. It only delays the decision. Hence any settlement gained by war is unstable.

In "*Christ and War*,"

WILLIAM E. WILSON.

DAMASCUS.

It was night when we entered the city. In the soft moonlight I caught sight of a wonderful panorama of Oriental figures, moving swiftly on foot, hither and thither.

We are hurried along in our cabs, through narrow streets, until we reach the "Barada" and "Abana" of old, that supplies each dwelling-house, courtyard, kahn and street, with pure water. Our hotel, "L'Orient," was near to the river, of which Naaman, the Syrian so proudly boasted. It was night, and we entered the unpretentious building that was to shelter a band of weary pilgrims.

Miss D— and I were shown to a commodious room on the second floor that was reached by a narrow, winding stair. The room was not remarkable, except for the simplicity of its appointments. The tiled floor of dark red, had a rug of blue and white design; two beds, curtained with thin muslin (to ward off the ever-present flea) with soft beds and pillows of feathers; a small table with two wax candles in brass candlesticks, were prominent before our curious eyes.

The windows opened upon a court, where belated Arabs stabled their donkeys, horses and camels. It was now nearly midnight, and all was quiet. Our candles gave only a dim light. We were too weary, after our nine hours' journey from ancient Baalbek, to write letters, so, we crept into bed and tucked closely the muslin draperies. We realized that we were desperately hungry. My companion called to me, "are you asleep"? I replied "no, but I am hungry!" We lighted our candles and searched into the depths of our bulgy grips. We were rewarded with one orange, a sandwich or two, with goat meat between, and a few figs. To-morrow's plans were talked over, and again we crept into bed. We fell into sound slumber for three hours. I was awakened by the howling of dogs. One canine opened the concert with mournful sounds, not unfamiliar to my ears—these were broken at intervals by sharp yelps, during which I longed for the power to exterminate his worthless race. I arose. My companion inquired, "What is the matter"? I tersely replied, "dogs!" I opened the window, that swung outward, and gazed upon the scene below. My companion joined me, and together we laughed hysterically. Ten dogs had now joined in one distracting chorus. There were many wagons, donkeys, horses and camels. The horses were restless, and in the faint gleam of early dawn, we could see that their "grass" was little or none. Off to the right lay the low roofs of the Greek bazaar.

Glancing along the far-reaching lanes were the figures of men and women, moving like spectres. All is so quiet, except for the incessant yelping

of the starving dogs. A muleteer is preparing to leave the courtyard. Our eyes wander westward, to the vast white slopes of Hermon, which seem quite near.

The morning breaks lovely over Damascus. At the hour of 6 o'clock we are called by a lusty porter, who first rapped loudly, then called extremely loud in Arabian tongue, "Arise! Arise!"

We crossed the street to the "annex," where breakfast was served in a room that was without ornamentation, if we except the dingy tapestry that hangs on the wall, that depicts a scene from the life of Jesus.

We had a substantial breakfast that was not served with neatness nor order, yet the honey was sweet as that which we serve at home, though in quality it was dark and strong in flavor; eggs and barley buns with a nondescript marmalade, and black coffee, constituted a breakfast not unpalatable.

We hear the voice of our dragoman—our first day in Damascus! Out into the street among the hurrying throng! It possesses a peculiar fascination! It is said, there is no other city where customs have changed so little during the ages. It is safe to say that no where in Palestine can the manners and customs of the old-time Hebrews be studied so well, as in Damascus.

The Abana river courses through the city and is its main glory; always fresh and cool, casting out branches in all directions.

Damascus, "the pearl set in emeralds," oval, and pearl grey, its color, owing to the particular plaster with which the walls and roofs of the houses are for the most part covered.

Our horses are in readiness. We enjoy the drive along the main body of the river. A low wall on either side gives it the appearance of a canal, and three handsome bridges of stone span it at intervals.

We visited the Mosque of Omeiyades, on the site of the House of Rimmon, the temple of the Assyrian God.

Early in the Christian era, this temple was destroyed, and on its site, a Roman temple dedicated to Jupiter, was built. The remains of this temple may be seen scattered around the area of the present mosque.

Upon the site of the Roman temple a Christian church was built in the 5th century, which for 200 years, was one of the most famous in all Christendom. The Moslems in the 7th century, seized the building, sharing it with the Christians for a time, they finally reconstructed it, and converted it into a Mohammedan mosque. Damascus—fascinating, picturesque at all times—nothing can exceed the incessant din of innumerable voices,

the piercing cry of street vendors, nor the importunities of the countless beggars that throng the streets of Damascus, a city that deserves its great renown, among the lands of the Orient.

CHARLOTTE C. TALCOTT.

Bloomfield, Ontario.

VIVISECTION.

[One of a large number of letters that appeared in the *London Friend* after the appearance of Leonard Doncaster's letter on the subject, reproduced in these columns last week.]

The difference of view amongst Friends with regard to vivisection is apparently no new thing. Two incidents which took place in Pasteur's life illustrate this:

In 1841, "when Pasteur was Magendie's curator, he was one day attending a lesson on experimental physiology, when he saw an old man come in, whose costume—a long coat with a straight collar and a hat with a very wide brim—indicated a Quaker. 'Thou hast no right,' he said, addressing Magendie, 'to kill animals or to make them suffer. Thou givest a wicked example, and thou accustomest thy fellow creatures to cruelty.'" Fifty-one years later, in 1892, another Quaker—Lister—represented the Royal Societies of London and Edinburgh and brought to Pasteur the homage of medicine and surgery. "You have," said he, "raised the veil which for centuries has covered infectious diseases; you have discovered and demonstrated their microbian nature."

I cannot but believe that even the most pig-headed Quaker of the twentieth century (if there are any) would be convinced of the humane side of a scientist's heart, if he would read the "Life of Pasteur" by René Valléry-Radot, translated by Mrs. Devonshire. This book gives a good idea of the immense amount of suffering both to men and animals that he has been instrumental in preventing. There is antiseptic surgery, which Lord Lister said was entirely due to the work of Pasteur; there is the prevention of anthrax in men and animals as well as the cure of hydrophobia. Out of his first 350 cases there was only one death, and that because the little girl was brought too late. He was a great lover of animals and children.

An extract from his speech when he was elected to the Académie Française shows something of his religious nature: "Blessed is he who carries within himself a God, an ideal, and who obeys it; ideal of art, ideal of science, ideal of the gospel virtues, therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite."

Oxford.

HENRY T. GILLET, M. D.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 15, 1914.

WOOLMAN HOUSE

If such the proposed new school for social and religious study at Swarthmore should be called, Woolman House is exciting a great deal of interest and much deep thought in the minds of many Friends, both older and younger, in regard to its primary object and the methods to be pursued to attain it.

Of course, the "object" must *determine* the "methods." And so, what of the object? Is it not that those who gather at Woolman House may gain a conception of religion which shall give to life a new meaning and which necessarily means a call to action?

To find something vital; something which touches life at every point; something not in the nature of a luxury, but absolutely essential to sheer well-being?

To learn, as Fairbairn says, that "religion is a growth out of the entire nature of man"?

To learn the best methods of demonstrating the faith that is in them by their lives? How to do the ordinary work of a community in a new spirit and with a new joy?

No one will wish to minimize the responsibilities of the committee whose aim it is to meet such fundamental demands,—to make of this school a place where our young people may gain a vital and personal experience, "a rich heritage of mind and soul."

While this depends upon the acquisition of a direct spiritual experience and growth, its transmission is a proceeding to which must be applied, in very earnest, not only fellowship and sympathy and understanding as essential parts of such an education, but knowledge must be gained as well.

The average student will do well to realize at the beginning of the course how little he knows about the wonderful world in which we live, of which we form a part, and which our message is to send them forth to aid.

The school has got to awaken its members to the civic duties which rest upon them, and to af-

ford them facilities to acquire that knowledge, sympathy and understanding without which they cannot hope to discharge them.

Those who are to go forth and apply the principles and ideals acquired—men and women answering to the grip of an imperative call to service in a community as an expression of their religion, will act as a leaven to permeate the work they take up with the new spirit gained at Woolman House. Such groups sent forth from time to time will draw others to the movement by their loveliness, by the attractive power, it may be, of their newly-inspired personalities.

Many feel that the great present need of the Society of Friends is "inspired personalities," "men and women who will consistently put first things first."

And thus the Advancement Committee is, we feel, making a definite bid to gather together keen young men and women and get them to set themselves apart for substantial periods of systematic study of those subjects which form the background of the "Religious Movement and of our national and social life to-day, and so fit themselves to undertake the work to which the Society of Friends is calling them for service, both within and without its borders. May there be many to respond to the call." X

A MESSAGE FROM A CANADIAN FRIEND.

That old slogan, "In time of peace prepare for war" has done its work. The world is plunged into a war cloud and a new challenge to Friends to advance peace principles has come like a bolt from a clear sky. The emphasis of Friends call to bear testimony concerning peace is pointed in cherished fireside tales. In the Quaker folklore there are preserved stories of Friends who wended their way on First-day to a meeting house occupied by American troops. There the customary meeting for worship was held in one-half the meeting house while soldiers occupying the other half listened and looked through an opening in the partition. Meeting houses bearing the date of the conflict period of Lincoln's administration testify that the Penn Pioneer Spirit was alive and glowing while strife and discussion was sundering brothers and wrecking family fortunes in the neighborhood of the Holy Experiment. And now in this dark hour of 1914 it is being proven that Friends' principles are advanced where they pursue the even tenor of their way in quietness and confidence, trusting the power which alone can keep men's souls in the peace of minds staid on God.

In humble emulation of the "strong and firm

and true" the descendants of the old time Friend may go their way in this new day bearing testimony to the truth as it is made manifest in individual souls and corporate activity. May we learn the true interpretations of brotherly love! We do well now to remember whose heirs we are and what principles Friends are called to advance.

In the early summer the General Conference Advancement Committee sent a scout on a peace mission into the Genesee Yearly Meeting territory to make a survey of that field for advancement work. She has traveled the length of Ontario, and across the border into Buffalo and Detroit, quietly visiting Friends in their homes and attending regular meetings. She has found loyal hearts who cherish Friends' principles in neighborhoods where there are "open doors of opportunity and effectiveness." Friendly spirits which are glowing evidences of the reality of the indwelling light have again and again lent steadiness to the flickering lamp of individual service.

The work of Genesee Yearly Meeting is not finished. The last chapter of the history of the Quaker colonists, who, having endured persecution and loss of property on account of their peace principles, crossed the Niagara River to make homes in the Canadian wilderness and to establish meetings there, has not been written. The seed sowing of ministers whose names are familiar throughout Quakerism has not all made for transplanted service, although the Genesee meetings have been depleted almost to extinction. Between Bloomfield and Battle Creek on the bank of the Niagara River, and within easy reach of several meeting houses, there is a Friend's camp ground, where Genesee Friends meet occasionally, within walking distance of Brock's monument and not far from Niagara Falls. The scene of the A. B. C. Peace Conference on one side and the Canadian military encampment of Niagara on the other make an interesting setting for this meeting ground. In the "get acquainted meetings," the "get together meetings," "camp fire councils," "Friendship-fire talks," and at the marshmallow roasts, or potato roasts Friends of Genesee territory and others are finding opportunity to get acquainted with the principles the Friends' Society feel called to advance. When members of Coldstream, Buffalo, Pelham, Toronto and Yonge Street meetings have made pilgrimages to Fernyglade camp ground they have considered together the plan and purpose of group gatherings and neighborhood service. Other get-acquainted meetings have been held at Bond Lake, which is a picnic ground between Toronto and the Yonge Street meeting house, and at Crystal Beach, a summer resort across the lake from Buffalo. Plans

are under way for a camp council week-end at two other points, one of which is within tramping distance of Sparta meeting house where the Half-Yearly Meeting will be held Eighth month 22d. A pilgrimage meeting will be held on the Fernyglade camp ground, Eighth month 16th. Charles Phillips and Emma Schooley Phillips will be host and hostess there for the occasion. Elisabeth Stover expects to attend the Young Friends' Association meeting at Cold Stream on the 14th, also the meeting there the following First-day and the First-day School picnic after that. It is hoped that other week-end pilgrimages can be arranged, which tourists passing near Friends' meeting houses in Genesee territory will attend. Those interested in the opportunities this field offers for the combination of vacation outings and advancement service, can get further information from Elisabeth Stover. Letters addressed to her at Queenston, Ontario, or sent in care of Charles Zavitz, Ontario Agricultural College, Guelph, Ontario, will find her and be answered with as little delay as is possible while she is engaged in tramp service on this ground. The walking is good, and there are boats and trolley cars and railroads in the neighborhood of most of the meetings belonging to Genesee.

ENGLISH YOUNG FRIENDS AT BENJAMINVILLE.

Two of our English Friends, Harriett Newman and Margeret Thorpe, arrived at Holder, Ill., Fourth-day evening, Seventh month 22d, and were met by J. Warren Coale and taken to his home. As this was the busy harvest season, it was not deemed best to try to have a meeting Fifth-day. Early that morning, Stephen Evans took the English Friends and others in his automobile and called at the homes of the Friends here that all might have the opportunity to meet them. A meeting had been well advertised for that evening, but a much needed rain came accompanied by a heavy storm, which made the meeting impracticable. While the rain was gratefully received, we were sorry that all could not have the privilege of hearing these Friends. A meeting was called for 10 o'clock, Sixth-day morning. After a brief silence, Jennie E. Coale introduced Harriett Newman, who spoke of Friends' work in England, and Margaret Thorpe, who spoke of the Friends of Australia. The meeting closed with prayer by Harriett Newman.

After lunch they were taken to Bloomington by George Benjamin, wife and son, that they might continue their pilgrimage to Clear Creek.

We were all glad to have these two Friends

with us, but very sorry the time could not be much longer that we might gain courage and enthusiasm from their wider outlook.

A BENJAMINVILLE FRIEND.

FROM BUFFALO TO THE CONFERENCE.

Eight Friends are planning to attend the Conference from Buffalo and vicinity. The fare from Buffalo to Saratoga via Schenectady over N. Y. C. R. R., is \$12.10 round trip on all trains except Empire Express. The fare via Albany is \$13.50. This rate is for Conference week. E. R. H.

THE CONFERENCES AT SARATOGA.

EXCURSION TO LAKE GEORGE.

One of the most pleasant trips arranged for Friends at the Conference will be an afternoon on Lake George. The southern end of the lake is only 31 miles by rail from Saratoga Springs, and a rare opportunity is presented of visiting what is regarded by many as the most picturesque resort in America and the equal in beauty of the famous Scotch and English Lakes.

Special cars will carry Friends from Saratoga Springs to Lake George and return. One of the lake steamers has been reserved for our party, which will be conducted by Arthur W. Broomell. A very low excursion rate of \$1.50 for the entire trip has been granted by the railroad. The itinerary follows:

Leave Saratoga Springs.....	1.00 P. M.
Arrive Lake George.....	2.00 P. M.
Leave Lake George.....	2.10 P. M.
Sail in the Lake.	
Return to Lake George.....	4.00 P. M.
Leave Lake George.....	4.15 P. M.
Arrive Saratoga Springs.....	5.15 P. M.

A LAST WORD ABOUT TRANSPORTATION.

The Transportation Committee desire to hear only from those who intend to take the Baltimore & Ohio from Washington, Laurel, Baltimore, Wilmington, and the Reading & Jersey Central from the Reading Terminal in Philadelphia and the stations on that route, and from those who intend to take the Pennsylvania Special from Broad Street.

Those Friends who intend to go by all rail or day line boats from New York, had better consult local ticket agents. The fare by either of these routes from New York is \$3.30. More than by the special trains and boats. And there being so few proposing to go by these routes no special arrangements could be made. The Day Line Boat leaves Desbrosses Street, New York, at 8.40 a. m.,

42d Street, 9 a. m., and 120th Street, 9.20 a. m. Arriving in Albany 6.10 p. m. Train leaves Albany (Union Station) 6.40 p. m. Arriving at Saratoga 7.45 p. m. Trains leave Grand Central station, New York, through to Saratoga 9.30 a. m. Arriving 2.30 p. m, on liner 2.00 p. m. Arriving 6.45 p. m.

JOHN W. HUTCHINSON.

Hempstead, N. Y.

WITH FRIENDS OF WESTERN NEW YORK.

The Get-Acquainted-Meeting of Buffalo Friends held the 2d of Eighth month, at Crystal Beach, was well attended, twenty-six people being present, including representatives from Toronto, Pelham, Coldstream, Queenston and Ridgway, making it truly an international gathering. The presence of Elizabeth Stover was much appreciated. She explained the work of the Advancement Committee and gave us assurance of their interest in the meetings comprising Genesee Yearly Meeting. Our next meeting will be held at Elizabeth Stover's camp, Queenston, the 16th of this month.

E. R. H.

SOCIAL SERVICE OPPORTUNITIES AND HOW TO MEET THEM.

Martin Luther freed the world from subjugation to the letter which killed the spirit, and men cried out, "you destroy our faith!"

Charles Darwin told men that their lives had developed through the ages from that of lower animals, and again men cried out, "you destroy our faith!"

To-day there is no one man above all others who says to science, "you enlarge our faith!" But such is indeed true. Our faith to-day embraces society, and it has a forward vision of a progressive social order based on the high worth of this human life so lowly sprung. "Social Service" is the present slogan, and it means the desire to help in all possible ways to fulfill the new vision of Christ's kingdom. I believe that Friends, unhampered by theology, have a chance to see most clearly this new vision.

"Guided by the modern scientific spirit," said Dr. Charles Eliot recently "[a new religious sentiment, which inspires an enthusiasm for the service of family, neighbors and society at large], is developing a new kind of Christianity."

The opportunities to-day for practical applica-

tion of this new religious sentiment are many. They include possibilities of work along lines of general relief; of foreign missions (especially medical); of public sanitation, for instance campaigns against tuberculosis and alcoholism, along lines of organization, such as the boy scouts' or campfire girls' movements, and co-operative farm work; lines of legislation, such as child labor, minimum wage and suffrage work; lines of crime prevention, such as arbitration, juvenile court, prison reform, social settlement, negro improvement, segregation of insane, feeble-minded and otherwise unfit; lines of education, agricultural or otherwise vocational. These are but a few; all so closely interwoven as to prove bewildering, the possibilities are infinite. Our province is to choose the possibilities fundamental to our purposes, abilities and communities.

As individuals, our first opportunity is of course that of obtaining a rock formation for all our undertakings, by coming in close communion with the possibilities of our higher natures, formulating thus our vision. "The universal Fatherhood of God involves the universal brotherhood of man. In proportion as we grasp our own relationship with God, will the corresponding fact of our vital relationship with our fellow men become effective in our lives."

As members of a community, our first opportunity for social service is that of knowing. It is necessary to have an intelligent knowledge of the community, its resources, conditions, ideals and possibilities. How many here have actually visited our county almshouse, and know whether hardened criminals are there separated from innocent children, or the epileptic from the inebriate? The keeper of an almshouse has a hard and monotonous job, and, should he have slightly improved any conditions, he deserves and needs encouragement. How many have visited our county prison and know what the prisoners have to eat, whether they are humanely treated, and, most important of all, whether they are suitably employed. A prisoner is but a human being like ourselves, often more unfortunate than wicked. There, but for the grace of God, wouldst thou thyself be. We can have no power to serve society, no opinion as to possible improvement, unless we know the existing conditions. How many know what is being done in our state in the child-welfare conferences, what is being done along lines of charity and correction, what is the status of our negro schools or our new reformatory, or how far short our laws fall in providing for the feeble minded? Unless there is a desire for progress on the part of the general public, nothing can be done. Unless there is a knowledge of existing conditions, there will be no desire for prog-

ress. It is our business to know these things, and we have a right to demand that our newspapers shall tell us something about them. People in general should know. It should not be necessary for a few individuals to write to Richmond every time they want a little information.

Having known enough to act wisely, the next opportunity is to act on the things known. I wish to mention three very practical lines of action for a rural community.

The first of these is the opportunity to eliminate the brewery, and it may be met by co-operation with the organizations already at work, and correlation of their purposes. We must be careful here not to lose sight of one important need: at the same time the brewery is eliminated, recreation places other than the saloon must be provided. Many rural communities have successfully used the public school, a building which is otherwise idle a large part of the time, and which is common property.

The second line of opportunity for action is that of wise legislation along needed lines, and this may be met, by the ordinary citizen, through the ballot, as well as on the lecture platform and in the legislature. Although with the present governmental machinery it is sometimes hard to see the direct effect of the individual vote, when there is a local election involving large issues or contentions, the powerful influence of the ballot may be seen. If every voter who goes to the polls knows and cares what he (or she) is voting for, if he places himself above the dangerous mass of the indifferent by having a definite constructive ideal for his community or his state, and lets others know about it, he will find himself tremendously able to serve society.

The third opportunity is that of education. This may be met primarily through the school. It may include preparation for lectures or classes of instruction in public health and disease prevention. Sex physiology and hygiene, agricultural methods, gardening, etc.

Educational possibilities are not confined to schools. They include lectures, home and school meetings considering definite problems or farmers' organizations that are "mightily ambitious for a better farm life."

Suggestion is as far as it is possible to go here. If we first have the requisite knowledge of the resources of our community and then help to create a sentiment for their improvement, we can then see the way more and more clearly to work with the agencies present and the tools at hand, or to create new ones where necessary.

MARY ELIZABETH PIDGEON.

Read at Hopewell, Va.

WHO TAUGHT JESUS?

Is it not a fact that more than any other man of his own generation Jesus was a self-taught man?

This, of course, is not the present-day popular opinion regarding him—neither was it the notion of the unlettered populace of his own day, for in their judgment he was a super-man. Being born a Jew, it might be said that he was to a large extent the product of the Jewish Synagogue and its teachings, but the fact that he broke with and so completely repudiated the whole Jewish system of life and religion leads to the safer conclusion that he had other and better sources of education than any that the Rabbinical teachers of his time were aware of or were able to give him. As a matter of fact, also, it must be remembered that not only did he find himself in conflict with his own inherited religion and conceptions of life, but they, through the organized Synagogues of that day directly and dogmatically challenged his teachings and demanded by what authority he dared to teach the doctrines he so ably promulgated to the world.

That he could have entirely escaped all influence of his social and religious environment is hardly to be expected, nor is it claimed that he did. The duality of life, however, is one thought that seems never to have left him. While to an extraordinary degree he could feel and declare that "I and my Father are one," yet he could never divest himself of the idea that for the mass of mankind there was yet another life than that of the infinite and divine life which he himself so ardently sought and realized. In other words, for him, there were still two worlds in eternal conflict with each other—the here and the hereafter—with all that this primitive conception involves in the way of error, suffering, misconception, alienation and sin.

Another answer that will be given to the question, "Who taught Jesus," will be the easy and conventional one that God taught him. This answer is the inevitable one made by all who are too cowardly to face the truth and too blind to recognize it at sight. Cowardly, because if true, the whole responsibility for any ultimate weakness or failure on the human part must be inevitably placed upon God's failure to rightly teach that truth of which He himself is the sole and only author and creator. This is one of humanity's oldest and weakest tricks. It does so love to seek to shift responsibility from its own shoulders and to put it where it thinks no one will dare or care to dispute its authority. If God were really our guide and teacher no human being ever could or would go wrong. To even question this

statement is plainly tantamount to saying that God is not all powerful—that He too makes mistakes and is liable to err. But if in matters of life and death the Father does not teach His children, where else can we go? Are we sure that it is needful to "go" at all? Is it not better to seek to "come unto me"? But who and where is this Me? The "me" is manifestly Oneself and the location is within oneself. Like the prodigal son of the parable one can come to oneself, and in doing so find not only himself but find also Eternal Life. This, at least, is what Jesus found as a result of his own inward searching of soul and spirit. This is why he could say and did say, seek ye *first* the Kingdom of God and its righteousness and all things needful for the spiritual life will be added,—that is to say, will be discovered with it.

In no other way is it possible to give a rational explanation for his many other expressions all indicating his inward harmony with the cosmic and creative forces of the universe—I and my Father are one; of myself I can do nothing; and finally, at the crisis of his mortal life, in a splendid uprush of spiritual life and illumination, to say, "Father, forgive them for they know not what they do."

In a way it can be said that God does all things but in saying so, we are compelled to admit either that He does all things good and bad alike, or, if not, then it must be that He, as the supreme Creator, is responsible for the Satan who is supposed to be father of all evil. There is no escape from this dilemma. On the other hand, if we permit ourselves to understand that Jesus was a self-taught man in the domain of the spirit, and that he carefully rejected and turned away from all outward human teaching of every character, depending wholly upon the development within himself of those God-given gifts and talents that distinguish the human being from the brute creation, then, we shall have attained that measure of divine truth within ourselves which will enable us truthfully to repeat the scriptural declaration, Whereas I was blind now I see; whereas I was deaf now I hear; and whereas I was spiritually dead now I am alive again.

In a profound and ever-increasing faith and belief in the power, wisdom and love of God towards all the human race, good and bad alike, it must be understood that in all that has already been said, the vital fact has not been overlooked that this theory of self-development is radically at variance with some of the oldest and most deeply seated beliefs and prejudices of the past. Fundamentally man has always been in mortal terror of himself. He has rarely been able or

willing to manfully face himself. So long as escape from himself is possible he will flee to the ends of the earth before he will submit himself, honestly and sincerely, to himself. He will bravely question the heavens and the earth in his search after truth, but he will not take counsel with himself. Whether it is because he instinctively scents defeat should he dare to do so is a problem that in no wise alters the underlying fact. From the beginning of time mankind has struggled blindly along with no real consciousness of God in the world and no understanding of how to attain unto it. Even when some heroic soul shall have made the discovery that Eternal Life is eternally here (and if it is eternal it must always be here as everywhere) and has proclaimed the glad tidings to the sons and daughters of men, he has been and still is being rejected as of old. The very vehemence of the rejection which he must suffer for proclaiming a basic truth is the very best of evidence of how completely the truth is misunderstood. The race does not for a moment understand that in rejecting truth it is only rejecting and condemning itself. And self-suffering is the inevitable result of failing to use the inward qualifications for self-teaching. To translate the brutish man from a finite to an infinite condition must manifestly be a task too great for the unaided human intellect to accomplish, and it is but reasonable to conclude that God has been always well aware of this fact. Hence it is not unreasonable to suppose that if it is the ultimate divine purpose to make of humanity the superior class of beings which they so ardently aspire to be, that God has furnished the necessary means for the accomplishment of this high purpose. The average worshiper of to-day devoutly believes that if he does right God *will do so*; while Jesus, out of the fullness of his own inward personal experience knew that God *is* doing so—always in the eternal now. This is invariably the corroborating result of all inward self-experience. It confirms the highest aspirations of the human race and changes hope into consummation and realization. Under its influence men no longer continue to simply believe, because they know and understand with a divine understanding that God and all the Universe is and has always been supremely beneficent towards the human race.

THE SILENCE THAT IS NOT NIRVANA.

Among the pamphlets published by The Yorkshire 1905 Committee (England) is one written by L. V. Hodgkin, for those not Friends, entitled "The Surrender of Silence." In this the writer clearly shows the difference between a silence

during which the thoughts wander as they will while the body is quiet and passive, and the silence that vivifies and strengthens.

After speaking of the first "Quiet Meeting" ever held in an English church (February, 1912), he says:

"But to agree to meet in silence, though it seems easy at first, is in reality a very searching experience. There are certain questions that cannot be avoided; and they go deep. To Friends their Meetings for Worship are, ideally, their supreme venture of faith. . . .

"To watch the growth of a living Meeting for Worship through the united experiences of sixty or eighty minutes is one of those miracles of 'fulfilling naturalness' that are ever new, like the unfolding of each new flower in spring. . . .

"To us silence both is, and is not, the center of our worship. It is the center as our 'means of grace,' the only medium that we can conceive of that is free enough to allow the unhindered workings of the Holy Spirit in whom we are gathered together, whose manifestation and messages we await. But it is not the center, considered as an end in itself. To us, silence as an end is almost a confession of failure. Certainly, unbroken silence by itself is a lower good than the communion we experience when, not in silence only, but also through the lips of our fellow-worshippers, the soul of the silence itself speaks to us and feeds us with living words. That is our Bread of Life, and often it is sent to us through the humblest and most unexpected messengers. Thus is the miracle of the loaves and fishes repeated before us till it becomes divinely natural to expect it and to count upon it; and the one fear is that we ourselves may fail, through false humility, when we in our turn are called to share and serve. . . .

"Strangers sometimes ask if it is necessary to make the mind 'quite vacant' before coming to a Friends' Meeting. There could hardly be a greater mistake. Stillness is the exact opposite of emptiness. If a pail is being shaken violently even a very little water at the bottom will spill over; but if the pail is still, it can be filled up safely to the brim. A university student, who has recently joined us, said to me: 'I went to Meeting at first just for the quiet hour and the rest. I don't know how I should ever have managed to get through my exams without it; there was such a whirl all round me and inside, too. But now that I have become a Friend myself, I find that the restfulness is only part of it. Meeting now is often very hard work.' It is indeed, and that is the best of it. The silence is as far as possible from being a kind of Nirvana. It may be, it

should be, peace-full; but it is often a strenuous peace. Real, active listening is needed to know, to be sure, when the call comes, what our message is, and to learn how to deliver it faithfully. It is just this alert readiness to obey that furnishes the discipline—a kind of spiritual drill—by which souls grow strong and 'faculties are exercised by reason of use.'"

THE OLD-FASHIONED GARDEN.

BY JOHN RUSSELL HAYES

VIII

The old sweet-rocket sheds its fine perfumes,
With golden stars the coreopsis flames,
And here are scores of sweet old-fashioned blooms
Dear for the very fragrance of their names,—
Poppies and gilly flowers and four-o'clocks,
Cowslips and candytuft and heliotrope and hollyhocks,

IX

Harebells and peonies and dragon-head,
Petunias, scarlet sage and bergamot,
Verbenas, ragged-robins, soft gold-thread,
The bright primrose and pale forget-me-not,
Wall-flowers and crocuses and columbines,
Narcissus, asters, hyacinths, and honeysuckle vines,

X

Foxgloves and marigolds and mignonette,
Dahlias and lavender and damask rose.
O, dear old flowers, ye are blooming yet,
Each year afresh your lovely radiance glows:
But where are they who saw your beauty's dawn?
Ah, with the flowers of other years they long ago have
gone!

XI

They long have gone; but ye are still as fair
As when the brides of eighty years ago
Plucked your soft roses for their waving hair,
And blossoms o'er their bridal-veils to strow.
Alas, your myrtles on a later day
Marked those low mounds where 'neath the willows' shade
at last they lay!

XII

Beside the walk the drowsy poppies sway,
More deep of hue than is the reddest rose,
And dreamy-warm as summer's midmost day.
Proud, languorous queens of slumberous repose,
Within their little chalices they keep
The mystic witchery that brings mild, purple-lidded sleep.

XIII

Drowse on, soft flowers of quiet afternoons,
The breezes sleep beneath your lulling spell;
In dreamy silence all the garden swoons,
Save where the lily's aromatic bell
Is murmurous with one low-humming bee,
As oozy honey-drops are pilfered by that filcher wee.

XIV

The poet's flower, the pale narcissus droops
Like that lorn youth beside the fountain's brink;
Aslumber are the phlox's purple troops

And every musky rose and spicy pink;
Asleep the snowdrop's tiny milken spheres,
And all the fuchsia's little white and crimson chandeliers.
(To be continued.)

NOTES AND ANNOUNCEMENTS.

Centre Quarterly Meeting, at Centre, near Port Matilda, Pa., convenes Eighth month 31st, a week earlier than usual on account of the Conference at Saratoga. Trains will be met at Port Matilda, Pa., twelve miles east of Tyrone.

The Society of Friends, of White Plains, N. Y., will hold meetings hereafter weekly, on First-day, at 11 a. m., at the office of R. Franklin Hull, 5 Court Street. All are cordially invited to attend. E. KOMORI.

A well-known Friend, who has recently visited Saratoga Springs, says in a private letter, about the town, "The profusion of flowers, the parks and fountains, the attractive well-kept homes, all contributed to make the place quite ideal, and I think the Conference has never before been so fortunate in its choice of a meeting place, certainly not on the æsthetic side."

An interesting marriage ceremony under unusual condition took place Eighth month 6th, at the summer home of J. Bertram and Joanna Wharton Lippincott, Jamestown, R. I., when their daughter, Marianna Lippincott, was united in marriage with William Paul O'Neill. The marriage was under the care of Green Street Monthly Meeting of Philadelphia, represented by four overseers appointed by the meeting, all of whom were present. A considerable company was in attendance, probably two hundred persons, a large majority of whom were not Friends. After the ceremony, the reading of the certificate and a solemn silence, Isaac H. Clothier made some remarks which were substantially as follows: being written out soon after the meeting, and reproduced here because of the historic allusions:

"This occasion is both a solemn and a joyful one. I take a deep interest in it, for it has been my privilege during my long life to have had the unusual opportunity to know personally four generations of the bride's family:

"The generation of William and Deborah Fisher Wharton.

"The generation of Joseph and Anna Lovering Wharton.

"The generation of J. Bertram and Joanna Wharton Lippincott.

"And the generation of William Paul and Marianna Lippincott O'Neill.

"It seems not long ago that my wife and I were present at the marriage of the mother of the bride, our hostess of to-day, and heard her and her young husband speak the words of the marriage ceremony of the Friends, which we have heard repeated by the young couple to-day.

"And as we have sat in the Friendly silence, I have remembered some lines from the Sixth Chapter of the Book of Numbers, which my father wrote to my young bride fifty years ago this month, and which with sincere affection and best wishes for a long and useful life, I now repeat to the young bride of to-day:

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

THE MICKLETON OAK.

There thou liest, old monarch,
Fallen and prostrate now;
They have shorn thy crown of foliage
And severed every bough.

We mourn thy fallen glory,
We miss the noontide shade,
That thy spread of leafy branches
In summer always made.

How many generations
Have looked at thee with pride?
What countless weary travelers
Have rested at thy side!

How bravely thou hast weathered
For near four hundred years,
The howling winds of winter,
The rain storm's blinding tears!

Sadly we watched beside thee
The day that thou didst fall,
We knew the fate that felled thee,
At last must come to all.

We ask, majestic oak tree,
That thou leavest in thy will
To the people who have loved thee
Some trace of thy virtue, still.

Give our lives the gracious beauty,
The symmetry of thine,
The steadfast strength of purpose,
The courage strong and fine.

And now farewell, old oak tree;
A long farewell to thee.
Thou still shalt live in memory
Of the times that used to be.

Mikleton, N. J.

REBECCA JOHN.

MARRIAGES.

BROWN-SUTHERLAND.—At Normal, Illinois, Eighth month 1st, Allen Brown and Alice M. Sutherland. Both are members of Benjaminville Monthly Meeting.

O'NEILL-LIPPINCOTT.—Eighth month 6th, at the summer home of the bride's parents, Jamestown, R. I., according to the order of Friends, William Paul O'Neill, of Philadelphia, and Marianna Lippincott, daughter of J. Bertram and Joanna Wharton Lippincott.

WATT-JACKSON.—At Swarthmore, Pa., Seventh month 22d, Edith, niece of Alice W. Jackson, and Thomas Meikle Watt, of New Castle, England.

BIRTHS.

KINDRED.—At Benjaminville, Ill., Fifth month 23rd, to William Frank and Myrtle Brown Kindred, a son, who is named William Oscar.

PARKER.—At Bloomington, Ill., Seventh month 11th, to Harrie H. and Luella Coale Parker, a daughter, who is named Esther Evelyn.

ROBINSON.—Near Tunkhannock, Pa., Eighth month 7th, to Louis Newton and Caroline Hadley Robinson, twin daughters who are named Alice and Christine.

SMITH.—Near Buckmanville, Pa., Seventh month 28th, to Lester Ivins and Edith Balderston Smith, a daughter, who is named Rebecca Eastburn Smith, 2d.

DEATHS.

BEDELL.—William S. Bedell, a member of Benjaminville Meeting, died at his home in Holder, Ill., Sixth month 4th of paralysis. He was born at Cossackie, N. Y., Tenth month 11, 1842, being the oldest son of Henry and Deborah Bedell, who came to

Illinois in 1861 and were pioneer residents of this place. He leaves his wife, Cornelia A. Bedell, two sisters and two brothers.

DARNELL.—Suddenly, at Mt. Holly, N. J., Seventh month 5th, Ethel Verna, age 2 years 11 months, daughter of G. Cressman and Ethel Zelley Darnell, of Medford, N. J.

GILBY.—On Eighth month 9th, William T., husband of Martha H. Gilby, at his late residence, 224 Park Avenue, Swarthmore, Pa.

HOWEY.—On First-day, Seventh month 26th, at St. Vincent's Hospital, in the City of New York, Alfred Howey, aged 70 years. Funeral services were held at the home of his nephew, Joseph Howey, at Woodstown, New Jersey, Seventh month 29th.

JONES.—Sarah Kindley, daughter of Frederic and Mary Kindley was born at Waynesville, Ohio, Third month 11, 1835; removed with her parents to New Holland, Ind., in 1841; was married to Joseph Jones, of Richmond, Ind., Fifth month 15, 1858. To this union seven children were born, two of whom have preceded their mother in death. Removed with her family to Richmond, Ind., in 1875. She died at her home near Richmond, Seventh month 24, 1914, aged 79 years. She leaves to mourn her loss, her aged companion, 5 children, 22 grand children, and 7 great-grand children; also two brothers and three sisters. She was a life-long member of the Society of Friends and lived true to the promptings of truth as she saw it. She was a faithful wife; a kind and affectionate mother. Her hands were ever ready to minister to those in sickness or in sorrow. Truly it may be said of her: she has done what she could; she has fought a good fight; she has finished her course; she has

kept the faith. Henceforth there is laid up for her a crown of righteousness.

SMITH.—At his home, W. State Street, Media, Pa., A. Lewis Smith, in his 83rd year. He was an attorney, with offices at 1011 Chestnut Street, Philadelphia. He was the oldest resident of Media, having lived there since the incorporation of the borough,

FRIENDS' INTELLIGENCER will be sent for 50 cents to any one into whose home it does not now go, from the receipt of the money to the end of 1914. This is our final offer for the year and the sooner the paper is ordered the more the subscriber will receive.

Will some one in each meeting neighborhood please see that public notice is given of this offer. Sample copies will be sent to any address on request.

One monthly meeting reported a year ago that the "Intelligencer" went into every Friends' family living in the neighborhood of the meeting. How many meetings can make as good a showing as this?

Between now and the end of the year the "Intelligencer" will have reports of Indiana, Illinois, Ohio and Baltimore Yearly Meetings, and will publish a supplement containing a full report of the General Conference at Saratoga.

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in 1850. He was one of the directors of the Philadelphia and West Chester Railroad, when it first went into operation. The railroad is now known as the central division of the Philadelphia, Baltimore and Washington Railroad. For several terms he was a member of the Media Borough Council.

WRIGHT. — In Chicago, Ill., Seventh month 29th, Martha E. V. Wright. Martha Elmira Mills was a daughter of Henry and Esther Rhodes Mills, who came from Washington County, Pa., in the year 1840, and settled at Clear Creek, Putnam County, Ill., where the subject of this sketch was born, Eighth month 20, 1852. Here, with a large family of brothers and sisters she grew to young womanhood and on Ninth month 11, 1877, she was married to Nathan C., a son of Isaac and Mary Ann Vale, and went to make her home in Jewell County, Kansas, and after twenty years together, Nathan died. Soon after his death she, and her mother removed to Chicago, where the mother died, Eighth month, 1902. She was married to Albert Wright, son of Edward and Elizabeth Wright, Ninth month 28, 1905. She was a birth-right member of the Society of Friends and though often living remote from meeting, she clung to the faith of her childhood, and at the time of her death, was a member of the Central Executive Meeting of Chicago.

MARY A. MILLS.

CALENDAR

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GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

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BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

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month 28th has been reprinted in pamphlet form
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ing Class, 10 a. m.PASADENA, Cal.: Orange Grove
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First-days, 10 a. m. Fourth-days, 7.30
p. m.TORONTO, Can.: The Foresters
Building, Room 2, 22 College Street
near Yonge Street.YORK, Pa.: West Philadelphia St.,
near Water St., 10.30 a. m. First-day
school, 11.00.READING, Pa.: 6th Street above
Washington, 11 a. m. First-day
School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended
during the summer. Clerk, Sarah P.
Poulson, 5535 Fifth Avenue.GLEN COVE, LONG ISLAND, N. Y.:
Matinecock Meeting held near Locust
Valley, N. Y., at 11 a. m.WHITE PLAINS, N. Y.: At office
of R. Franklin Hull, 5 Court Street, 11
a. m.WOODSTOWN, N. J.: 10.30 a. m.
First-day School, 9 a. m.PITTSBURGH, PA.: First and third
First-days, each month, 424 Duquesne
Way, at 11 a. m. No meetings during
Eighth month.FLUSHING, LONG ISLAND, New
York: Meeting at 11 a. m. First-day
School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung
Ave., opposite North Ave., 11 a. m.
First-day School, 10 a. m.

EIGHTH MO. 14TH (6TH-DAY).

—Woolman Pilgrimage at Mt. Holly,
N. J. See page 513.

EIGHTH MO. 15TH (7TH-DAY).

—Short Creek Quarterly Meeting,
Emerson, O.—Woolman Pilgrimage at Mt. Holly,
N. J. See page 513.

EIGHTH MO. 16TH (1ST-DAY).

—Conference under care of Concord
Quarterly Meeting in the meeting
house at Middletown, Delaware
County, Pa., at 2.30 p. m. Subject:
"Mothers' Pensions," address by Miss
Helen Whitehead of Philadelphia.—Woolman Pilgrimage at Mt. Holly,
N. J. See page 513.—Wilmington First-day School will
visit Birmingham, Pa., meeting and
First-day school, 10.00 and 10.45 a. m.**Hoopes, Bro. & Thomas Company**

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EIGHTH MO. 17TH (2D-DAY).

—Illinois Yearly Meeting at Clear
Creek, Ill.—Fairfax Quarterly Meeting at
Lincoln, Va.; Ministers and Elders,
Seventh-day before.—Duanesburg Half Yearly Meeting,
Quaker Street, N. Y.—Woolman Pilgrimage at Mt. Holly,
N. J. See page 513.

EIGHTH MO. 18TH (3D-DAY).

—Burlington Quarterly Meeting,
Mt. Holly, N. J.—Woolman Pilgrimage at Mt. Holly,
N. J. See page 513.

EIGHTH MO. 22D (7TH-DAY).

—Pelham Half Yearly Meeting,
Sparta, Ontario.—Rural Progress Club of Byberry,
Phila., Mr. Upham with his Marion-
ettes. Byberry Hall, 7.30 p. m.

EIGHTH MO. 23D (1ST-DAY).

At Schuylkill, near Phoenixville, Pa.,
Visiting Committee of Philadelphia
Quarterly Meeting, 10.30 a. m.

EIGHTH MO. 24TH (2D-DAY).

—Ohio Yearly Meeting at Salem,
Ohio.—Warrington Quarterly Meeting,
Menallen, Pa.

EIGHTH MO. 27TH (5TH-DAY).

—Bucks Quarterly Meeting, Falls
Meeting House, Fallsington, Pa.

EIGHTH MO. 29TH (7TH-DAY).

—Nottingham Quarterly Meeting,
East Nottingham, Pa.

EIGHTH MO. 31ST (2D-DAY).

—Centre Quarterly Meeting, at
Centre, near Port Matilda, Pa. One
week earlier than usual on account of
Conference at Saratoga. See Notes
and Announcements.

NINTH MO. 2D (4TH-DAY).

—FRIENDS' GENERAL CONFERENCE
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Martha J. Warner

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Wanted i
Educational ii
Seashore Resorts..... ii
Attorneys-at-Law ii
Boarding and Rooms i
For Rent..... i

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CONTENTS OF THIS ISSUE

Summer Night (verse)	529
Militarism in Washington	529
Some Quaker Antiquities	530
Denmark and Its Friends	530
Yearly Meeting in Denmark	532
"The Entente Cordiale"	532
Blue River Quarterly Meeting at Benjaminville, Illinois	533
Notes About the School for Social and Religious Education at Swarthmore	535
Editorial:-	
On the Way to the Western Yearly Meetings	536
The Conference Program	536
All-Rail Directions for Saratoga	536
To Be Remembered About Transportation to Saratoga	536
By Automobile to Saratoga from Philadelphia	537
The 1914 Tramps	537
Indiana Yearly Meeting	538
Recreation and "Amusement" at Conference	540
"The Modern Outlook of Quakerism"	541
The Pathway (verse)	541
Gleanings From George Fox	542
The Old-Fashioned Garden (verse)	543
Notes and Announcements	543
Births	543
Deaths	543
Calendar	544

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(Continued on page iii)

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, EIGHTH MONTH 22, 1914.

{ Volume LXXI.
{ Number 34.

The war of armed peace which prevails to-day [July 17, 1914], is not a war between nations. It is a war between privilege and democracy. The upholders of aristocracy, of privilege, of oppression, of armament, of the patriotism which ends in envy and hate, the upholders of war, of exploitation, of imperialism, the world over, are one and the same. And we who are bound to them in the alliance of common citizenship and common finance must pay our part in all their orgies.

In Harper's Weekly.

DAVID STARR JORDAN.

SUMMER NIGHT.

Oh subtle voices of the leaves
What do I hear
Outside my window summer eves
With only star-shine and the leaves
And midnight near?

What message in the lip-lip low
Of poplars clapping pale soft hands
For every joy and dancing so
When summer breezes breathe and blow
In all their lands?

Oh little voices of the trees
And songs of birds
And mellow murmur of the bees
And clover blossoms at my knees
Teach me the words.

Let me come in and pray your prayers
And sing your joys
That I forget my daily cares
In this exchange of holy wares
For my poor noise.

HARRIET LAKE-BURCH.

In Unity (Chicago.)

International Conciliation has reprinted from the *March Atlantic*, as its July issue, "War and the Interests of Labor," by Alvin Saunders Johnson, Professor of Economics, Cornell University. Extracts from this valuable article have appeared in the *Intelligencer*. This series of Peace pamphlets is issued monthly by the American Association for International Conciliation, Sub-station 84, New York City, and they will be sent free to any one requesting them.

MILITARISM IN WASHINGTON.

Justice Brewer of the United States Supreme Court, in an address upon "The Mission of the United States in the Cause of Peace," in 1909, emphasized with special earnestness the danger to the country resulting from the fact that the national capital is becoming more and more the great centre of military and naval influence, and that this influence makes itself felt most powerfully in every crisis pregnant with the possibilities of war. The five years since the address was given have seen the steady growth of the influence against which the great jurist thus warned us. This should never be forgotten by the sober citizens of the country in such times as that of the Mexican crisis and times when the bills for great naval appropriations are before Congress. Justice Brewer spoke as follows:

"According to circulars issued by the departments in November, 1908, the number of officers on the active list residing in the District of Columbia was 237; on the retired list, 166. The number of officers on the active list in the navy and marine corps was 216; on the retired list, 108. In other words, the number of military and naval officers on the active and retired lists then in the District of Columbia was 727. Most of these had their families with them. In addition, there were a number of families of deceased officers. Do you wonder that these, connected as they are with the military and naval forces, are gradually transforming the capital of the country into a military and naval center, and that their influence is constantly pressing upon Congress for continued development and increased expenditures in military and naval lines? Do you wonder that the army and navy make the great American display in all the receptions at the White House, or that the officials who manage such receptions appear in military or naval uniform? And this in face of the fact that all the leaders in the national life have been proclaiming their longing for universal peace. . . .

"As illustrating the effort to develop the naval and military spirit, it is not strange that the chief of staff of the American army has affirmed that we are wasting time in seeking arbitrations, and that the only true course for us to pursue is to make our military and naval strength so great as to be beyond danger of attack. Nor is it

strange that the gallant admiral, who started in command of our fleet on its tour around the world, is reported to have said that the fewer statesmen and the more ironclads there were, there would be less danger of war. In other words, if we had more guns and fewer people unwilling to use them there would be less shooting. Such logic as that, as Mark Twain would say, is simply unanswerable. It might as well be said that to stop personal quarrels and prevent shooting, the law should require every man to carry a loaded pistol in his hip pocket."

SOME QUAKER ANTIQUITIES.

During the week of New York Yearly Meeting, there was an interesting exhibition of Quaker antiquities in the gymnasium of the school building some of which are described below:

MANUSCRIPT RECORDS.

1. This is our greatest treasure. This Volume, an unbound book, containing his "Paper of Advice," was sent by George Fox, by the hand of John Burnyeat, to the Little band of Quakers that since 1657 had been increasing on Long Island. John brought it to the Half-Year's Meeting at Oyster Bay on the 29th of Third month (May) 1671. On that day was written in it the earliest recorded minute in America.

2. This volume, an exact copy of No. 1, was made 1895-1898, as the original is so much decayed that every touch destroys some fragments.

3. The First Register of Flushing (now New York) Monthly Meeting, wherein are recorded the "Births, Deaths and Burials of the People in Scorne called Quakers." This book was "Copied out of the Oreganal by Jsaac Horner, 1685."

4. The "Book of Records," used from 1671 to 1760, came into our possession a few years ago after being forgotten a century and a half. In it was copied, in Isaac Horner's fine hand, George Fox's "Paper of Advice," and a long letter from "G. ff," dated the 15th of Fourth month 1670, directed to the prominent Friends of New England and Long Island.

8. A few of the bags in which the "Meeting books" were safely carried when our grandsires went to meeting in the lumber wagon with chair seats, or the long sleigh.

9. A foot stove from Chappaqua, convenient on the long drive, and very comfortable in meeting when the only heat was a fireplace. Thomas Shillito, an English traveling Friend, criticised the women for going frequently to the fire to replenish their footstoves, during the long arduous meetings just after the Separation of 1828.

11. A letter written to Deborah Coggeshall from a Quaker girl friend of Philadelphia, in 1824, while Lafayette was there.

12. This volume was used for 188 years for the minutes of the Ministers and Elders.

13. Letter from Elizabeth Coggeshall to her husband, written on board ship bound for Liverpool 7th month, 19th day, 1813. This will be published in *Friends' Intelligencer*.

PRINTED BOOKS.

Parchment bound volume from the extensive library of William Sewel, the first historian of the Quakers. His autograph is on fly leaf.

First edition, in Dutch, of William Sewel's History of the Quakers, 1717.

First English edition of Sewel's History, 1722.

First German edition of Sewel's History, 1742.

The Bible, translated, with many notes, by Anthony Purver, an eminent English Quaker Scholar, 1764, in two volumes. The language, and treatment resemble more the Revised than the King James' version.

One of several books sent over here when the library at Friends' chambers in "Gracious" Street (Grace church St.) London, was given up.

The first printed discipline of New York Yearly Meeting, 1800. Only three copies known.

Manuscript Discipline of 1762, on parchment From Westbury.

Shadrack Ricketson's map of the Yearly Meeting; 1821. In frame on wall.

DENMARK AND ITS FRIENDS.

In comparison with France, Switzerland and other countries to the South, Denmark is an almost unknown country scarcely visited by the English tourist. It consists of the peninsula of Jutland and an archipelago of low lying islands at the entrance to the Baltic Sea. In area it is half the size of Scotland, and its population is about one-third of that of Greater London. The main features of Danish scenery are the great forests of beech, birch and mountain ash, with shallow reedy meres of vast extent. The sense of peace and restfulness of the Danish meres and forests lingers in the memory, and is remembered long after one has returned to the distraction of city life. In the forests is a network of paths along which a bicycle may be ridden with none to say nay. The meres are accessible, and anybody may bathe; the only difficulty being to find water deep enough. A tree-covered island in a Danish mere is surely the place of all others on earth in which to seek peace, stillness, solitude; an opportunity for communion and medi-

tation. In England very similar scenery though much less in extent may be seen from the windows of Southwestern trains as they hurry through Hampshire in the neighborhood of Fleet and Farnham, especially the Frensham district. The western side of Jutland is barren, sandy and stormswept, but even Jutland is gradually being brought into cultivation by the persistent industry and enlightened co-operation of the Danes.

The people are a northern race closely related to ourselves. They are honest, industrious, thrifty and outspoken, rather undemonstrative (shall we say Scotch in temperament?) yet easily approachable. They are intensely patriotic and their patriotism is the prevailing theme of their art and poetry. For instance, this verse by Chr. Winther is typical:

Du kender vel det lille skønne Land
Omkring dets Kyst sig snor det salte Vand.
Lunt Bógeskoven skygger, og fra Muld
Sig hvedeæxet skyder op som Guld.
Du kender det? O, der, kun der
Kan Livets Sorg og Fryd mig vorde kaer!

Owing to the similarity of the two languages these lines may be translated almost literally thus:

You ken well that little beautiful land
Around its coast the salt sea twines
The sheltered beechwood throws a shade, and from
the mould
The ear of wheat shoots up like gold.
You ken it? O, there, only there
Can life's sorrow and joy be dear to me!

The Danes are animated by the warmest of feelings toward the English. They come over by thousands to visit us and live amongst us; we, too seldom, return the visits, but when we do, we get a reception such as is not often to be found elsewhere, nor soon forgotten. The Danish newspapers contain so much that is translated from our own that the people are well acquainted with what is happening here, and show a keen interest in and admiration for our institutions.

In religion the Danes are nominally Lutheran, but it is freely admitted that their church is in an unsatisfactory condition; and, especially in the towns, many thousands are drifting from it into rationalism. Of the few who profess other Christian faiths some are Friends.

The history of Friends in Denmark is soon told. In 1821, Thomas Shillitoe visited the then king of Denmark and was very well received, in spite of his travel-stained appearance (for he had no change of clothing) and eccentricities of manner. Shillitoe testified against the manner

in which the Danes spent their Sundays and against the Government lotteries; but he evidently made a favorable impression, for the king expressed a desire for some English Friends to go and settle in Jutland, and offered them a large tract of land, together with his special protection, and his royal respect for their scruples of conscience, as, for instance, against bearing arms. I have searched the minutes of the Yearly Meeting and of the Meeting for Sufferings for the period, but can find no reference to this offer. There is no record of any connection between Thomas Shillitoe's visit and the people who were gathered to Friends about fifty years later. On the 29th of First-month, 1866, the Continental Committee in London placed on record this minute: "A letter from an individual living at Copenhagen, sent to Liverpool and forwarded to London has been now read; it is handed to the care of Thomas Chalk and Robert Alsop. It bears marks of much attachment to the principles of our religious Society." The next reference to Denmark is more than two years later, when there is a reference to the liberation of Joseph Crosfield for service in Denmark, with Robert Alsop as his companion, and Asbjorn Kloster, of Stavanger, Norway, as interpreter. Then follow frequent references to the gathering of a little body of Friends in Denmark and the ministers who visited them, including Robert Doeg, Isaac Sharp, Charles Tylor, Walter Morice and John F. Hanson, who is there again this year.

Friends in Denmark have never been numerous; the Society there has had its losses by emigration and otherwise. For some years no new members were admitted, but there have been several convincements recently, and there is a stirring in the tree tops.

The Friends there feel their poverty and fewness, but it is really wonderful how they have been, and are, able to keep their candle burning, for they have not a single meeting-house or school, no central office, no library, no periodical, no committees and no rich members. Their annual meeting is to be held in Copenhagen on the 19th and 20th inst., and a quite unusual number of visiting Friends are expected to be present. There is a proposal to hold a gathering of the nature of a Summer School. Nothing of the kind has yet been attempted by Friends, but the Summer School idea is well known in Denmark in connection with the Folks High School (residential Adult School) movement; but the idea is being warmly taken up by Danish Friends, and more will be heard of it.

ED. HAROLD MARSH.

In the London Friend.

YEARLY MEETING IN DENMARK.

The Danish Annual Meeting of 1914 was a memorable occasion. As a general rule our Danish Friends meet without any visitor from overseas, and there have never previously been more than about four visitors at an Annual Meeting, but this year there were five from Norway, five from America, and three from England. Three of the original Danish members, now very aged, were present, viz.: Guldbrand Guldbrandsen, of Vejle, (Mrs.) Johanne Morsing and Julius Stevnsborg, of Copenhagen. All of these are strangers to the English language.

The Annual Meeting was held in the private house, or rather flat, of one of the local Friends. The morning meeting for worship lasted about two hours and many of the visitors had vocal service. In the afternoon, in the same rooms, the Yearly Meeting itself was held, Hans Guldbrandsen, of Vejle, acting as Clerk. The main business was the reading of a translation of the Epistle from our own Continental Committee. The certificates of Joseph Elkinton and Max I. Reich were read, and the visitors were heartily welcomed. A Norwegian Friend alluded to the fact that this was the first deputation from Norway, and said that Friends there felt that the time had come for them to draw nearer to their Friends in Denmark. This gave great satisfaction and joy to the Danish Friends.

Some of the Danish Friends gave expression very feelingly to the steadfast friendship of English Friends through a long period of years, and were much pleased at having amongst them at that time two who could speak the Danish language. A period of heartfelt praise and supplication brought to a close a meeting which will long be remembered, and which, it was felt, marks a turning point in the history of Friends in Scandinavia.

From The Friend (London).

 "THE ENTENTE CORDIALE."

When Professor Jessie Holmes and Principal John W. Graham speak, many of us are generally gratified and content to remain silent. However, we have our impressions, some of which it may be profitable to make known.

In reading the account of London Yearly Meeting and the effect the epistle in question seemed to create, I felt Jesse Holmes' comment to be justified, but regretted it having been made. My timid heart feared it might prejudice English Friends against our branch of the society and retard the passing on to something distinctly unifying. It is pleasant to learn that John William

Graham interprets the attitude of the meeting, or a large portion of it, as more kindly and impressively concerned.

To me the further thought arises out of the circumstances and comment that many shy spirits in our society have a love for undisturbed feeling in excess of zeal for the spread of truth as they understand it, and perhaps the plain speaking of Jesse Holmes and others is very valuable after all.

Upon reflection, why should we regard Friends in England, or elsewhere for that matter, so humanly touchy or sensitive that they can only be induced to proceed along lines of brotherhood and progress by the exercise of the most delicate diplomacy? Why should Friends, above all people, with a poise of mind arising out of our religious attitude, be timid about free and candid expression? Men and women of the rugged past, out of their experience, have admonished us to observe plainness of speech, the plain conveyance of that which is considered truth.

Though controversy may be futile, the air can be cleared often by a frank exchange of views and a sympathetic effort to get the other's standpoint. They all contribute to the larger conception and clearer vision of many-sided truth. Perhaps had we been plainer the superstructure built upon a Christian foundation would not present the inconsistent, ferocious and impossible thing that is to-day in Europe.

A new reformation is at hand on the soil of the old, and we must be plain and be on hand.

Many Friends in England think our branch, though resembling in many features their own, more truly than some others with which they are in organic alliance, does not give sufficient importance to the historic Christ. Perhaps that is true. Many of us think there is an arbitrary inconsistent, though honest, disposition on the part of evangelical Friends to rely rather much upon the materialistic and dramatic features of his sufferings and death as essential, rather than as consequences of his mission in proclaiming and living out the gospel under the spirit of divine unity with the father, and which brought him into conflict with the sins of the world. Supposing each are a little lop-sided, why should that cause separation or prevent unity? Would not Quakerdom be in better balance and better rounded out if Friends were large enough in mind and spirit to unite their thought and effort? We all believe that he manifested and maintained in his life and death the possibilities of God in man and man in God. We somehow believe in him as our Lord and Elder Brother, his living Spirit as our Saviour, an ever-present helper.

Of all professing Christian bodies, the Society of Friends is the one in which the spirit of Christian unity and toleration should lovingly endure and protect the privilege of individual conscience.

The causes of separation in America were not all foreign to English Friends. They, with us, have been left with a legacy which, if not proleptically, yet holds us unsettled and disunited.

Is it not time to give the dead past respectful and effective burial and come up to the new reformation with a united front?

The responsibility of English Friends in this matter is great because of their influence upon the spiritual, educational, scientific and commercial life of England and the world, because they have done so much and are associated with the larger body of Friends in America.

American and Canadian Friends of every shade admire and love them, and, among other things, because of their sensible unity, notwithstanding very divergent views. That splendid essential quality of Quakerism needs extension.

The impetus to that movement requires the positive effort of London Yearly Meeting. To speak to the point plainly and without the slightest ill-will, I believe there are so many American Friends in affiliation with that meeting, they do not recognize the value of what may seem a remnant to them, in America, and many are human enough to be satisfied with being of the elect, and naturally and carelessly conclude that, if the parent body—London Yearly Meeting—does not recognize these other branches as fit company in the Christian brotherhood of Friends, their own connection is a little more to be prized. If so, London Yearly Meeting is a primal factor in smoothing the way towards inclusiveness. It would be unjust to ascribe this view to the large number of broad-cultured and generous-hearted men and women of other branches who consider, and not without reason, that the time for effectively joining forces, though to be desired, has not yet arrived. Perhaps that is so, but may the time not be hastened?

Candidly and out of the fullness of heart, I for one do not hesitate to say that the needed and glorious mission of the society for the advancement of his Kingdom cannot be efficiently or consistently carried on until the Spirit of Christ shall baptize us all into one harmonious, differing but undivided loving brotherhood, whatever may be our position in life, in education, environment, individual talent or conception of the deep things of our being and of the eternal being.

The evidences of the world's need is impressively around us at this present time. The Angel of Death is lurid and ghastly with the blood of

wanton sacrifice. Shall we continue to bicker and discant about niceties of doctrine and schemes of salvation? Shall we lay down "God's plan" for others instead of trying, by the old Quaker method, to know his plan for ourselves, each and every one, not forgetting that we belong to a community and should increase our community concern?

If English Friends find, by reason of their position and influence, their responsibility in the way suggested, let us prayerfully and devotedly keep our eye single to a reliance upon "the eternal goodness, press forward in the common cause of humanity, under the one banner of Jesus Christ, the living Saviour, who is being so constantly and terribly crucified and mocked by his professed followers this very day."

WM. GREENWOOD BROWN.

Toronto, Ontario.

BLUE RIVER QUARTERLY MEETING AT BENJAMINVILLE, ILLINOIS.

Incidents of the summer-camp life of last year came freshly to mind as we reached Benjaminville for Quarterly Meeting. Faces that beam over camp pictures, now going the rounds, proclaim more loudly than words the priceless value of that happy week!

Outsiders met genial welcome from the families of Coale, Brown, Bedell and Benjamin; these three friendly B.'s and C. being those that persist in this peaceful, prosperous place. The Allen stock has dwindled a bit at Benjaminville, incident to the removal of the fine large family of John Smith, the two line relatives from Hoopes-ton and two from Atlanta returned to the neighborhood for Quarterly Meeting, and to offset this loss in nomenclature, there are now the potent, the newer, names of Lausterer and Frink. Lewis Coale, the Coale and other boys who were threshing, and the Dixons were much missed.

A very substantial picnic dinner, served under the grateful shade of big trees of the yard, was one of the pleasures of the occasion. However, I have the courage to suggest organization among our over-generous women folk in order to avoid waste, to promote simplicity, and to balance the diet. Franklin Brown had the meeting house and grounds in fine order, although due to no fault of his, the carpet of grass was not so green as campers remember it. Personally I would acknowledge an hour of pleasure with Frank and his violin and to commend the tunefulness of this octogenarian fiddler. Warner Coale hustled around in the interests of everybody.

Clarence Mills and Mary Brown served as clerks, and Mary E. and Elizabeth Trueblood were the most distinguished guests. These dear friends from Salem, Indiana, brought inspiration and cheer to all, their spirits being unaffected apparently by the drought in Washington County which has prevented crops for two seasons. Others present among the venerable and faithful were Edward Coale and wife, Elizabeth Coale, Rebecca and Ann Brown, Abel and Elizabeth Mills, and Alcinda Wood. Yet the meeting was not controlled by the "old folks." The life was general, and there was not a moment when interest lagged.

Reports show that Blue River Quarterly Meeting just about holds its own in point of membership. During last year ten new members were received by birth, certificate and application. Rural church membership is a problem nearly everywhere. Even in England, where a Friendly revival is strong, the additions made in members are largely in city meetings. The advisability of local committees on membership was discussed, and the subject was referred to local meetings.

The Benjaminville neighborhood very badly needs a young man leader for her boys in their 'teens. He is there, if he will rise to the work.

Some of the points urged at the several sessions are: landlords should be considerate of tenants with a view to serving humanity as a whole; employers are and can do more than any other class at the present time to antagonize alcohol; grown-ups should discontinue smoking in public places, as meeting-house grounds, for the sake of children; continued support and encouragement should be given the organization for the advancement of Friends' principles; we should not be too eager for results but should wait expectantly as does the modern farmer who makes experiments that cost money; the sentiment of Peace so overspreads America that war enthusiasm does not lift its head anywhere among us.

ALBERT T. MILLS.

McNabb, Ill., Eighth month 13th.

Blue River Quarterly Meeting, held this month at Benjaminville, Ill., commenced its sessions Sixth-day afternoon, Eighth month 7th, by the holding of the meeting for Ministers and Elders, at which three of the four Monthly Meetings composing it, were personally represented, and it was good to look in one another's faces, and clasp friendly hands.

After disposing of the Queries, the Advices were read, as usual, calling forth some pertinent

remarks, during which our loved former co-worker, Jonathan W. Plummer, was feelingly alluded to, as being one of the most potent factors in the framing of the Discipline of Illinois Yearly Meeting, and although debarred, for many years, by ill-health, from attending our Yearly Meetings, the thought of his services and activities, remains with us, as a pleasant and grateful memory.

After all the routine business was concluded, considerable time was devoted to the consideration of the condition of some of our meetings, apparently on the decline. A friend said she did not know if this was the right meeting, and the right time, to talk of these subjects, but she hoped something might be said or done to help such meetings. Speaking of this declension, and the remedy, it was told of a young girl, who, when talking of this particular feature of the meeting, earnestly said, "You need a person who can preach good strong sermons: *that's* what you want; *then*, people will come to meeting." In response to this, it was said that if we do *not* have ministers, we do not want to *hire* some one to preach to us, and we were also told, that the Spirit of God, being manifest in every soul, it should do away with the *necessity* of much *outward* preaching. It was contended, that even believing as we do, as thoroughly, in this manifestation, it is evident, that, after listening to a forceful sermon, inspired from the right source, the hearer certainly felt an uplift of thought, and some incidents were cited in proof thereof. This brought up the subject of real "hireling ministry," it being remarked that Friends professed to believe in a *free* gospel, untrammelled by money considerations, or fear of what some in the congregation might say or think, but when noted, or eloquent speeches are desired at a certain meeting, they are presented with *free* tickets of travel and supposed, *of course*, to preach after getting to the meeting. Are they not in a sense, "hireling ministers?" Some one said, no more so than when people took their teams and conveyances of whichever sort they had, and freely drove traveling Friends from place to place. This was before the era of railroad and automobile travel. It often involved some sacrifice on the part of those who entertained and waited on strangers, as much as on those who had left their homes at the call of duty.

The meeting closed, as it had been held, in harmony and fellowship, if not perfect *unanimity* of *thought*, and we felt it had been a profitable one.

ELIZABETH H. COALE.

Holder, Ill.

NOTES ABOUT THE SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION AT SWARTHMORE.

At the meeting of the Advancement Committee held the 12th it was unanimously decided to open the first term of the school at Swarthmore, the first Second-day in First month, 1915. Considering the number of details yet to be worked out, it seemed unwise, if not impossible, to open the School sooner.

The Executive Committee will issue an advance statement in pamphlet form, to be ready for distribution at the Conference at Saratoga, and by mail to such as desire it. This pamphlet will contain a half-tone cut of the Hall of Residence, and such statements about courses of study, in-

from its Educational Fund for the benefit of the School. In addition a woman friend, not a member of meeting, subscribed \$100 for the use of the School, as a memorial to her sister.

A considerable sum of money to pay for the repairs to the Hall of Residence, for the furnishing of the same, and also for a guarantee fund for the support of the School, is now being raised, and subscriptions are solicited. Arthur C. Jackson, 4533 Tacony Street Frankford, Pa., is Treasurer of the School. Individual Friends, meetings and First-day Schools, are urged to send contributions to the Treasurer as speedily as possible.

The School, however, needs students. Meetings, First-day Schools and committees should arrange at once to send one or two students to the



JOHN WOOLMAN HALL OF RESIDENCE
SCHOOL FOR SOCIAL AND RELIGIOUS STUDY, AT SWARTHMORE, PA.

structors, etc., as have already been decided. Under the decision of the Advancement Committee, there will be but two terms the first year of the School.

Dr. Janney writes that Indiana Yearly Meeting decided to send a student at its expense for the first term of the School. Each term will continue twelve weeks, and the tuition and board for that period will be \$100.

The Hall of Residence is being thoroughly repaired, in every way, and will make a very pleasant home for the students of the School.

Purchase Quarterly Meeting, in Westchester County, New York, considered the School at its late session and much interest and enthusiasm was manifested. The meeting appropriated \$250

School. If individuals cannot attend at their own expense, scholarships should be secured for them by the organized activities of the meeting. The matter should be taken under consideration by the interested parties at once.

Inquiries about the School, or requests for the pamphlet announcement, should be sent to the Secretary of the Advancement Committee, 140 North 15th Street, Philadelphia.

The Hall of Residence will accommodate about twenty-five students at one time. Those who apply first, will alone be sure of being accepted as students. There should be a lively interest in the School on the part of every member of the Society, and every meeting throughout the country.

FRIENDS' INTELLIGENCER

EDITORS : R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 22, 1914.

ON THE WAY TO THE WESTERN YEARLY MEETINGS.

BY ELIZABETH LLOYD.

I left Philadelphia, Fifth-day evening, the 6th. After exploring the train without finding any other member of the Joint Committee, I went to bed as soon as the porter could be prevailed upon to prepare my couch, and was soon lulled to sleep by the motion of the train. In the morning I found Mary E. Griest, who had boarded the train at Harrisburg. Soon after breakfast we reached Columbus, Ohio. Here we stayed an hour and a half after the time scheduled for our departure without knowing why we were delayed. This caused us to miss the three o'clock Interurban express at Indianapolis, but we were just in time to catch the four o'clock local for Pendleton.

On a visit to this neighborhood several years ago, some of us enjoyed our first ride on a cross-country trolley and were delighted with the absence of coal dust and the swiftness of the car. But now, after having experienced the excellent service of the Philadelphia & Western, we found this Indiana track quite rough and the rate of travel slow.

As soon as we had left Indianapolis we perceived that everything about us was very dry. The grass was brown, the clover fields were bare, the cornstalks had very few ears that were visible and all the lower leaves were yellow and dead. We were told that there had been no rain since May. When we had been riding for half an hour the sky became overcast and the rumble of thunder was heard, and by the time we reached Pendleton, the welcome rain was pouring down. When we alighted we found another member of the committee awaiting our arrival, Martha M. Wilson, of Illinois. The Friends who had come to meet us thought it best to wait until the shower was over. We learned afterward that one-third of an inch had fallen.

The Joint Committee on Isolated Members held its first session Seventh-day morning, all the

Yearly Meetings being represented except Ohio, and her representative came later in the day. The meeting of Ministers and Elders was held in the afternoon, and at its close a very enjoyable social was held, a picnic supper being served on the lawn.

First-day morning it rained quite vigorously for over two hours, but this did not seem to keep anyone away from the meeting, as those who were more or less exposed seemed to quite enjoy getting wet after the long dry spell. The wheat and oats crops here were good, but there are no garden vegetables or fruit or potatoes, and they say the loss to the corn crop in the Middle West, because of the drought, will amount to 3,000,000 bushels.

The Friends here miss the good things they are accustomed to have at this season, but they are not complaining, for they have had many prosperous years.

THE CONFERENCE PROGRAM.

The program of Friends' General Conference to be held at Saratoga Springs, N. Y., is ready. Copies will be sent to anyone on receipt of name and address and a one cent stamp. Send requests for programs to Secretary, Advancement Committee, 140 North 15th Street, Philadelphia, Pa.

ALL-RAIL DIRECTIONS FOR SARATOGA.

Those desiring to go to Saratoga all-rail from Philadelphia, if they desire to reach Saratoga not too late, should not depend on the special trains. Better take the regular train leaving Broad Street Station at 11.00 a. m. Stay on train and go to Pennsylvania Station. Then take 34th Street cross-town cars. Ask for Park Avenue transfer when fare is paid. Then take trolley at Park Avenue and 34th Street for Grand Central Station. The ride from Pennsylvania to Grand Central Station is made on one fare. Take 2.00 o'clock train for Albany, arriving at 5.35. Train leaves for Saratoga at 5.45, arriving at 6.45. The change in Albany is easily made, as all trains arrive and depart in the Union Station. In purchasing tickets in Philadelphia ask for ticket authorized by the Trunk Line Committee, and secure benefit of two-cent a mile rate. There will be no special train all the way from Philadelphia to Saratoga.

TO BE REMEMBERED ABOUT TRANSPORTATION TO SARATOGA.

Special trains will start from Reading Terminal and Broad Street, Phila., as advertised in *Intelligencer* of Eighth month 8th.

Special coaches will be attached to the Royal Blue Express on the B. & O. Railroad, leaving Washington 9.00 a. m., and will stop at Laurel to accommodate Friends from Sandy Spring.

The special coaches on this train will be attached to the special trains leaving Reading Terminal, Phila., at Wayne Junction.

TICKETS.

There will be no tickets required on the Special Trains from Philadelphia. Friends will pay their fare on the train. From other points on the three roads mileage books will be provided by the committee for those who have not their own—or Friends if they prefer can buy the regular ten-day excursion tickets.

Tickets for the steamboat and the railroad between Albany and Saratoga can be obtained from Mr. J. H. Allaine, Hudson Navigation Co., pier 32, N. R. New York for \$4.06 for the round trip. Upon the receipt of the money *tickets will be mailed to Friends, also a special baggage tag.*

BAGGAGE.

Baggage with the Special Tags on will be checked through to Saratoga, upon showing the New York and Saratoga ticket in conjunction with ticket reading to Jersey City or New York City.

Baggage for Special Train must be at station at least one hour before starting of train so that it may go through, otherwise the boat connection may be missed and the baggage will not get through at all.

Next week the names of the Friends representing the committees on the trains will be published.

There will be tickets on sale Eighth month 31st, at all stations good for the round trip to Saratoga on either Special or regular trains, and on either day or night boats, at \$3.30 more than the cost by the Special Boats.

JOHN W. HUTCHINSON,

JAMES H. ATKINSON.

BY AUTOMOBILE TO SARATOGA FROM PHILADELPHIA.

In reply to the numerous inquiries as to automobile route to the Saratoga Conference, the Automobile Tourist's Committee recommends the following route both on account of its good roads and attractive scenery.

Leave Philadelphia by Willow Grove, Hatboro, New Hope crossing Delaware River to Lambertville, thence to Hemington, Clenton, Washington, Hackettstown, Andover, Newton, Branchville, Layton, joining the route from Buck Hill Falls, Stroudsburg or Delaware Water Gap at Milford, thence through Port Jervis, Cuddebackville,

Wurtsboro, Ellenville, Stone Ridge to Kingston, stopping for the night at Hotel Stuyvesant after a day's run of about 175 miles. If anyone does not wish to make such a long run the first day, spend the night at Milford.

At Kingston cross the Hudson River by ferry to Rhinebeck and follow the river road up the Hudson ride through the town of Hudson to Albany and thence to Saratoga Springs through Schenectady or Troy. This is one of the most delightful and picturesque trips to be taken from Philadelphia. It is over good roads and stopovers can be made at comfortable roadside hotels at any of the places mentioned. As has already been announced there are numerous attractive short trips to historic places, taking in beautiful scenery around Saratoga Springs. Persons going to Saratoga in automobile will probably divide into groups to make various tours home. Those desiring to go through the Berkshires can enter them direct from Saratoga to Manchester, coming down through Bennington, Williamstown, North Adams, Pittsfield, Lenox, Lee, Stockbridge, Great Barrington, Norfolk, Winsted, Torrington, Waterbury, thence by way of Danbury to Newburgh and via Bridgeport, Hanford and Tarrytown.

An attractive tour through central New York State would start west from Saratoga Springs via Schenectady to Utica, Syracuse, Auburn, Geneva, Watkins Glen, returning through Elmira and Wilkes-Barre.

Special arrangements will be made at a large garage at Saratoga Springs where cars will be well cared for at moderate rates.

Automobile Tourist's Company.

ARTHUR C. JACKSON.

THE 1914 TRAMPS.

It is planned to hold two Tramps during the last week of Eighth month in which English young Friends and Friends of all branches in America will share.

The LONG ISLAND TRAMP will be held at Jericho, L. I., at the home of Helen Underhill, from Eighth month 27th, to Ninth month 1st. Morning discussions by the Trampers will deal with the subjects: Eighth month 28th, Friends in College Life; Eighth month 29th, The Value and Methods of Study Circles; Eighth month 31st, The Call of Missions.

The evening program includes: Eighth month 27th, address, L. Hollingsworth Wood; Eighth month 28th, Visit to the home of Elias Hicks; Meeting for Worship; Eighth month 29th, Public Meeting for Worship at Jericho Meeting House; Eighth month 31st, address, Elizabeth Fox Howard.

The MOORESTOWN TRAMP will be held at Moorestown, N. J., with headquarters at the Friends' Academy. Discussions will be held by the group of Trampers each morning at 10 a. m. as follows: Eighth month 25th, Local Problems; Eighth month 26th, Study Circles; Eighth month 27th, The Place of Jesus Christ in Spiritual Life; Eighth month 28th, Prayer and Discipleship; Eighth month 29th, Worship.

Public evening meetings for worship to which all are cordially invited will be held at adjacent towns. Each meeting will probably be preceded by a short address. Eighth month 24th, 8 p. m., at Moorestown Meeting House; Eighth month 25th, 6 p. m., basket supper at the home of Evan Buzby, 38 W. Maple Avenue, Merchantville; 7.30 p. m., Meeting for Worship at Merchantville Meeting House; Eighth month 26th, 6 p. m., basket supper at Mt. Laurel; 7.30, Meeting for Worship at Mt. Laurel Meeting House; Eighth month 27th, 6 p. m., basket supper at Medford Meeting House; 7.30, Meeting for Worship at Medford; Eighth month 28th, 4.30 p. m., address at Haddonfield Meeting House (speaker to be announced later); 6 p. m., basket supper; 7.30, Meeting for Worship.

INDIANA YEARLY MEETING.

MINISTERS AND ELDERS.

The meeting of Ministers and Elders was held on Seventh-day, the 8th, at two o'clock, in Fall Creek meeting house, near Pendleton, Ind., on the arrival of the Friends from Richmond. Owing to the shower of the day before the dust was laid and the air was not oppressively warm. About fifty were in attendance, as all Friends who feel interested are cordially welcomed and their presence does not interfere in the least with the purposes of this meeting.

The visitors in attendance during the week from other Yearly Meetings were Anna M. Jackson and Albert R. Lawton, of New York Yearly Meeting; Dr. O. Edward Janney and Mary E. Griest, of Baltimore; Joel Borton, Daniel Batchellor and Elizabeth Lloyd, of Philadelphia; Samuel P. Zavitz, of Genesee; Marietta Hartley, of Ohio, and Martha M. Wilson, of Illinois. Nearly all of these were present on Seventh-day. None of them had minutes from their Monthly Meetings, but O. Edward Janney presented a letter from the General Advancement Committee stating that he was present as its representative. This was read and minuted and all the visitors were very cordially welcomed and their names placed upon the minutes.

The five queries concerning the faithfulness of Ministers and Elders were read and answered as usual, and between the answers there were messages from many Friends. The chief concerns were for the promulgation of truth and the encouragement of members generally to share with other messages that came to them in the silence of the meeting.

A second meeting of this body was held on Fourth-day morning, at 8 o'clock, when Aaron Chandler and Martha J. Warner were re-appointed clerks. There were so many brief messages of loving counsel that the meeting lasted nearly two hours.

FIRST-DAY MEETINGS.

When we arose First-day morning the air was cooler and the sky was overcast and soon the proverbial Quaker rain came pouring down. This was so welcome that it did not seem to lessen the attendance at meeting. Many felt that it would be a delightful sensation, after the prolonged hot and dry weather, to get really wet once more. The house, which seats about 300, was well filled. There were a number of children and babies presented but they did not disturb the services.

The opening silence was broken by prayer offered by Samuel P. Zavitz, expressing thanksgiving for the refreshing rain and the desire that all present might be spiritually refreshed. Dr. O. Edward Janney gave a very clear exposition of the belief of Friends as he interprets it. Others who had messages were Joel Borton, Samuel P. Zavitz, Daniel Batchellor, Joseph Jones and Elizabeth Lloyd.

In the afternoon there was one of the most inspiring Young People's Meetings that has been held within the limits of our Society. Two of those who participated were Earlham graduates, one was a Swarthmore graduate and one is a Swarthmore student. Florence H. Doan, of Indianapolis, presided. Stella A. Allen, of Pendleton, gave an address upon "Our Debt," meaning what we owe to the founders of our Society and other faithful Friends. Marcia S. Doan, of Indianapolis, told of "Our Duty"—what we of today ought to do to enlarge the work so well begun by them. Folger Howell, of Springfield, Ohio, presented "Our Opportunity"—the ways that are open in every direction to do some good to our fellow men. Susannah M. Gregg, of Pennville, Ind., spoke of "Our Pledge"—the consecration of our lives to the service of God and our brothers.

The discussion that followed these addresses was opened by Harold Rogers, of Pendleton. He spoke of the importance of each one striving to

find out for himself what things are true and good, not fearing to express his doubts, for the fruit of honest doubt and honest inquiry is a living and working faith.

BUSINESS SESSIONS.

On Second, Third and Fifth-day mornings there were devotional meetings at 9.15, which were rich in spiritual out-pouring and an excellent preparation for the deliberations of the day. The business sessions began at ten o'clock Second-day, with Lindley Mendenhall, of Waynesville and Evelyn B. Howell, of Springfield, Ohio, as clerks. Of the twenty-five representatives from the two Quarterly Meetings comprising the Yearly Meeting, twenty-one were present, every constituent Monthly Meeting being represented. The clerk read the names of Friends to serve on various committees, as presented by the nominating committee. An inquiry was made as to why Illinois Yearly Meeting was able to get its minutes printed more promptly than Indiana. The Friend from Illinois explained that two members of their publication committee were always appointed a year in advance so that they could make arrangements with the printer before the Yearly Meeting was held. Indiana decided to adopt this plan.

A report stated that the school property on the grounds of the Richmond meeting house, where Wm. M. Jackson was once the principal of the school, had been sold, and would be transformed into a home for working girls, to be run without profit to the managers.

The statistical report of the meeting showed a total of 1,101 members, 496 of these being men and 605 women, the net loss for the year being 19. This loss was not thought to be cause for discouragement as the increase in interest and enthusiasm much more than offset the small loss in numbers.

In the afternoon the epistles from Philadelphia, New York and Illinois were read and comment was made upon the strong points of each. O. Edward Janney described the school about to be established at Swarthmore, near the college, for religious and social study. The Yearly Meeting afterward decided to send one student for the opening term of this school. Albert R. Lawton, who is active in social work, told how much proper training adds to the efficiency of the workers. Others testified to the good results to our meetings of training received in the Friends' summer schools.

COMMITTEE ON ISOLATED MEMBERS.

The Joint Committee on Isolated Members of the Seven Yearly Meetings held a public meeting Second-day evening which was attended by many

interested Friends. Reports were made by the various members of the work done during the year. A group of Friends have met monthly in Cincinnati for reading and study. Pittsburgh Friends have resumed their Quaker Round Table and First-day meetings with increased attendance and interest. The Harrisburg Friends held their meetings regularly until the death of two of their number and the loss of their meeting place made it seem best to suspend for the summer. The Friends' Study Circle at Easton, Pa., has continued its bi-weekly meetings. Members of Genesee Yearly Meeting have carried on an extensive correspondence with Friends in Northwestern Canada. Mary H. Whitson, who was furnished with addresses by this committee, visited Friends in Denver, Colorado Springs, San Francisco, Portland, Oregon; Seattle and Tacoma, Washington; Vancouver, B. C.; Calgary, Alberta, and other smaller places, and also held several parlor meetings.

No other evening meetings were held. The visiting Friends were invited to a different home each day for supper and the evenings were spent in enjoyable conversation. Dinners were furnished in the large basement of the meeting house, where 125 can be seated at once. On Fourth-day, when the attendance was the largest, nearly 300 were served with dinner.

BUSINESS SESSIONS CONTINUED

Third-day morning the remaining epistles were read. That from Genesee brought remarks on prison reform by Mary H. Whitson, Samuel P. Zavitz, Lewis Lawall and Anna M. Jackson. The last named repeated the reformer's slogan, "The Country Jail Must Go."

Baltimore's epistle was commended by William Griest and Warren Keese because it told of so much good work being done. Jesse Wright and others commended Ohio Friends for their faith and courage.

The ninth annual report of the Friends' Boarding Home at Waynesville, Ohio, stated that the rooms are all taken for next fall, some of the boarders being teachers. The matron is Alice Conner Alcorn. The rate of board is from \$3.50 to \$5.00, and the total endowment fund is \$7,760.89.

The queries were read and answered in the old-time way, with very little comment, but the answers to some of them were supplemented by excellent essays sent up by different Monthly Meetings and passed upon by an essay committee. The first of these was a condensed statement of "The Rise and Progress of the Society of Friends." The second was entitled "The Progress of Human

Thought." This was followed by a message from Samuel P. Zavitz in which he said, "Whatever may be the tumult without, if there is silence within we shall hear the divine voice."

Albert Lawton and others spoke of the increasing number of those who are habitual users of opiates and of the need for Friends to be on the alert to stop their sale.

The sixth query was followed by an unusually strong essay on temperance; the meeting directed that 1,500 copies of this be printed in pamphlet form for distribution. A number of Friends regretted the increasing use of tobacco by our younger members. The last of the essays was entitled "Fruits of the Spirit."

Further account of this Yearly Meeting and of the annual meeting Joint Committee on Isolated Members of the Seven Yearly Meetings next week.

RECREATION AND "AMUSEMENT" AT CONFERENCE.

The article by Sarah B. Flitcraft in the issue of the *Intelligencer* for Seventh month 11th, on "The Athletic Program for the Saratoga Conference" during next month, and which has called forth some opposition in the paper, touched a responsive chord in my heart (and doubtless in many others), and I have felt it right to voice my thoughts thus publicly and thank her for her courage in braving public opinion in this manner. I have watched with interest the growth of this movement of recreation and amusement for the different conferences, and if I mistake not, it commenced with the first one held at Chautauqua, N. Y., several years ago, but in an informal way. I do not recall when "amusement" was first legalized, as it were, by having a conspicuous place on the printed program, but it has gradually grown to the immense proportions it now assumes.

I am a full believer in the old and time-worn saying that "all work and no play makes Jack a dull boy," and I know that a well-rounded life cannot be lived when *all* energies are directed to *business* alone. But I have been pained to see so *much* time and thought given to amusement at the conferences. People go to these presumably for the spiritual uplift and mental improvement supposed to be obtainable in such place by the attrition of mind upon mind, heart touching heart in spiritual union. I have always considered these gatherings as equal in solemnity and religious life to any Yearly Meeting. They are called *Philanthropic* Conferences. What is philanthropy but applied Christianity, and what is Christianity but a carrying out in practice the principles enunciated and exemplified by Jesus while on earth? I cannot separate the two—Philanthropy and Christianity.

I would not have *all* recreation shut out from those who attend and take part in the Conference, whether young or old, for the bow that is *always* bent loses its elasticity and becomes useless. It must sometimes be unstrung, and I do not know of any persons who enjoy the period of relaxation from serious matters more than does a body of Friends. I have heard more jokes and witticisms from old, staid Friends, at times, than from younger and *seemingly* more lively Friends. I have noticed, too, that at conferences and Yearly Meetings and summer schools the younger class, for whose retention and interest in our society it is now claimed these gatherings were primarily arranged and conducted, are, as a rule, more restless in the meetings, more indifferent to the business proceedings, than the older ones, who are supposed to be less able to withstand the unaccustomed strain on body and mind.

Another thought comes to me. Many members of distant Yearly Meetings would gladly attend these conferences, and would take an active part in them, had they the means to do so, but the necessary expense of travel and board, after reaching the conference, can be obtained only by unusual industry, economy and self-sacrifice, of which those more favorably situated know nothing. Now if, by the exercise of these virtues, they have saved a sufficiency to accomplish this purpose, is it fair to them, who have looked forward to a spiritual and intellectual feast, to have to lose so *much* time in simple recreation, which, perhaps, they feel to be superfluous, and for which they do not care (that is, in such abundance), enlarging their board bill and detaining them from their homes, where their presence is often greatly needed, just that much longer.

And the weaker Yearly Meetings which, on account of their weakness, find it difficult to raise their quota of conference expenses, come in for a share of consideration, for the longer the time occupied, the more varied and extensive the amusements, the greater the expense to all concerned.

I do not wish to be thought censorious. I do not feel so. I have great sympathy with the Committee on Program, which I know is a very difficult one; so many phases of work to be considered, so many tastes to be consulted and catered to, it is a great undertaking and *all* cannot be suited; *that* is impossible. I am in favor of moderate recreation. There are too many reasons pro and con that I want to call the attention of thoughtful people to the different aspects of the subject. There are always two sides to any question, and the more important the question, the more intelligently and impartially and thoroughly

should it be reviewed. It is too late for this Conference for any objections to be heeded, but they may have some weight with preparations for another one.

ELIZABETH H. COALE.

Holder, Ill.

"THE MODERN OUTLOOK OF QUAKERISM."

The essay by Edith J. Wilson which gained the first prize in an essay competition arranged for in connection with the publication of Braithwaite's "The Beginnings of Quakerism," is now published in pamphlet form as part of the Extension Work of the Yorkshire 1905 Committee, Bannisdale, Malton, England, under the heading given above. When it appeared in the *Friends' Quarterly Examiner* last year the *Intelligencer* reviewed it editorially and quoted several passages from it. We append some suggestive paragraphs:

"The modern Quaker movement * * has sought to bring to the service of the Society every gift, from the humblest upwards. It has sought also to put new life in the necessary routine, and it would like to offer to all on the fringe of the Society a hearty invitation to enter it. Frankly, it hopes to see results in an increased membership, believing that there are many around us who could respond to the spiritual message of Quakerism, and also that the scope and influence of the Society would be extended with a wider fellowship. If in our time there comes any considerable ingathering to our Society, it will be the result of this movement and not, as in the seventeenth century, the outcome of a great preaching crusade."

"Outward circumstances are such that it is extremely difficult for a normal, well-balanced individual to come into conflict with the civil powers, while even public opinion is so broad and so polite that it remains unruffled in the face of the utmost divergence of religious thought and expression. So the Quaker faith must be set forth to-day without the impetus formerly given it by its striking protest against religious insincerity, its conflict with civil oppression, and its utter disregard of convention and public opinion."

"We must emphasize the point that it is the real spiritual touch that is needed. There are a number of other things that are most desirable for a healthy congregation: a bright social fellowship, mutual helpfulness, an interest in social and philanthropic effort, and an earnest attitude of mind towards life in general, but none of these things can be substitutes for what we are trying to indicate. The people we must have in our meetings are those who are described as 'having

succeeded in passing from knowledge about God to an inward first-hand experience—so vivid, warn and intimate, so mightily transforming, that they are convinced that they have God in the present tense.'"

Is there any difference between believing in capital punishment and being willing to execute a man with one's own hands? Presumably a majority of people in most of our states believe that the death penalty is a wise instrument of Justice. Else why do they tolerate it? Yet how many of them would spring the trap or turn on the electricity? If they had the imagination to see that that is what they are really doing as citizens, in perpetrating the death penalty, would the death penalty stand on our statute books?

The Survey.

THE PATHWAY.

We wandered out toward the West together,
Love made glowing the path we trod—
Love makes sunshine in dreary weather
Flowers to blossom in frozen sod.
Hand in hand, as the days were falling—
Beautiful springtime and sweet June haze,
Birds in the wayside bushes calling—
"Summer of Life and of Harvest days."

But ere the sun had reached its splendor,
Had won the goal where it sought to be,
Summons came from the All-wise Lender—
"Hasten my son—I have need of thee."
Darksome the days that followed after—
Dear eyes closed, and the world all still—
Hollow seemed Life, with its mirth and its laughter
And nought worth the living, nor valley nor hill.

But blossoms there were, and they needed tending—
Needed the sunshine—needed the love,
What though the path, with its wearisome wending,
Showed but the faintest of blue from above.
Father, we thank thee for words of prayer,
Thank thee for light, when the path grew steep,
When blinding sorrow and burdensome care
From brain and from eyelid drove aught of sleep.

And year by year, as the morrows are falling
Into the past, with their work complete,
Thy Love it is that heedeth our calling,
And smooths and softens for aching feet.
After the sunset all things will alter
As hand clasps hand, as in olden ways,
Nor heart grow weary, nor footstep falter,
But beauteous light fill up beautiful days.

ELIZABETH BIDDLE CONROW.

GLEANINGS FROM GEORGE FOX.

The English Friends are much busier publishing Friends' books than we are here in America. One of the latest of these is a small volume* containing brief selections from the writings of Fox. These are grouped under four heads—Narrative Passages, Special Testimonies, Social Life, Exhortations. The Special Testimonies selected are Business Life, The Inward Light, Justice, Meetings and Ministry, Oaths, Respecting Persons, The Scriptures, Sin, Slavery, War, Women. Under the last topic we quote the following:

"Women are heirs of life as well as men . . . they must all give an account of their stewardship and are to be the possessors of life and light and grace and the gospel of Christ, and to labor in it and to keep their liberty and freedom in it as well as men."

From the introductory chapter, by the editor, which adds much to the value of the volume, we select a few passages:

"To the present writer George Fox appeals, not only by the inherent strength of his mystical genius, not only because among his fellows of the mystical family, characteristically the practical western layman, the market place witness for the spiritual consciousness in every man, but also because he is, essentially, the English mystic—because he represents at the height of its first blossoming, the peculiar genius of the English "temperament." He is English particularism, English independency and individualism expressed in terms of challenge, for the first time, in the open, to all the world. This is his unique contribution to the evolution of Christendom. . . .

"With him there re-appears in the form of an experiment in every-day life, in the heart of the modern state, the truth that dawned in Palestine nineteen hundred years ago, the truth that was side-tracked but never quite lost amidst the policies, expediencies and jealousies of the official church, that has been clearing and elaborating itself with increasing steadiness ever since the seventeenth century, the truth that only in individuality carried to its full term can we find the basis of unity. Unity amongst Fox and his followers is the fruit and fulfilment of separateness. In order truly to love his neighbor, a man must first love himself. He must achieve singleness of soul, must discover that within him which is of God; that which speaks only in the solitude of his inner being.

"The unit, with Fox, is never, except incidentally, the group; never except incidentally, the family; but the single human soul faced with its individual consciousness, the germ of truth, good-

ness, beauty, light, love, God, it bears within itself, the seeds of God present in all humankind.

"He stands for liberty, for trust and toleration in a day of unchallenged religious and civil antagonisms and authoritarianisms. He stands for love, for the essential harmony of the creation in a day when warfare was the unquestioned and 'divinely appointed' method of settling international differences, and litigation and debate the accepted steersmen of private relationships. . . .

"To-day, in spite of the strong leaven of biblicism, the Quaker church serves as a sorting-house for mystics and persons of the mystical type, and lies a radiating center of divine common sense, of practical loving wisdom at the heart of English religious life."

It is not alone intellectual sincerity in accepting new truths that is needed; if the old truths are to be made real to our day, we must be prepared to translate them into language which people can understand. It is worse than useless often to attempt to hand them on in the garments of the old words by which they were clothed in former days, for as truth is a living thing, and words fade and lose their meaning, the form in which it is rightly expressed must change from age to age. It is not enough, then, to repeat some passage of Scripture, some familiar verse of religious poetry, or some words of a man of God of former days, to bring help to men to-day, even though the words are full of meaning to us because we have entered into the inward experience which they represent. Some have heard the words so often that they are now almost meaningless; others cannot be touched by a mode of thought which was the outcome of another time. They need the truths that lie behind the old words and the outworn methods of thinking, but they must be re-expressed if they are to reach them.

T. EDMUND HARVEY.

In "*A Wayfarer's Faith*."

What we desire to do is not to get a majority of nations deciding that arbitration must rule instead of war, and forcing other nations to accept their decision, but rather, by demonstrating the reasonableness of arbitration and the foolishness of war, to get all nations to agree to use arbitration and to cease from war.

WILLIAM E. WILSON.

In "*Christ and War*."

* "Gleanings from the Works of George Fox," by Dorothy M. Richardson. Headley Brothers, London. Price, one shilling, cloth; two shillings, leather.

THE OLD-FASHIONED GARDEN.

BY JOHN RUSSELL HAYES.

XV.

A sweet seclusion this of sun and shade,
 A calm asylum from the busy world,
 Where greed and restless care do ne'er invade,
 Nor news of 'change and mart each morning hurled
 Round half the globe; no noise of party feud
 Disturbs this peaceful spot nor mars its perfect quietude.

XVI.

But summer after summer comes and goes
 And leaves the garden ever fresh and fair;
 May brings the tulip, golden June the rose,
 And August winds shake down the mellow pear.
 Man blooms and blossoms, fades and disappears,—
 But scarce a tribute pays the garden to the passing years.

XVII.

Nay, time has served but to enhance its charms,
 And for a century the folk have blest
 This glowing isle amid their sea of farms,
 On which 'tis sweet the tired eyes to rest.
 O'er all the land its flowery spell is cast,
 A fragrant chain that links the present with the misty
 past.

XVIII.

And here the daffodils still yield their gold,
 And hollyhocks display their satin wheels,
 The soft harebells as in the days of old
 Ring out their carillon of fairy peals,
 And dandelion-balls nod o'er the grass
 And give from out their fluffy store to all the winds that
 pass.

XIX.

The droning bees still sip ambrosial dew
 Within the spiral foxglove's purple tents;
 Emboldened by the poppy's angry hue,
 Sweet-williams hold their little parliaments,
 Discussing in a silken undertone
 The mullein's insolence for that, from fields plebeian
 blown.

BIRTHS.

CLARK.—On August 6th, at Mound, Louisiana, to Alexander and Margaret Harned Clark, a daughter, named Helen Harned Clark.

RICHARDSON.—Near Langhorne, Pa., Seventh month 30th, to Joshua and Marian Osmond Richardson, a son, who is named Franklin Earle Richardson.

DEATHS.

FRANCIS.—At Sparta, Elgin County, Ontario, Eighth month 4th, after an illness of many years borne with patience, Helen Anne Bruce Stewart Francis, beloved wife of Harold P. E. Francis, of Creston, British Columbia.

She leaves her husband, their six-year-old daughter and many friends to look back upon a beautiful life.

She was a member of Lobo Monthly

Meeting, Ontario, Canada, and taught for several years in Langhorne, Pa., in the Friends' school. Although for many years she lived away from Friends she retained her love for the Society, and at the request of the parents, the little daughter is to be brought up amongst Friends.

Shortly before her death, in a letter to her husband, she quoted these lines, which he hopes will be as great a help to others as they have been to him:

"I know not the way I am going,
 But well do I know my Guide;
 With child-like trust I give my hand
 To the mighty Friend at my side."

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XX.

He dares to flaunt his vulgar woollen face
 Among the garden's aristocracy.
 Long nurtured in this rare and cloistered place,
 These gentles hold themselves of high degree,
 Disdaining as a common, low-born weed
 Each wilding bloom that traces not his line from ancient
 seed!

(To be Continued.)

NOTES AND ANNOUNCEMENTS.

I have seen so much in the paper about the Quaker that I hesitate writing. To me it is a very unpleasant word and is not a true one, as there is no organization registered anywhere under that title. No good Friend would or should call himself Quaker, and when I hear anyone using the word, it seems to me to be not in the first or second person, but rather in the third. To hear others call us Quakers is not so bad, but when I hear anyone who professes to be a Friend use the word, I can but feel that they are not true to their profession, but are weak in the faith.

At our last Yearly Meeting the Mary Jeanes' Fund was considered, and many seemed discouraged that more of it had not been returned. As I understand it, there was a fund of thirty thousand dollars to be loaned to young Friends, to assist them, if needed, to secure an education and to be returned when able. I can see no cause for worry that more of it has not been returned, but cause for rejoicing that we have this fund with an annual income and, in addition, that which is returned, as it should be, larger each year, until, if we will figure it for a few generations, we have a very handsome fund to loan. As this was given to us for a special purpose, and no other, we should administer it for the greatest good, where it was intended. We are told that in Germany many young men are allowed to go through college and pay nothing until they get in positions to do so, and it is invariably paid. I do not want to think that our young people are not as able to work and earn money to meet their obligations as others. In fact, I can but feel that if this fund is properly loaned, it should grow in usefulness and be a great honor to the name which it bears.

ISAAC PARRY.

Horsham, Pa.

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MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

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WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m. No meetings during Eighth month.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' *Intelligencer* Association for five cents a copy.

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RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m.
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EIGHTH MO. 22D (7TH-DAY).

—Pelham Half Yearly Meeting, Sparta, Ontario.

—Rural Progress Club of Byberry, Phila., Mr. Upham with his Marionettes. Byberry Hall, 7.30 p. m.

EIGHTH MO. 23D (1ST-DAY).

At Schuylkill, near Phoenixville, Pa., Visiting Committee of Philadelphia Quarterly Meeting, 10.30 a. m.

—At Radnor, Pa., at 3.30 p. m., meeting for worship. Edith M. Winder expects to be present.

—At Media, Pa., Providence Preparative Meeting, 11 a. m.

—At Delaware County Home, Lima, Pa., meeting under care Concord Monthly Meeting, 2.30 p. m.

EIGHTH MO. 24TH (2D-DAY).

—Ohio Yearly Meeting at Salem, Ohio.

—Warrington Quarterly Meeting, Menallen, Pa.

EIGHTH MO. 26TH (4TH-DAY).

—Chester Monthly Meeting at Middletown, Delaware Co., Pa., 2.30 p. m.

EIGHTH MO. 27TH (5TH-DAY).

—Bucks Quarterly Meeting, Falls Meeting House, Fallsington, Pa.

EIGHTH MO. 29TH (7TH-DAY).

—Nottingham Quarterly Meeting, East Nottingham, Pa. See Notes and Announcements.

EIGHTH MO. 31ST (2D-DAY).

—Centre Quarterly Meeting, at Centre, near Port Matilda, Pa. One week earlier than usual on account of Conference at Saratoga.

NINTH MO. 2D (4TH-DAY).

—FRIENDS' GENERAL CONFERENCE at Saratoga Springs, N. Y.

The *Atlantic Monthly* for August is brimful of good things. *Intelligencer* readers will be specially interested in "The Agriculture of the Garden of Eden," by our Friend J. Russell Smith.

BOOK NOTES.

"Where Rolls the Oregon," by Dallas Lore Sharp (Boston: Houghton Mifflin Co.), records observations of the wild life and superb scenery of Oregon made in the summer of 1912. The author calls Oregon "the most alluring land to the naturalist within the compass of our coasts," and of all the fine things there, he says the hospitality of the people is the best thing in the state.

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In "Unto Cæsar," by Baroness Orczy, is a historical novel laid in the days of Caligula, and its throbbing story leads up to the Hill of Golgotha, where the man and woman who fought their way to victory are kneeling before a lonely cross. (New York: Geo. H. Doran Co.)

SOME OXFORD BOOKS.

(Published by B. H. Blackwell, Oxford, England.)

From the choice press of Basil Blackwell come various books of verse and essays, etc., by Oxford authors. The "Newdigate-Prize" poems are always interesting, as showing the tendency of new poetical utterance at the ancient university, so long the home of the muses. Robert Sterling won the 1914 prize, with "The Burial of Sophocles," an elegiac reverie in Matthew Arnold's manner, beautiful, but too short; so rich a theme calls for elaborate treatment rather than this

"lamentation brief" beside "The grey road and the haunting twilight dreams."

"The Beasts, Birds and Bees of Virgil," by T. F. Royds, does full justice to the natural history of Virgil, who had "the true Italian feeling that there is something mysterious or divine in all life, even in that of plants,—a feeling at the root of the religion of the early Italians."

"Greek and Roman Ghost Stories," by Lacy Collison-Morley, tells of the classic and their allusions to instances of ghosts, necromancy, warning apparitions and the like,—a book which would have delighted the late Andrew Lang,—full of illustrations of primitive religious beliefs and ancient spirit-lore.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	iii
Boarding and Rooms	i
For Rent	i

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

If! (verse)	561
The Churches of America and the War	561
The Making of Successful Farmers	562
Illinois Yearly Meeting	564
The Visit of the English Young Friends	566
The Second Week of the Woolman Pilgrimage	566
The Annual Meeting at Peach Lake	567
Editorial:-	
For the Conference to Consider	568
Note and Comment	568
Ohio Yearly Meeting	569
Friends' Neighborhood Guild	570
Kennett Square Meeting One Hundred Years Old	571
Friends in Canada and the Advance- ment of Friends' Principles	572
The Mary Jeanes Fund	573
The Old-Fashioned Garden (verse)	574
Give Them Sight (verse)	574
Notes and Announcements	574
Births	575
Deaths	575
Calendar	576

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Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 5, 1914.

{ Volume LXXI.
Number 36.

God grant that you may so conquer your temptations by the power of God that they may not leave you as you were, but fill you with consciousness of God, with the consciousness of yourself, and with deep sympathy with your brothers.

PHILLIPS BROOKS.

IF!

Suppose 'twere done!
The lanyard pulled on every shotted gun;
Into the wheeling death-clutch sent
Each millioned armament,
To grapple there
On land, on sea and under, and in air!
Suppose at last 'twere come—
Now, while each bourse and shop and mill is dumb
And arsenals and dockyards hum,—
Now all complete, supreme,
That vast, Satanic dream!—

Each field were trampled, soaked,
Each stream dyed, choked,
Each leaguered city and blockaded port
Made famine's sport;
The empty wave
Made reeling dreadnaught's grave;
Cathedral, castle, gallery, smoking fell
'Neath bomb and shell;
In deathlike trance
Lay industry, finance;
Two thousand years'
Bequest, achievement, saving, disappears
In blood and tears,
In widowed woe
That slum and palace equal know,
In civilization's suicide,—
What served thereby, what satisfied?
For justice, freedom, right, what wrought?
Naught!—

Save, after the great cataclysm, perhap
On the world's shaken map
New lines, more near or far,
Binding to king or czar
In festering hate
Some newly vassaled state;
And passion, lust and pride made satiate;
And just a trace
Of lingering smile on Satan's face!

Boston News Bureau. BARTHOLOMEW F. GRIFFEN.

THE CHURCHES OF AMERICA AND THE WAR.

[Report and Declaration of the Special Committee of the Church Peace Union to the Federal Council of the Churches of Christ in America.]

In behalf of the delegates from the Federal Council of the Churches of Christ in America, the undersigned were appointed as a Special Committee to prepare and publish to our brethren at home a declaration and summary concerning the recent momentous Conference of the Church Peace Union, which Conference, begun at Constance, on Sunday, August 2d, was continued in London on Wednesday, August 5th. In so doing we are following the example of the English delegates to the Conference, whose terse and weighty utterance to the brethren in England was published in the *London Times*, *Daily Chronicle* and other newspapers on August 5th.

In making this report we are authorized to speak substantially for the entire body of American delegates to the Church Peace Conference.

It is significant that this first International Conference of the churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had an unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God—Our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our Conference, there is a general consciousness that now, more than ever, we are called to co-operate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision or hinder us from seizing the opportunity which God is giving us to do his will in the world—waiting upon the Lord. This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrat-

ing that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are unchristian. We are witnessing the *reductio ad absurdum* of unchristian civilization; for peace is not to be secured by preparations for war (even if unchristian men compel their brothers in self-defense, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so, too, our very patriotism must be pervaded by the mind of Christ and ready for the discipline of the Cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland that is the message that we are bringing from this Conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth “all our fresh springs are in God.”

This is not the moment to dwell on the practical steps which may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four resolutions which are to be published in due time by the Central Committee of our Conference. Others will be afterwards disclosed. Meanwhile we desire to emphasize the fact that has been borne in on us by contact with the workers of the Peace Movement in England and Europe generally, viz., that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the churches of Europe; and we are grateful to our Heavenly Father for the skill and wisdom and self-control which, in this trying ordeal, have been vouchsafed to them. For five years previous to the formation of our Church Peace Union, these, our brethren on this side of the Atlantic, have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the Promotion of Peace to be so widely and thoroughly representative. We, in America, have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things

which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore the determination of our Conference to rely on the Central Committee for guidance, and for ultimate decisions from time to time — the resolution to “move all together when we move at all”—is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well-chosen and skillful delegates to our Central Council, ready and able to contribute of their special experience and prayers to our common endeavors for the peace of the world and the Christianization of all mankind.

E. R. HENDRIX,
LUTHER B. WILSON,
WILLIAM PIERSON MERRILL,
FREDERICK LYNCH,
CHARLES S. MACFARLAND,
GEORGE WILLIAM DOUGLAS.

THE MAKING OF SUCCESSFUL FARMERS.

(concluded)

Farming in America is in a peculiar situation at the present time, and offers an unusual and generally unappreciated business opening. Agriculture has been, and still is, in a condition of semi-abandonment in many parts of the East. The rapid opening up of new, rich lands in the West caused overproduction of staple products, like wheat, corn, horses, cattle, and hogs, so that the period from 1880 to 1897 was one in which farming was very unprofitable in the East. In those days the young Easterner who said he was going to farm was laughed at or seriously advised not to do it.

Most young men heard one of two other calls—the call of the new West, or the call of the Eastern city, with its mills, its factories, its transportation, its finance, and its professions. As a result of those two calls to the West and to town, the Eastern farms have so few people trying to use them or to buy them that thousands of them actually have no one living on them at all, and hundreds of thousands of them are now to be had at far less than they are worth, when judged by the value of land elsewhere.

The lure of the professions has been so great that in some Eastern cities the number of young men who attempt the practise of law is twice as great as the law business will support, and by actual count one-half of those who start, give it

up by the end of fifteen years. The glitter of the Wall Street prizes has caused thousands of young men to hunger for years in the clerical positions of New York financial institutions. Meanwhile, the people in the cities clamor about the increasing cost of food, when just beyond the suburbs, farms are to be had for the cost of the buildings upon them.

The place in America to-day where a man of brains has the least competition is on the farm. Large areas of farm land in the East, near to the great markets, and in the South, are to be had at reasonable prices, cheap prices in comparison with those asked for any other land that affords an equal opportunity. Land will respond to the labor of the scientific farmer; and the opportunity for men of originality to develop specialties in farming is very great.

A thing that will make a farmer of many a boy if he can learn it in time is the relative value of a dollar in the city and on the farm. It is inevitable that we talk of business things in terms of dollars, but that magic and alluring word has two meanings, and the boy, whether in city or country, lives under the influence of one kind of dollar, and is prone to think in terms of the other. The farmer boy learns that the trolley-car motor-man gets two dollars or two dollars and a half, a day. He cannot earn so much at farm work, and at times there is no farm work. A salary of one hundred dollars a month sounds to him like riches. There are no one-hundred-dollars-a-month salaries in his neighborhood, and so he goes off to town while still in his teens, sure that there is no money on the farm. It is true that the farm does not offer many opportunities for boys to become millionaires, but if you will pin the American boy right down to it, he will freely admit that he is not primarily after *money*. He wants a living and a life. Those the farm gives with greater richness in this generation than in any other.

Many farm boys rush off to town, and most city boys never consider the country, because they do not know that a dollar on a real farm is nearly twice as effective as a dollar in the midst of a city. The young man who rents a farm also rents a house, and has no house-rent to pay. He has chickens and eggs, and a garden and fruit and milk, and often fire-wood. As a by-product of the farm, he has a horse to drive. In fact, much of the family living is a by-product of the farm. The young man in the city with one hundred dollars a month must pay rent; every egg or turnip or apple that he gets he must buy. If he rides, he pays car fare; his clothing costs more than the farmer's, and on every hand he meets temptations to spend money. The man in the city, with

a thousand dollars a year, is poor, and the man with two thousand dollars must look for a very plain street when he rents his house. In the real country, one thousand dollars net per year is usually comfort, and two thousand dollars is affluence.

It is a national misfortune that the differing value of the country and the city dollar is so little understood. Had it been thoroughly grasped in time, it would have been the making of thousands and tens of thousands of farmers.

There are some people who say that farming is drudgery. For many persons that saying is correct. They should not farm. Given normal health and enthusiasm, there ought to be some kind of work that every man can enjoy; and it is his duty to find that work. But in agriculture there is real enjoyment. A man can love it. Some people love horses and cows and other farm animals very much as boys love dogs. The little boy who at the age of three ran across a room, seized a pot with a blooming plant in it, and hugged it and petted it, was unquestionably showing his bent. Now, at the age of forty, he is still working with plants, and making a comfortable living. It is a positive delight to many people just to see their plants and trees grow. Life of some sort interests nearly all of us.

Then, aside from the sentimental appeal of animals and plants, the farm can appeal to the man's intellectual side. Farming is scientific, wonderfully scientific, more so by far than manufacturing.

We are apparently on the verge of a new epoch in agriculture. Scientific agriculture is just beginning to get upon its feet. It is less than thirty years since the nation recognized the fact that agriculture, more than any other industry, needed the aid of government in its effort to apply science effectively. In that short time the United States Department of Agriculture, some sixty agricultural experiment stations, scores of substations, and nearly fifty agricultural colleges have been created. At first there were no men prepared to teach in those institutions. Now there are hundreds of trained men to investigate, and other hundreds to teach; there is also a large staff of local teachers and leaders, called county demonstrators.

The task of agriculture is to take advantage of the laws of nature, and to direct her forces. The more scientific it is, the more effective and profitable it becomes; every day agriculture is being made more scientific, and consequently more profitable. It is easier now for the town boy to learn agriculture, and he has one advantage over the farmer boy. The farmer boy has a tendency to

be unduly bound by "father's way," and to be unable to see things in a scientific spirit. To offset that, the city or suburban boy misses a certain experience on a real farm, which gardens and chickens and hares and pigeons and a few fruit trees cannot give.

J. RUSSELL SMITH.

In Youth's Companion.

ILLINOIS YEARLY MEETING.

(Concluded.)

The purpose of the afternoon meeting on First-day was the presentation of Friends' principles. After introductory remarks by Albert T. Mills, Thomas A. Jenkins said that whoever would lead the Christian life must learn, as Jesus did, to take up the burdens of life daily. Anna T. Elliott said that Quakerism is simply living the Golden Rule, with the emphasis placed upon the *life* of Jesus and not his *death*. Griffith E. Coale said that much good comes out of quiet, but meetings that are entirely silent ought to be very rare. Cordelia Wilson had found that frequent "silent times" at home are very helpful. Elizabeth Lloyd spoke of the advantages and responsibilities of membership.

Clarence C. Mills spoke of Friends as promoters of brotherhood and fellowship. O. Edward Janney said that if fifty persons came together with the spirit of God manifest among them the result was much more than fifty times one. Mary Van Syoc said, "If I belong to any organization I feel that I am there for a purpose." Others who spoke were Isaiah Lightner, Henry Atherton, Reeves Shinn, Mary E. Coale and Abel Mills.

In the evening the Clear Creek Young Friends' Association held its regular weekly meeting, with Raymond Bumgarner as president and Golden Mills, secretary. After silence and a song by Jeannette Flitcraft, Lucretia M. Franklin read in sections an admirable paper on the European war situation. In the pauses between the sections different ones, members and visitors, were called on to give the causes of the war, its geography, its probable effects and what we as Americans can do to shorten its duration.

BUSINESS SESSIONS.

At the opening of the 40th session of Illinois Yearly Meeting, the names of the thirteen members who had died during the year were read and loving tributes were paid to their memory. The best known of these was Mary G. Smith, who had been an active philanthropic worker and valued

minister among Friends for many years and had also been a leader in the W. C. T. U. of county and state. There is a public fountain in the city of Hoopeston named in her honor.

The clerks at the table were Clarence C. Mills and Florence Given. The former was released at his own request after sixteen years of faithful and efficient service, and Albert T. Mills appointed in his stead. While all felt that he would be missed as clerk they believed he would be equally valuable on the floor of the meeting and as chairman of the Philanthropic Committee.

All of the nine representatives of Prairie Grove Quarterly Meeting, which includes three meetings in Iowa and one in Nebraska, were present. Ten of the twelve representatives were in attendance from Blue River Quarter, which includes three meetings in Illinois and one in southern Indiana. The statistical report showed a total of something over 800 members which is about the same as last year. It also showed that the attendance at monthly and executive meetings is much smaller than at First-day meetings, excepting Blue River, where the Monthly Meeting is now held on First-day. The question was raised as to whether it would be a good thing for the other meetings to do likewise, but this must be left for each to decide according to its needs and conditions.

The epistles from the other Yearly Meetings were felt to be inspiring and encouraging. Only one was read at a session and so each seemed fresh.

The answers to two of the queries were unusually full. One said that so far as known there had been no Friends during the year needing financial aid; Indiana Yearly Meeting gave the same answer. Another said that the meeting knew of no violations of the vital testimonies of Friends and that no differences had been dealt with.

Concerning the first it was suggested that perhaps Friends had not given much encouragement to those in poor circumstances to unite with them in membership. Another thought was that because Friends had been so blessed in their outward affairs they should be all the more on the alert to assist others less fortunate.

Thomas A. Jenkins told of a visit of Herman Newman, former editor of *The American Friend*, to the Quarterly Meeting when it was held in Chicago. He is now working in an organization in that city whose purpose it is to find good homes in the country for boys, and women with children. He asked Friends to help by opening their homes to some of these.

In regard to corrupting conversation it was suggested that profane language is often simply

the outlet for an impatient temper and that ejaculations not looked upon as profane are indications of an impatience within that should be guarded against. Mothers and others having the care of children were asked to keep the tones of the voice pleasant and to avoid sarcasm.

It was explained that a free gospel ministry does not mean that the minister receives no money compensation, but that no one person is set apart to do the preaching and that every member of the meeting is free to rise and utter a message that he feels in his heart would be helpful to others present.

Much was said during the sessions to impress the importance of more Bible reading and study. Much was said of the need to make our testimony concerning peace more emphatic than ever. Young Friends were commended who had been excluded from military drill in the State colleges because they belonged to a religious society opposed to war.

The report of the local Advancement Committee, carried on with the assistance of the Western secretary, Edith M. Winder, was felt to be very encouraging and it was directed to be continued along the same general lines. Dr. O. Edward Janney gave a brief account of the work of the General Advancement Committee from the time that Henry W. Wilbur, largely through the faith and persistence of R. Barclay Spicer, was liberated to give his whole time to the secretaryship; he then told of the committee's latest large effort, the establishment of a school for social and religious education at Swarthmore. This account was received with great interest and enthusiasm. The Friends present were sure that the Yearly Meeting would send one student for the opening term, but they hoped they could do much better than that and send one student from each meeting neighborhood. One Friend said that along with the trained workers there would still be need for as many "common workers" as we have now.

The report of the Philanthropic Committee showed commendable activity along all the lines of work taken up by the General Conference. Several women told how natural and easy it was to go to the polls and vote, and that Bloomington and Decatur were "dry" because the women's vote had made them so.

A letter was directed to be sent to President Wilson commending his efforts to keep the peace with Mexico and his offer to help end the war in Europe through mediation. A letter was also sent to the Friends of England expressing sympathy with them in this trying time.

The committee on Friends' Papers reported

that endeavors had been made to aid by subscriptions and otherwise, *Friends' Intelligencer*, *Present Day Papers*, *Friends' Fellowship Papers*, *The Friendly Visitor* and *Scattered Seeds*. Many present had words of praise for the last named and hoped it would be continued.

During the year there were four issues of *The Friendly Visitor*, making a total of 1,400 copies. There were many wishes that this bright and newsy little sheet might be issued more frequently.

A letter was forwarded by the Representative Committee suggesting that the Yearly Meeting occasionally meet elsewhere than at Clear Creek. Those who spoke on this subject thought that the other meeting places had not the facilities to accommodate the Yearly Meeting and that it would be better to arrange for occasional week-end conferences at places where the annual gathering could not conveniently be held.

The Yearly Meeting agreed to pay its full share of the amount asked for Conference purposes, including the appropriation for the General Advancement Committee. It was decided to raise \$850 for next year.

After the reading of the epistle to the other Yearly Meetings and a beautiful memorial to Mary G. Smith, the Committee on Exercises made such an excellent report that it was decided to have a thousand copies printed as a pamphlet for general distribution. There were two reasons for this excellence: the thoughts expressed in meeting were more than usually suggestive and helpful and the writers were very successful in reproducing them.

OTHER MEETINGS.

Every day at twenty minutes of twelve the young people and children in attendance withdrew to the benches under the trees, forming two groups, and some of the older Friends talked with them and answered their questions concerning Friends' principles and testimonies. Also the young folks met Dr. Janney Fourth-day evening at the home of Wm. L. Mills, and many questions were asked and answered.

Fourth-day at one o'clock, the customary Mothers' Meeting, instituted by Mary G. Smith and now under the care of Louisa M. Bumgarner, was held in the meeting house, and Elizabeth Lloyd gave an informal talk. At the same hour Dr. Janney addressed a men's meeting in the yard on the subject of Purity.

The meeting for worship Fourth-day morning was especially helpful because there were several messages from the body of the meeting some of which were given by the younger members. One of these said that it is easy and natural to be a

Christian, for we are all the children of God and have only to obey his voice in our hearts. Another told the parable of a little old man who was asked why he lived in a corner of the woods and replied that he was there to hold down that corner and keep it from curling up.

An unusual feature of the meetings was the singing of an occasional hymn by Fannie Du-brava, daughter of Isaiah Lightner. Sometimes her father, who is a much loved minister in the Society, joined his voice to hers. E. L.

THE VISIT OF THE ENGLISH YOUNG FRIENDS.

A number of your readers have been interested in the visit of the Young Friends from England and will want to know of their recent doings and of their plans. The strenuous month of visiting through the Middle West closed with the Winona Conference of the Five Years' Meeting at Winona Lake, Ind., Seventh month 22d to 28th. This was a time of wide fellowship in which the visitors from abroad had their share. They then paid short visits to each of the three large communities of Friends on the Pocono Mountains, the lake, the manor and the falls. Thence they traveled to the ancient shrine of American Quakerism, Whittier Land, and spent about a week at the Guest House with visits to other Friendly districts in New England.

At this time the news of European war began to arrive. The anxiety of foreigners in America is nearly as great as that of Americans stranded in Europe. Our English Friends naturally felt great uneasiness at their separation from their families at this time, and they finally decided to return home when traveling seemed safe. Accordingly, on the 22d instant they took passage for England on the steamer "Celtic," except James Douglas, of Dublin, who had sailed on the 5th in accordance with his original plans, and Margaret Thorpe, who agreed to stay in America and carry out the two remaining events of their itinerary, the Moorestown Tramp and the Saratoga Conference. The second party of English Friends, consisting of Elizabeth Fox Howard, Olive Graham and others, who were to share in these two events, also felt it best to cancel their American trip this year. To all of them it has been a great disappointment to miss these two weeks, which in some ways they had looked forward to with the greatest concern of any part of their plans. Many American Friends will also feel keenly disappointed at their absence, although our own personal regrets will be over-

shadowed by our deep sympathy for these Friends and our gratitude for the labor of love which they were able to accomplish among us before the clouds of war arose.

Indeed, the present occasion is one that will call forth from us the most heartfelt sympathy for all our Friends in England. Their position is peculiarly trying. It is not so much the many personal inconveniences which they share in common with their fellow countrymen of all creeds, not their fear of possible enforced conscription which would try them sorely, but the defeat of their hopes and prayers for the cause of peace, that is the saddest blow of all. I inclose herewith the official statement they have issued and published in the English press. But as the personal letters now arriving give so much more vividly than the newspapers an insight into the painful thoughts of our Friends in England, I shall take the liberty of quoting a few sentences. "The whole thing is so tragic and terrible that one feels our small share in disappointment and upset of plans ought not to matter. . . . We Friends love our country as dearly as those who feel it right to fight for her, and I am sure there will be a lot of service we can do for the poor, who will suffer so dreadfully because of the higher prices, etc." "It is like a terrible dream and one thinks for a moment one has awakened from it and finds it is all there still. It is unbelievable, and yet it is only just the beginning. We little thought to see such things—or hardly that they were possible. There will soon be terrible want on all sides; even now many large stores are closed and people out of work. We shall soon have to turn to and nurse or distribute relief. It is a nameless horror. It is good to think that you people will be thinking of us, and by us I have to mean all Europe. What must be going on in some places one dare not think. People are leaving the seaside places (in England). . . . Father, I hear, is helping turn the Birmingham University into a hospital. Think of us."

HENRY J. CADBURY.

Haverford, Pa.

THE SECOND WEEK OF THE WOOLMAN PILGRIMAGE.

Second-day morning, the 10th, was started with a short devotional meeting, with which most of the study hours are preceded. In spite of the fact that the body of the Pilgrims was greatly diminished after the week-end, the discussion of the second chapter of Woolman's Journal was indeed interesting. That afternoon the County

Prison was visited and insight gained as to the working of the law. Following this visit a song service was started upon the Meeting House lawn, but was interrupted by the first rain since the Pilgrimage began. An interested Friend then offered the use of her parlor, where, with the added advantage of a piano, we spent a very pleasant evening.

On Third-day an excursion with a picnic supper was planned, but it again proved rainy and the supper was eaten on the Meeting House porch. In the midst of this joyous occasion Henry Wilbur appeared; that evening he addressed us on "The Life of John Woolman with Twentieth Century Sidelights." After this intellectual feast the tent dwellers went to sleep in a downpour.

Fourth-day the sun early prophesied a glorious day for the Pilgrimage, which was to be made to Mansfield's mid-week meeting. Autos were provided for the party. A luncheon was served on the grounds by the Mansfield Friends, and a large corn pudding was a great attraction. The Journal Study, which had been postponed, was resumed that afternoon. That evening, with a map, Edith Winder showed us the situation and told us the condition of most of the western meetings. We also had with us Harold Lane, a western Friend of the other branch.

Fifth-day the Pilgrims attended Mt. Holly mid-week meeting. As there was nothing of very great importance planned for the afternoon, most of the Pilgrims rested or visited friends, while still others maturated nearby peach orchards; of course they had permission. That evening Edith Winder read a paper on John Woolman.

The Journal Study was the first thing on the program for Sixth-day. It may be said here that under capable leadership the morning discussions have been intensely interesting, as is proven by the large local attendance. Later in the day the party went boating on the Rancocas and ate their supper in a picturesque grove about three miles above Mt. Holly. The party was enlivened by the partial submersion of two of its members. Following the outing a pleasant evening was spent at the Engle home.

Edith Winder opened Seventh-day morning's study under the "Old, Old Sycamores."

In the afternoon Woodlawn Cemetery was visited; in this plot the meeting house of John Woolman's time stood. The site is now marked by a tall, spreading white pine tree. About 4 o'clock a round table on the "Impression of English Quakerism" was opened with the reading of a Fellowship paper, followed by discussion, in which Henry Wilbur again helped us. Along with a large Pilgrim body the Friends from near-

by towns turned out in the evening to hear Henry Wilbur's address on "Suffrage." He covered the question from all possible sides, and was backed up by a Merchantville enthusiast.

On First day, five nearby meetings were visited by as many groups. Again autos were supplied for the party. In the evening an informal meeting was held and the purpose of the Fellowship Circle explained. Thus the week closed and good-byes were said to the week-enders, while the Pilgrims looked forward to the few remaining days which promised to be full of interest.

J. I. S.

THE ANNUAL MEETING AT PEACH LAKE.

A large company of men, women and children journeyed from far and near to the annual gathering at the Peach Lake Meeting House in Westchester County, N. Y., First-day, Eighth month 9, 1914. The meeting was held at three o'clock in the well-preserved building erected in 1760. The seating capacity of the house being too small, camp chairs had been placed under windows on the shady side of the building, and at least one hundred persons were seated there, while over two hundred were inside the house.

Mary Travilla broke the silence, and her well-chosen words stirred the hearts to recognition of the unseen presence of departed friends, which seemed to hover about the vicinity. L. Hollingsworth Wood brought a message from the younger friends and suggested a helpful philosophy in reference to the value of accepting heat as essential to life, which might be the key to understanding how all created beings and things are members of one great family.

Henry W. Wilbur outlined the two types of persons of whom the world has taken note—those who made the material world of things their choice, and the others who chose to live in the spirit of unseen but eternal realities.

After a few moments of silence, Henry passed quietly out with Mary Travilla, and they continued their ministry to the outer meeting. The indoor meeting remained seated while Fred P. Gordon repeated an appropriate poem. Thomas Wood, an Orthodox Friend from Massachusetts, and two clergymen of the Methodist Church expressed their appreciation of the significance of such a fellowship gathering.

Richard Burdsall, of Purchase, spoke very feelingly of the sweet memory of the life and work of the late Charles Lindley Hunt, who kept up the interest in this yearly gathering for over twenty years.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 5, 1914.

FOR THE CONFERENCE TO CONSIDER.

The questions asked in the following letter from Jonathan C. Pierce will not be answered by this generation or the next, but the Conference will no doubt help to answer them. It is much easier to criticise existing conditions than it is to devise remedies that will work. Those who believe that war is wrong should be as much opposed to industrial warfare as to international strife. As long as we have class arrayed against class our industrial evils will continue; but wherever employers and employed are working together for the increase of righteousness we have the beginning of better times. Only those who desire righteousness for all and are striving to bring it to pass by living righteously and loving their neighbors have any adequate conception of the more abundant life.

"There will be some practical questions for the Conference to consider when it gathers at Saratoga:

"The greatest war of all time is now raging in Europe. What is the cause, and what is the remedy?

"Widespread and increasing poverty, unemployment and suffering, with rising prices, is the problem here. What is the cause and the remedy?

"Plenty of raw material to be made into the things we need; plenty of machinery to do the work; countless people who need the work and the products of their work. And yet a war 3,000 miles away interferes so seriously with our industrial system that we see how inefficient the system is.

"Then why should one not ask in all seriousness, whether the master class and their apologists are not intellectually or spiritually bankrupt in not devising a better system.

"I came that ye may have life, and have it more abundantly! What is the Conference aiming for?"

"The most valuable thing in the world is human life.

"I do not," said Hamlet, 'set my life at a pin's

fee.' He knew too much arithmetic for that.

"In some of the workmen's compensation law the money value of a strong young man's life is rated at \$5,000. One way or another during his natural existence a man is expected to produce that much.

"None of the ordinary estimates of the cost of war ever takes into account the destruction of this most valuable asset any nation possesses—human lives.

"But a battle in which 10,000 soldiers are killed costs in human life \$50,000,000. Did you ever stop to think that the men who sink with a great warship are worth in dollars to their country half as much as the ship itself?

"Rabelais made a mistake when he said: 'Corps is the sinews of war.' Men are the sinews of war."

So says "Girard" in the *Philadelphia Public Ledger*, but in making his estimate he does not take into account the loss to the nation of the strong young men killed in battle who ought to have been fathers, while comparative weaklings are left to bring forth the next generation.

A letter from Anna Garlan Spencer, Professor of Sociology and Ethics at the Meadville Theological School (Unitarian) calls attention to a new profession for women—the ministry. While we as Friends feel that professional ministers have no place in an ideal church, we are also beginning to realize that training along certain lines is very helpful to members of a religious society, any of whom may feel that it is right for them to arise and speak in meetings for worship, or who may become social workers or First-day school teachers. To meet the need for this kind of training the School at Meadville, Pa., is now offering a one year's course for social workers in addition to its four years' course of training for the ministry. This is in line with the Friends' School for Social and Religious Education which will be opened at Swarthmore the first of the year.

The same causes that deplete Friends' meetings in many country neighborhoods are affecting other denominations in the same way.

A Michigan correspondent of *The Independent* writes: "The rural church is dying out, nor do we look for any improvement. In Illinois alone 1,700 churches are without pastors, 800 in Kansas. Within eight miles from where I write are ten churches without pastors, and there is no effort to obtain them; only four make any attempt to maintain an occasional religious service.

OHIO YEARLY MEETING.

Ohio Yearly Meeting is composed of two Quarterly Meetings, Short Creek and Salem, and Stillwater Half-Yearly Meeting. Short Creek Quarterly Meeting is made up of two Monthly Meetings—Concord, near Colerain, and Short Creek, a mile from Mount Pleasant; the latter includes West Grove Preparative Meeting, near Cadiz. Salem Quarterly Meeting is composed of Salem and West Monthly Meetings, the latter being four miles from Alliance. Stillwater Half Yearly Meeting is made up of Friends living in and near Quaker City; they hold no meeting for worship except at the time of the Half Yearly Meetings, when the usual routine business is transacted. They sent a report to the Yearly Meeting but no representatives.

All the Monthly Meetings in the Yearly Meeting are held on First-day, and with the exception of Short Creek no First-day Meetings for worship were held except on Monthly Meeting day. Short Creek Friends have held First-day and mid-week meetings quite regularly, but during the winter these were held at the home of one of the members, with an attendance of three or four families on First-days. There is no recorded minister within the limits of the Yearly Meeting, but Richard Roberts, of Short Creek, frequently has acceptable messages.

The visitors in attendance were Warner and Eliza T. Underwood, Hannah A. Heritage and Elizabeth Lloyd, of Philadelphia Yearly Meeting; Walter G. Heacock, of Twelfth Street Meeting, Philadelphia, who was present at both sessions First-day, and Walter H. Wood, of Twentieth Street Meeting, New York, who was present on Fourth-day. Warner Underwood had a minute from the Representative Committee of Philadelphia Yearly Meeting, saying that he had been sent because of a desire expressed in the Yearly Meeting that Ohio Friends should be encouraged and strengthened. This is believed to be the first time any Yearly Meeting has taken such action. Accompanying the minute was an invitation to Ohio to send two of its members as guests to the next session of Philadelphia. Two young Friends were named in response to this invitation—Marietta Evans, of Short Creek, and Lola Richards, of Salem. All the visitors were made to feel very much at home.

The meeting of Ministers and Elders met on Seventh-day, with about fifteen present. Although the gathering was small all felt very near together and that the Divine Spirit was in the midst.

The Representative Committee met Seventh-day afternoon. It requires twelve to constitute a

quorum. The chief business before it was the disposition of certain funds that had been left for the care of burying grounds, and the report of a committee that had been appointed to collect old records belonging to the various meetings. Quite a number of these had been found and some of them were very interesting.

The business sessions began on Second-day morning, with Sarah C. Fox and Marietta Hartley as clerks. The six representatives from Short Creek and the ten from Salem were all present, the total number in attendance being thirty-five. There were some from each meeting neighborhood except Quaker City. As there are but eighty resident members in the whole meeting, two-thirds of the membership being isolated, the percentage present during the business of the Yearly Meeting was as large as that of any of our annual gatherings.

When the queries were under consideration a number of pertinent comments were made. One Friend told how George School and Swarthmore College were bringing Eastern and Western Friends together and also gathering in the children of Friends in the far West. Philadelphia's stand in regard to woman suffrage led another Friend to tell of the Woman's Rights meeting in Salem meeting house fifty years ago, and the recent large and enthusiastic meeting of the State Woman Suffrage Association in the same building.

The first part of the afternoon was given over to the First-day School Association, which still prepares a program, though no schools are now being held. Edith Taylor presided over the meeting. A chapter from the Bible was read and nearly all present gave sentiments. After this some interesting extracts from the old records were read, and also Whittier's poem "Randolph of Roanoke," which had been asked for because of an incident in the life of Randolph narrated by Warner Underwood the morning before.

Although there is no First-day School the few young people belonging to the meeting are not overlooked. Every Quarterly Meeting day both Salem and Short Creek Friends take their dinner at the meeting house, and after the social hour is enjoyed a Friends' Association is held with an interesting program.

The answers to the queries showed that the members are clear of manufacture, sale and use of alcoholic liquors and almost all refrain from the use of tobacco. Especial concern was expressed that Friends should work for the abolishment of various forms of oppression that exist in connection with our prison system, especially the detention for long periods of innocent persons

who are held as witnesses, and that form of persecution known as the "third degree."

Three documents from London Yearly Meeting were read, one on the attitude of Friends concerning Woman's Rights, one on Peace, and the General Epistle, which had been sent unofficially. The latter was felt to be full of spiritual nourishment and was much appreciated by the meeting.

Many of those in attendance spoke to the business of the meeting, or gave messages suggested by it, one of these being Sara E. Mitchell, a member of West Meeting whose home is in Montana.

Much was said deploring the war in Europe and the following letter was directed to be signed by the clerk and forwarded to President Wilson:

"Ohio Yearly Meeting of the Religious Society of Friends, held in Salem, Ohio, Eighth month 24th-26th, inclusive, desires to express to thee its gratitude that peace has been preserved between the United States and Mexico, and its appreciation of thy efforts to have the United States mediate between the warring nations of Europe. Our fervent prayer is that our country may not in any way be drawn into this war, and that an opportunity will soon open for the presentation of an offer of mediation from the nations of America, working in harmony for the re-establishment of peace."

An epistle embodying the leading features of the proceedings was approved and directed to be forwarded, and the clerk was asked to make extracts from it to be printed in the minutes as the exercises of the meeting. It was directed that 400 copies of the minutes be printed for distribution to the members and others.

After a number of messages expressing courage, faith and love, the clerk read a minute adjourning to meet at the usual time next year (which is a week later than this year) at a place hereafter to be designated.

At meetings for worship on First-day morning and afternoon one end of the old house was nearly filled. There were messages from the visiting Friends, some explaining Friends' principles and testimonies, and some full of love and tender admonition. All were received with earnest attention and the intervals of silence were refreshing. On Fourth-day the meeting was smaller but equally full of life. Walter H. Wood took for his text the words of Rendel Harris, "The things that separate us are temporal, the things that unite us are eternal." This is a good thought for all who were privileged to attend the sessions of the Yearly Meeting to take home with them.

E. L.

FRIENDS' NEIGHBORHOOD GUILD.

Anna N. Lukens, Langhorne, Pennsylvania, is receiving all sorts of articles, and some money, for the Guild Bazaar and Supper to be held at 4th and Green Streets, Philadelphia, Eleventh month 12th and 13th, from 3 to 9 p. m. The principal needs will be chickens, celery, bread, cake, candy, pickles, preserves, flowers, fancy articles, aprons, dress covers, laundry bags, squares for shoes, cases for flat silver, iron holders, dust cloths, tea towels, broom covers and dolls. Almost any Friend ought to find something in that list to furnish without sacrifice.

The Guild does not ask for perfunctory interest however. It does appeal for the gratifying way which is often one of sacrifice and service. It is always demonstrated in experience that these bring keen and lasting satisfaction. This may be partly shown by the large list of givers in money and necessities and the fifty volunteer workers whom this big, young institution has attracted in so short a time. It is a healthy thing to have a lot of people each doing a little, rather than a few people doing a lot. It lightens the burdens and diffuses the joy of giving.

Friends' Neighborhood Guild is an old institution but only lately has it had a chance. Now it is one of the biggest single philanthropic undertakings in a big city. It has that chance. It belongs to the Society of Friends—a group of people who maintain that right living is true religion—and it rests with us to help others to right living according to our talents and opportunities. One of our ways is to help them to help themselves.

This summer the Guild has fifty volunteer workers.

For a week it housed the Baby Saving Show, held under the auspices of the Child Federation.

It has been conducting a club of the Little Mothers' League, led by a volunteer graduate nurse of Johns Hopkins Hospital and her friend, who teach the girls in the club how to care for their infant brothers and sisters.

It is now providing the rooms in which twice weekly is held a baby clinic, conducted by the Municipal Medical Inspectors and City Nurses for the improvement of the health of the neighborhood babies.

Throughout the summer it will use its spacious yard as a playground, open free to the boys and girls and women of the neighborhood and, in the evening, to the men also.

If the children of the neighboring alleys had not the Guild playground and the influence of its careful supervisors, how could they be comfortable in mid-summer? How could they grow up into useful citizens?

Plan to visit the bazaar, plan to send something and plan to visit the Guild during the winter. Also make sure to tell people about it. L.

KENNETT SQUARE MEETING ONE HUNDRED YEARS AGO.

Born at a time when the Quaker sect was passing from a turbulent to a transcendent period, Kennett Square Friends' Meeting is to have its centennial on September 12th. While the Quaker was early surrounded by vicissitudinous happenings in the way of antagonists who persecuted him with fines and stood him in the stocks, all because of the garb he wore or the gospel he carried to mankind, nevertheless his freedom of thought remained steadfast. The same unity of thought and liberty of action filled the minds of the little band of Quakers who founded Kennett Meeting.

While the Old World is resounding with the cry of war, and while the Mailed Fist is being pointed in the face of all Europe, the Society of Friends will, at Kennett, promulgate the Peace Doctrine. The Quaker has always been opposed to war. The followers of Fox sprung into being at a time of great tumult, but he remained until the tempest had passed. He opposed slavery from the very start and held that traffic in human souls must cease. In solving the great moral problems of the nation the Quaker has always been a formidable power. His opinions are as fixed as the stars and his mind unchangeable.

Every foot of ground about Kennett Square, including the spot where the Meeting House stands is full of reminiscences. "Letitia Manor" was the name given to it in the days of the Colonists. It was a portion of the ground which William Penn donated to his daughter in the fall of 1701. The young lady, after a short pilgrimage in this country, had returned to England. In London she had captivated a leading merchant. Penn, it seems, so favored the match that he deeded to his daughter a goodly slice of territory, of which Kennett was a part.

Harking back to the days when Kennett Meeting House was a modest little structure with four plain walls, it is recalled how the old building stood from the forest of magnificent oaks and sycamore trees that reached away up toward the clouds. It was built of stone with a gable at each end and white-washed. The entrances were from the south, with the exception of the one from the east, which opened into the women's section. Galleries faced the south. The partitions were the same as in the old time Meeting Houses, separating the women from the men.

Broad stone steps led to the southern entrance. An immense stone horse block, the top of which was reached by several steps, stood at the eastern end of the building.

The primitive maidens of the neighborhood ascended the steps of this horse block each Sabbath morning just as regularly as the noon-day sun, and just as regularly the neighboring swain vied with one another in their eagerness to sidestep everything in order to be first in bringing the fair ones' mounts to the "horse block." As the Quaker maid rode away from the meeting a gallant horseman rode at her side. At the close of the handshaking and exchange of salutations the older members of the meeting followed in old-fashioned gigs or chaises.

Many of the characters of Bayard Taylor's story of Kennett had their habitations not far from the slope on which the old meeting house was first erected, and which in 1873 gave way to a more modern and commodious structure. The house in which lived "Martha Dean," stood just south of where State Street intersects Union, while the "Fairthorn" home lay in the opposite direction and more toward the north. The "Old Unicorn Inn" has long since passed into history, but the Unicorn Block is the name which has been given to the new modern structures. It was no unusual thing for hunters to follow the hounds in those days, and frequently Reynard would scamper out from the hostelry yard, where he had been held in captivity. Soon the hounds would be released and go yelping after him, and then the horsemen would spur their steeds into a gallop. It was during one of these memorable hunts that Fitzpatrick, the robber, to whom Bayard Taylor gave the name of "Sandy Flash," rode boldly up to the Unicorn, dismounted, quaffed from the cup which the bartender offered, then remounted and rode away without molestation, notwithstanding the fact that men had sworn to kill him on sight, but whose courage did not return until Fitzpatrick was well into the forest.

Another bit of Colonial happening that has to do with Kennett and the ground about which a concourse will assemble on September 12th, in commemoration of the establishment of the meeting, occurred in September, 1777, and has been related about Kennett firesides. The British army entered Chester County from the Delaware border, in two divisions, under General Knyphausen and Lord Cornwallis. They bivouacked for the night, and during the night raided all the hen-coops, pig-pens and cattle barns they could lay hands on. Even feather beds were ripped open and old drawers and chests ransacked in

search of valuables or hidden parchments. The next day they pushed on toward the battlefield and ultimately to their defeat.

Kennett Square Meeting was originally composed of Centre, Kennett, New Garden and London Grove, and was held at the home of John B. Philips, on the State road. This property was later acquired by Joel Scarlett. The plot of ground on which the Meeting House stands was donated originally by Robert Lamborn. Among the earliest speakers were G. Lydia Philips, Lydia Chandler and Samuel Pennock. Later, William Way, Mary Way and John Lamborn preached. Samuel Martin, after the new building was erected, helped organize the First-day School, and was its first teacher.

An elaborate programme has been arranged for the celebration. Those who will make addresses are President Joseph Swain, of Swarthmore College; Laverne Gardner, Poughkeepsie, N. Y.; Henry Wilbur, Philadelphia; George A. Walton, Principal of the George School, while there will be read one or more original poems and a history of the meeting. Burgess Marshall P. Yeatman will preside. The committee in charge of the celebration includes:

Oliver Eastburn, Emma J. Philips, Mrs. Emma S. Walton, Miss Estelle Marshall, Miss Sara Chalfant, Frank Bartram, Miss Anna E. Entriken, Mrs. Samuel P. Green, Mrs. Mary P. Walker, Hannah H. Walter, Mary E. Roberts, J. Gilbert Schrader, Miss Helen Philips, Miss Anna L. Mercer, W. H. Walker, S. P. Green, Miss Ethel Martin, Warren Swayne, Mary E. Way, Elizabeth Eastburn, Edith Schrader and Mary E. Roberts.

FRIENDS IN CANADA AND THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

The work of advancing our principles must certainly deal first with the society itself. Are our principles understood there by all? Do we constantly live according to them?

The inspiration to spread our principles is the desire to share something good with somebody else, and such inspiration can come only after we have tested and know for ourselves that our beliefs are worthy of broader acceptance.

The first requirement, then, concerns the society only. It is the duty of education on the part of the society. Cannot our First-day schools accomplish this? Surely they have the power to inspire the youth with the beauty of the principles of daily divine assistance of a loving God and of the brotherhood of man.

It is the fundamental tenets of our belief that we must spread. We must not insist upon the

observance of minor details, though they may be dear to the hearts of some Friends. A rut, though it be a rut of Quakerism, is a dangerous thing, probably more dangerous than any other when we consider the preciousness of truth which it will lead past, but never to.

It is a living religion the world is craving, and all that is not vital and standard we must be ready to change. We must be always eager to see more light, that by it we may discover and banish weakness. We must be as ready to learn as we desire others to be.

When our First-day schools are accomplishing their work of education and inspiration, and our principles are understood and loved by all our young people, we may accept the greater task of making clear to others our faith.

Two hundred and fifty years ago Quakerism was spread by earnest, courageous ministers. In those days the power of influencing masses of people was the minister's. To-day the press will be our greatest aid. We need writers; writers who will dare to breathe forth our most sacred beliefs, writers capable of rousing men to think deeply and earnestly, writers who by expressing their own faith can satisfy the questioning minds of this questioning age.

At the dawn of Quakerism the minister did not shirk his mission. To-day our writers are too few. Are they not shirking their duty? The earnest message from enthusiastic youth has a power as inspiring and as far reaching as is that of the wisdom of maturity.

It has long been a tendency of Friends to live to themselves. The very foundation of Quakerism has seemed to some, and may seem to others, to forbid proclaiming our faith abroad; but upon deeper study this attitude is changed into the desire to share the little bit of truth that we have grasped.

In ancient times the monks, deeming the saving of their own souls the most important task on earth, withdrew to solitary places, but that is not twentieth-century righteousness. The highest law of the twentieth century demands that we live for the good of society as a whole and not for individual advancement, comfort or pleasure.

The great world questions of the day are religious, and should be regarded so, though often they are not. Friends should be ready and willing to accept the responsibilities of government, since through it these questions are largely solved.

Is Quakerism what it should be unless it inspires men to bear great responsibilities? Through them is given the chance to let the truths

of Quakerism be seen and felt and known. The larger the field of labor, the greater is the opportunity for spreading our principles, provided that we are always true to them.

So, if Genesee Friends would spread their principles more widely, their First-day schools must develop in all their members a knowledge of and reverence for their faith. Writers must inform enquiring minds outside our limits, stimulating dormant minds into new and truer life, and lastly, the personality of the Friend must blend with other personalities in truly friendly way, and must be always ready to build the deep principles of Quakerism into the laws of our country, the mold of our nation.

Each one of us is here to do some one thing, and whether the primal principle of Quakerism is spread soon or late depends somewhat upon our diligence. Whether great or small, our duty is sublime and must be accomplished in the spirit of Christ, letting our light so shine before men that they may see our good works and glorify our Father who is in heaven.

M. CAMILLA ZAVITZ.

Read at the Young Friends' Association of Coldstream, Ontario, Canada, the 15th of Eighth month.

THE MARY JEANES FUND.

My attention has been drawn to an article in the *Intelligencer* of Eighth month 22d, by Isaac Parry, in reference to loaning the income of the Mary Jeanes Fund, of Philadelphia Yearly Meeting, to young Friends to enable them to obtain an education, in which he says, "I can see no cause for worry that more of it has not been returned." I fully agree with him, but that is not the *real* cause for criticism. The chief reason for concern is the fact that some of those who have borrowed from the fund as long ago as ten, twelve and even eighteen years, not only disregard utterly the obligation assumed by them when making applications for assistance and when signing a due bill, but *totally ignore all kindly communications sent them by members of the committee*. The following are the forms of application and of due bill:

I hereby make application to the Yearly Meeting's Committee on Education, etc., for a loan of..... Dollars, to enable me to continue my Education as a student or pupil in..... College or School.

I fully understand that aid is conditional on good behavior and attention to my studies. I will exercise a proper economy in my expenditures, while I am a recipient of the loan, which would not be applied for, were my parents, my guardian or myself in financial condition to pay for my education.

Fully realizing my moral and financial obligations, I promise if this loan is granted me to return it as soon as I am able.

I am at present living with.....at or near

I am a full Member of the Society of Friends and of the Monthly Meeting of

(Signature of Applicant.)

We hereby declare our inability to provide the amount needed for the above purpose. We approve of and endorse this application, and obligate ourselves to endeavor to have the loan returned as soon as possible.

(Parents' Signatures.)

The above loan is approved of,

Member of the Yearly Meeting's Committee on Education.

\$.....

I have borrowed and received from..... Treasurer of the Committee on Education and Disposition of the income of the Samuel Jeanes Fund, the sum of..... Dollars, to aid me in obtaining an education.

Fully appreciating my moral as well as my financial obligation, and the fact that this money is loaned without interest, I shall endeavor to be economical in my expenditures, and promise to repay this loan as soon as I am able, so that the same privilege may be extended to others for a similar purpose.

It does seem to me that members of a religious society that enjoins upon its members to be punctual to their promises and just in the payments of debts, should, at least, be sufficiently courteous to reply to a communication sent regarding a loan; and parents and guardians should endeavor to impress upon those under their care the necessity of being honest and just.

Some of the borrowers have been very prompt in returning amounts loaned, making payments, from time to time, of sums as small as five dollars, accompanied with letters of appreciation, explaining delay, etc., realizing that when loans are *not* returned it necessarily deprives some other students of the same privilege of being benefited.

The members of the committee do not wish to distress any of our young people, but they do feel justified in asking for information regarding the financial ability or inability of those who have been aided by this fund, and they feel that there is a *moral obligation resting upon the borrowers* to furnish such information.

EDMUND WEBSTER,

Treasurer of the Yearly Meeting's Committee on Education, etc.

THE OLD-FASHIONED GARDEN.

BY JOHN RUSSELL HAYES.

XXX.

And still doth balmy June bring many a rose
 To crown the happy garden's loveliness.
 Against the house the old sweet-briar grows
 And cheers its sadness with soft, warm caress,
 As fragrant yet as in that far-off time
 When this old mansion's fairest mistress taught its shoots
 to climb.

XXXI.

Enveloped in their tufted velvet coats
 The sweet, poetical moss-roses dream;
 And petal after petal softly floats
 From where the tea-rose spreads her fawn and cream,
 Like fairy barks on tides of air they flow,
 And rove adown the garden silently as drifting snow.

XXXII.

Near that old rose named from its hundred leaves
 The lovely bridal-roses sweetly blush;
 The climbing rose across the trellis weaves
 A canopy suffused with tender flush;
 The damask roses swing on tiny trees,
 And here the seven-sisters glow like floral pleiades.

XXXIII.

Nor lacks there music in this lovely close,—
 The music of the oriole's soft lute,
 The gush of cadenced melody that flows
 And echoes from the blue-bird's fairy flute;
 And here beside the fountain's mossy brink
 There rings the lilting laughter of the happy bobolink.

XXXIV.

From forth the branches of the lilac tree
 The robin-redbreast's bubbling ditties well;
 O cherished will his name forever be,
 For he it was, as olden stories tell,
 That eased the crown upon the Saviour's head
 And with the bleeding thorn stained his own breast for-
 ever red!

XXXV.

And now and then the shy wood-robin comes
 And from the pear tree pours his liquid notes;
 The black-bird plays among the purple plums;
 The humming-bird about the garden floats
 And like a bright elf wings his darting flight
 A shimmering, evanescent point of green and golden light.

XXXVI.

Down in the lily's creamy cup he dips,
 Then whirrs to where the honeysuckle showers
 Its luscious essences; but most he sips
 From out the deep, red-throated trumpet-flowers;—
 Sweet booty there awaits the spoiler's stealth
 As horn by horn he rifles all their summer-hoarded
 wealth.

XXXVII.

The ragged-robins gaze with pleasant surprise
 Upon the jewelled beauty flashing there;

The pansies open wide their velvet eyes

And ponder mutely on that rover fair,
 Until the purple Canterbury-bell

Chimes out its little curfew tolling them to slumber's
 spell.

(To be concluded.)

GIVE THEM SIGHT.

Lord of the earth, how can this horror be?
 Shall half a world descend into the depths?
 Shall man, with man-made tools, destroy man—
 Thine image? Father! God! Can this thing be?

Give of thy strength, we pray, to that great soul
 Whose one hand, strong but gentle, keeps our land
 From panic, fear, and senseless friction free,
 While in his other hand aloft he holds
 A beacon light for those with eyes to see—
 A light to rescue half a world from death.

Almighty God, mayhap, with holden eyes
 They stumble, blind, who plunge a world in war.
 Take from their eyes the scales of hate and lust.
 There is yet time! We pray thee, give them sight.

MILDRED HALLOWELL BENTLEY.

NOTES AND ANNOUNCEMENTS.

The closing hours of the Woolman Pilgrimage were full of deep interest.

The Burlington Quarterly Meeting on the 18th and Conference in the afternoon were well attended and were felt to be seasons of enjoyment. The last evening we gathered on the lawn in our accustomed group. Daniel Oliver in his pleasing manner gave us an interesting account of some of his work as a missionary together with the outlook upon the present war situation across our borders. This with Joel Borton's talk, which followed, made us sensible of the cementing bonds of fellowship until we seemed like a large family loath to separate.

On the morning of the 20th our last study class was held under a huge sycamore tree. The closing chapter of Woolman's Journal was considered and we realized more fully than ever before the great good the study of this modest, unassuming character has been to us individually.

A PILGRIM.

A Peace Conference, in which Friends will join with the other churches, will be held in the Baptist Church, Lansdowne, Pa., on First-day, the 6th, at 3 o'clock, under the care of the Woman's Christian Temperance Union. This is in response to the call from the National Organization for White Ribboners everywhere "to arrange for a special service (not interfering with other services), to pray for a speedy end of the war and to advocate anew our peace principles."

Additional replies to Philadelphia Yearly Meeting's letter have been received from the following: Phebe A.

Smedley, Rossville, Ga.; J. Russell and Mariana Lownes, Highland, Cal.; E. Kirk and Helen Hicks Harris, Mayville, Wis.; Alcesta K. Hinkle, Manitou, Colo.; George N. Duncan, Los Angeles, Cal.; Frank Buckman, Utica, Kan.; Ruth E. Cook, Tacoma, Wash.; Susan M. Brown, Mountaintown, Pa.; Jesse H. and Sarah C. K. Ambler, St. Louis, Mo.; Julia Eyre Sawyer, Aurora, Oregon; Mary E. Yeo Thornton, Bard, Cal.; Margaretta J. Cullen, Wilmette, Ill.; Grace Woodman Brown, Cincinnati, Ohio.

Elisabeth Stover, who is doing advancement work in Canada, has visited seven regular meetings, held a number of group meetings, and visited Friends' homes in sixteen neighborhoods, besides maintaining a non-denominational camp at Queenston, Ont. A fuller report of her activities, and the activities to which she has incited others, will be given later.

7th-day, 10th month 3rd, will be home-coming day for the old Quaker community of London Grove. That is the date selected for the celebration of the Bi-Centennial of London Grove Meeting which, the records show, had its origin in a private meeting held in the home of one James Smith, in 1714. The history of this meeting is the history of the community and it is a community celebration

that is planned by the committee in charge, representing both the Orthodox and Hicksite Friends. An all-day meeting with a basket lunch has been decided upon and an effort will be made to reach every family that is or has been a resident in the community. The Chester County Historical Society has appointed a special committee to assist in the preparations.

Gwynedd Friends' School will reopen for the school year, Ninth month 21st, with Eliza M. Ambler as principal and Dorothy Garber, special instructor in raffia and basketry. The school is under the care of a committee of Gwynedd Meeting of which G. Herbert Jenkins is chairman.

Baltimore Quarterly Meeting, at Gunpowder, Md., will be held one week later than usual on account of Friends' General Conference, at Saratoga. It will be on Second-day, Ninth month 21st. The meeting of Ministry and Counsel will be on Seventh-day. The visiting Friends will be present for the First-day meetings.

BIRTHS.

BUCKMAN.—In West Chester, Pa., Eighth month 20th, to Harold Hibbs and Georgianne Cheyney Buckman, of Sacramento, Cal., a daughter, named Mary Cheyney.

STABLER.—At "Drayton," Sandy Spring, Maryland, Eighth month 12th, to Herbert Osburn and Elsie Elbrey Stabler, a son, named Herbert Willard Stabler.

RICHARDSON.—Near Langhorne, Pa., Seventh month 20th, to Joshua and Marian Osmond Richardson, a son, who is named Franklin Earle Richardson. (In a former notice the date was incorrectly given.)

DEATHS.

BARNARD.—Entered into the more beautiful life, Eighth month 19th, Anna Wilson Barnard, of Kennett Square, Pa., daughter of the late Richard Meredith and Hanna Wilson Barnard. Interment in Friends' Cemetery, Marlboroughville, Pa.

BETTS.—Eighth month 13th, at her home in New Hope, Pa., Mary Anna Betts, widow of J. Simpson Betts, aged 77 years. For many years she was a faithful elder of Solebury Monthly Meeting.

BUCKMAN.—On Eighth month 21st, at St. Luke's Hospital, Phila., Chas. Harper Buckman, son of Amos Jones and Catherine Buckman, grandson of Thomas and Anne Comley Buckman, and husband of the late May Begley Buckman. Funeral at Plymouth Meeting, Pa. A son, T. Smith Buckman, and daughter, Edna Buckman Kearns, of New York, survive him.

COCK.—At his home, Locust Val-

ley, Long Island, N. Y., Eighth month 23d, Augustus G. Cock in the 83d year of his age. He was a member, by request, of Westbury Monthly Meeting, and served for many years as one of its overseers and also as an elder. He was actively interested in the welfare of the Society and of the community in which he lived. He is survived by his widow, Elizabeth T. Cock, and one brother, Joshua Cock.

HUTTON.—At Richmond, Ind., Eighth month 23d, Jessie W. Hutton, wife of Walter J. Hutton and eldest daughter of the late Joseph H. and Caroline Nixon Winder. She leaves her husband and two daughters, Carolyn Emily and Miriana Alice, and a wide circle of friends and relatives in many places to continue her work of remembering those in need of comfort and sympathy.

Although physically unable for many years to perform her usual tasks in her home or to share in the work of the society of which she was a life-long and efficient member or in the activities of literary and civic clubs, in which she had found a large part, she was able to direct all the affairs of her household and advise her family until the day she fell asleep to waken in another world.

Her courage and patience in the face of great difficulty were remarkable, and through her mental and spiritual strength and the eagerness of her family to carry out her suggestions, she has ministered to many. The expression of her love, like that of the Divine love, will continue through those that love her. Love is eternal, and its expression an endless chain of kindnesses.

FRIENDS' INTELLIGENCER

will publish the full proceedings of the Biennial Conference at Saratoga Springs in the form of a supplement. The issue of Ninth month 12th, preceding the Supplement, will contain reports of various matters of interest that will not be included in the official record. The ten conference numbers, including Ninth month 12th, will be sent to any address on receipt of 30 cents. Those who are in the habit of passing their "Intelligencers," on to others will find it convenient to order an extra set during this time; also, if a set is sent to some friend who is not a subscriber, it may be the means of making him more interested in meeting affairs. Many isolated Friends especially would appreciate having these numbers. Will all who read this notice please give it as much publicity as possible?

50 CENTS TO END OF YEAR.

The offer to send the "Intelligencer" from the receipt of the money to the end of 1914, to anyone into whose home it does not now go, still holds good. The sooner the paper is ordered, the more copies the subscriber will receive.

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SCATTERED SEEDS

still asks your help. We have received some more contributions and a number of new subscribers, but a hundred dollars more is needed to get through this year comfortably. Sample copies free.

SCATTERED SEEDS, 140 N. 15th Street, Philadelphia.

Out of her new experience she would speak in words like these:

"O Love that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe
That in thine ocean depths its flow
May richer, fuller be.

"O Joy that seekest me through pain,
I cannot close my heart to thee,
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be."

JAMES.—Eighth month 11th, Jesse James, Trevese, Bucks Co., Pa., in his 84th year. Interment in Byberry Friends' Burying Ground.

CHURCH.—In Newtown, Pa.; Eighth month 18th, Watson P. Church, editor and proprietor of the *Newtown Enterprise*.

He ever labored to keep the *Enterprise* in the front rank of local journals, guarding with a jealous eye, not only its reading matter, but its advertising columns as well, and no financial consideration ever made him hesitate when the moral tone of the paper was involved.

In the welfare of his home town, which he loved, and of her people he ever took a live interest and every move in the way of improvement and right progress had in him a zealous advocate and firm defender. In the social life of the town he was a prominent factor until failing health compelled withdrawal in good measure therefrom.

He commanded the confidence and good-will of all with whom he associated, and those who have been in his employ can testify to his many kindly, indulgent acts.

He was married in 1899 to Mary Gillam, of Langhorne, daughter of the late Simon and Elizabeth Gillam. She died in 1910. Their children are Watson P., Jr., and Millicent E. Church.

KINSEY.—John Foulke Kinsey passed peacefully away after a short illness of heart failure, Sixth month 25th. He was a son of the late Nathaniel and Elizabeth M. Kinsey, of Quakertown, Bucks Co., a life-long Friend, member of Norristown Meeting; a devoted husband and kind and loving father.

WOOD.—At her home in Avondale, Pa., Eighth month 25th, Mary M., widow of Benjamin L. Wood, aged 63 years. She was the daughter of Thomas and Hannah B. Martin, and was born near Coatesville, Pa. She was educated in the Coatesville High School and Millersville State Normal School, and taught

very successfully in various schools in Chester County for almost thirty years. All her married life was spent in Avondale, where she was an efficient member of the School Board and active in temperance and philanthropic work.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue, is reached by E. Washington car line.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.



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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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WOODSTOWN, N. J.: 10.30 a. m.
First-day School, 9 a. m.

PITTSBURGH, PA.: First and third
First-days, each month, 424 Duquesne
Way, at 11 a. m.

FLUSHING, LONG ISLAND, New
York: Meeting at 11 a. m. First-day
School at 10.

RIVERTON, N. J.: 10 a. m.

PLAINFIELD, N. J.: Watchu
Ave., opposite North Ave.; 11 a. m.
First-day School, 10 a. m.

NINTH MO. 5TH (7TH-DAY).
—Whitewater Quarterly Meeting,
at Richmond, Ind., at 10 a. m. Minis-
ters and Elders, 8.30 a. m.

NINTH MONTH 8TH (3RD-DAY).
—Chesterfield Monthly Meeting held
at Trenton, N. J., at 2.30 p. m.

NINTH MO. 10TH (5TH-DAY).
—Salem Quarterly Meeting, at
Woodstown, N. J., at 10 a. m. Minis-
ters and Elders the day before at 2 p. m.

NINTH MO. 12TH (7TH-DAY).
—Centennial of Kennett Square
Meeting, Pa. See page 571.

—Burlington Quarterly First-day
School Union at Mansfield, N. J., 10.30
a. m. Carriages will meet trains at
Columbus, N. J.

—Horsham Friends' School reunion,
10.30 a. m. 2 p. m. Patrons, pupils
and teachers invited. Basket lunch.
Willow Grove and Doylestown trolley
passes the meeting-house.

NINTH MONTH 13TH (1ST DAY)
—Meeting for Worship at Wayside
Chapel, Cheyney, Del. Co., Pa., at 3.30
p. m., under care of Circular Meetings'
Committee of Concord Quarterly Meet-
ing.

—Pilgrimage to old Centre Meeting-
house, near the Brandywine.

—Meeting for worship at Centre Meet-
ing near Centreville, Del., at 3.15 p. m.,
arranged by the young people of Wil-
mington. Train leaves P & R station,
Wilmington 2.10 p. m. for Guyencourt.

—Valley Meeting, visited by members
of Phila. Quarterly Meetings' Visiting
Committee, 10 a. m.

NINTH MO. 17TH (5TH-DAY).
—Haddonfield Quarterly Meeting,

at Moorestown, N. J., at 10 a. m. Minis-
ters and Elders day before at 3 p. m.

NINTH MO. 19TH (7TH-DAY)
—Salem First-day School Union, at
Mullica Hill, N. J., 10.30 a. m.

NINTH MO. 20TH (1ST DAY)
—Meeting for worship at Chichester
Meeting near Linwood, Pa., at 3.00 p. m.
arranged by the young people of Chester
and Wilmington Meetings.

NINTH MO. 21ST (2D-DAY)
—Baltimore Quarterly Meeting, at
Gunpowder, Md., at 10 a. m. Ministry
and Counsel Seventh-day preceeding at
3 p. m. One week later than usual on
account of Conference at Saratoga. See
Notes and Announcements.

TENTH MO. 3RD (7TH DAY)
—London Grove Bi-Centennial, both
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nock, Chatham, Pa., chairman of com-
mittee. See Notes and Announcements.

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Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

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Martha J. Warner

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(Continued on page iii)

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale	iii

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CONTENTS OF THIS ISSUE

The Explorer (verse)	577
The Place of the Intelligencer in the Life and Growth of Our Society	577
"Nations Become Strong By War"	578
A Friendly Conference on Art	578
Appeals to the Deity	580
The Place of Silence in Worship	581
Attendance at Friends' Meetings	582
The Holy Spirit at Work	583
All the Days of My Life	583
Editorial:-	
Henry W. Wilbur	584
Note and Comment	584
Henry W. Wilbur's	
Thought for the Future	585
Going to the Conference	585
The Moorestown Tramp	586
Centre Quarterly Meeting	586
At Old Centre in Delaware	587
At the Kennett Chautauqua	588
West Chester Friends' School	589
Lydia K. Penrose	589
The Old-Fashioned Garden (verse)	589
Notes and Announcements	589
Marriages	590
Births	590
Deaths	590
Calendar	591

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 12, 1914.

{ Volume LXXI.
Number 37.

The Quaker's mission is to live with God, in the sight of men.

EDGAR J. TAYLOR.

THE EXPLORER.

[Quoted by Ray Stannard Baker in *The American Magazine*.]

"There's no sense in going further—it's the edge of cultivation,"

So they said, and I believed it—broke my land and sowed my crop—

Built my barns and strung my fences in the little border station

Tucked away below the foothills where the trails run out and stop.

Till a voice, as bad as Conscience, rang interminable changes

On one everlasting Whisper, day and night repeated—so: "Something hidden. Go and find it. Go and look behind the Ranges—

Something lost behind the Ranges. Lost and waiting for you. Go!"

* * * * *

Well I know who'll take the credit—all the clever chaps that followed—

Came, a dozen men together—never knew my desert fears: Tracked me by the camps I'd quitted, used the water holes I'd hollowed.

They'll go back and do the talking. They'll be called the pioneers!

* * * * *

Yes, your "Never-never country"—yes, your "edge of cultivation"

And "no sense in going further"—till I crossed the range to see.

God forgive me! No, I didn't. It's God's present to our nation.

Anybody might have found it but—his *Whisper came to Me*.

RUDYARD KIPLING.

Do we turn for satisfaction to our human relationships? They are among our most precious and holy helps. But our fitness to live with others, or to get the good of living with others, depends chiefly on our fitness to live alone. We must *be*, in order to do; we must have wisdom and love, in order to give them; we must be just before we can put rectitude into conduct. We cannot even speak the truth, as it deserves to be spoken, unless we are true. A wise pagan says, "How much sincere life the gods exact before we can speak a sincere word!"—C. G. Ames.

THE PLACE OF THE INTELLIGENCER IN THE LIFE AND GROWTH OF OUR RELIGIOUS SOCIETY.

The power and influence of modern journalism are axiomatic. The daily newspaper is an immensely potent factor in the moulding of public opinion and the development of the course of the political and social movements of the time. In the use of its power, little hesitancy is shown to present facts in a highly colored and sensational light or to distort them altogether, in order to serve the special interest of the proprietor or to increase the sales of his paper.

In view of this dangerous tendency of modern civilization, there is more need than ever before for a type of journalism that shall constitute a counteracting and saving influence in the thought life of the people. In this class, the religious journal must always stand pre-eminent. Free from the taint of partisanship and the selfish control of special interests as it must be in order to be called religious, the periodical that speaks for the church can fearlessly speak the truth about the problems of the time. And it will speak from the religious viewpoint always. To what other solution for all issues can we turn with absolute confidence except that which true religion offers? There are other helps to progress, but in the last analysis all that is permanently valuable is built upon the foundation upon which Christianity stands, a humanity transformed by the life of God, constituting a social order like unto the heavenly kingdom.

Friends' Intelligencer should stand in the front rank of religious journals, because in representing Quakerism it represents a principle that is vital to human progress and one which we believe is capable of universal development and application. It has therefore a function outside of our own membership as well as within our borders. It must present to the world the best thought of Friends on all that makes this time so pregnant with the issues that are either for the growth or decline of our civilization.

The *Intelligencer* is therefore one avenue through which our membership may reach the world and the one by which the quality of our church vitality will perhaps become the most widely known. We must look to it also to be the

avenue through which the light and life that are being expressed in the world may reach our own membership. Great currents are moving, great tides are setting in, which are profoundly important. Our membership has the right to know through the *Intelligencer* what the great world movements are and to have them interpreted in the light of our own faith.

The causes which Friends have championed from the earliest organization of our Society still need loyal support. The *Intelligencer* may be a leading exponent of the cause of peace and of the temperate and pure life, a friend of the down-trodden and the oppressed of every race, and a messenger of liberty, equality and fraternity as interpreted now in the midst of twentieth century conditions. The life and growth of our religious society are so intimately connected with the way in which we fulfil our trust towards the world's wrongs and the world's wronged, that we need to be kept up to the highest mark of efficiency as a philanthropic and missionary organization.

To play the largest part in the Society's growth, the *Intelligencer* must call out the best thought of our own membership. It must secure the inspiration of experience from those who in their own quiet way perhaps are living out our principles. It needs a growing list of contributors, to be recruited from the rank and file as well as from the leaders.

While giving large space to thought and literary expression, the *Intelligencer* is also our only newspaper concerning Friends' activities and should keep us accurately informed about what is being done in our various meetings and by our several branches. New and improved methods of meeting work ought to be written up. It will help us get better acquainted with each other by publishing items of personal interest about our members. The development of Friends in England and our relations with them must claim more space in its columns as the Friendly world movement takes on the larger significance which we believe is its destiny.

Alongside of world movements and social problems and philanthropic work, about which we have been talking, the *Intelligencer* may help us, too, to illuminate the personal problems of our own narrow round of daily duty. It may give the incentive to more consecrated lives, enlarge our vision, point the way to the best in education, and help make the living Christ more real to all who seek to know him.

The *Intelligencer* will take its proper place in the life and growth of our religious society as it has wider interest and support from our membership. It will thus be able to command the

best equipment and give the best in return. I might say in closing that I consider it as worthy of being endowed as any of our other educational institutions.

EDWARD A. PENNOCK.

"NATIONS BECOME STRONG BY WAR."

[Prepared by the Pennsylvania Arbitration and Peace Society.]

The platitudes in which militarists indulge to justify war, one of which appears above, are based upon a false premise and the result of crooked thinking. Let us look at this one—in war the strongest and best men go to the front as targets for the enemies' bullets—the weak, lame and halt remain at home to become the fathers of the next generation. The result is obvious—the children of inferior parents make an inferior not stronger nation. So much for the people, now look at the industry—the men before in the shops, factories and fields are fighting, the less capable are drawn into industry with resulting inferior products and rising prices, foreign commerce is stopped; trade is lost when peace is established; men have to be restrained; the nation staggers in debt which must be paid by a tax on industry and three generations, or a hundred years, are necessary to catch up to the place left at the beginning of war.

Look at the American Indian, the Turk, Arab and Central American who tried to become dominant through fighting—are they strong, virile nations? Rome, Greece, Spain, France tried to build empire on arms—where did they end? War cannot but drain the vitality of a nation and armed peace is nearly as serious.

A FRIENDLY CONFERENCE ON ART.

During the week of Eighth month 15th-20th a Conference on Art was held at the Whittier Guest House, Hampton Falls. It is the first time, to the knowledge of the writer, that a group of Friends has made any attempt to discuss subjects pertaining to art. That such a conference should be projected—no matter of how informal a nature—is indicative of a change in the Society of Friends.

This particular change is of a two-fold nature. First, it means that our Society is beginning to show an appreciation of the outwardly beautiful; second, it means that the interests of the members of the Society are becoming so varied and multifold that they no longer devote themselves exclusively to purely religious or social matters. The writer hopes to show that this new interest

in art is just as surely an outgrowth of Quakerism, just as surely a vital concern of the Society, as any other religious or social interest can be.

To-day the housing problem, garden cities, etc., are interesting Friends. Why? Because we have learned that a life cannot develop to its fullest capacity in sordid surroundings. We have profited by the mistakes of our forefathers, in one respect at least, in that we no longer repress the natural love of the beautiful. Fortunately for the future of our Society, the present generation has been taught an appreciation for music. Vocal culture has been taught in our schools; but after two hundred years of neglect, it will take some time for us to be able to sing. Drawing has likewise been taught in our schools, but seldom has this instruction ever been carried farther than that of mere eye-training. As a people we are still as ignorant of æsthetics as our seventeenth-century ancestors.

It is one of the strange problems of psychology that the human mind should have revolted, as it did with the Puritans and the Quakers, against all emotional expression. Historically we have understood the reason to be a protest against the corruption of the seventeenth century. The early Friend saw the outward world as bad, and therefore, in order to give all his attention to the inward, spiritual life, it was considered necessary to be dead unto the world.

As a consequence of the silent worship, singing as a religious exercise, was abandoned. Hymn singing and chanting occupied the principal time of the worship of the churches. It was an outward form, producing a temporary exaltation of spirit, an emotional state, which left the worshipper in a weaker condition than he was before he began to sing. The effect was considered as a sort of intoxication. The early Friends, too, saw that singing was often, if not generally, accompanied by revelry when it was not religious, hence it was dangerous, especially for the youth.

Until the Reformation the church was the great patron of the arts, and the arts only flourished through her patronage. Music and painting were so closely associated with the church, and church worship, that as late as the seventeenth century, when the church was generally corrupt, or seemed so,—when even the Puritan Reform was becoming empty and spiritless—it can be understood that the arts shared the opprobrium of the church in the eyes of the Quakers. Painting, for instance, meant altar pieces wherein were represented sacred histories, objects of almost absolute worship. The Quakers saw men and women kneeling before statues and gazing in rapt veneration upon religious pictures.

Art, apparently, encouraged the worship of images. Artists were engaged to paint banners whereon was represented our Lady enthroned, which banners were paraded about the streets on feast days and considered holy.

Such use of art was restricted more to Roman Catholic countries, but where the Friends did not see art employed for corrupt religious practices, they saw it employed—as in England—for purposes of vanity. Portraits savored of worldly vanity. Had England, however, been an artistic country—had Englishmen been naturally artistic, as was Holland and the Dutch—the early Friends might have had more patience with the arts in general. At that time, among Protestant countries, Holland was the chief in matters of art, and there painters were employed in the painting of genre subjects—of scenes from real life, of the pleasures and griefs of the poor—subjects legitimate for art from every point of view. The best artists of England were Dutch or Flemish, as Sir Anthony Van Dyke. But these were court painters, tribute payers to vanity. So in England, there was not a real art in the seventeenth century, and the Quakers, in consequence, had a distorted view of it.

But the mistake the Quakers made,—in their zeal for a religion pure and undefiled which consisted in the visiting of the fatherless and the widows in their affliction *and of keeping one's self unspotted from the world*,—their mistake was in casting aside entirely, as temptations of the Evil One, all that was externally lovely in the world.

This was just as true in the following century. One may take John Woolman as an example. Consider his care, as a tailor, never to make any clothing that would serve for anything more than a modest protection from the weather. Consider his personal appearance when he arrived in England. Consider his refusal to use articles of "luxury" of any kind. The influence of such men is not forgotten to-day, and well that it is so. But while we think of John Woolman, the figure of St. Francis of Assisi rises before us—another saint of the same self-denying type.

Francis of Assisi is perhaps the most popular of all the canonized saints and his memory the most venerated by non-Romanists to-day. St. Francis' universal influence, even in his own day, was realized to be a power of great force for or against the church, and so the church wisely folded her cloak about him and took him in. St. Francis appealed and has appealed ever since to the imagination of men. His life has in every generation been the inspiration of artists.

Why has he exerted such an influence on art? Among the many answers to this question, we may say, it was his own intense love for the beautiful, as illustrated in his sermon to the birds. He was himself a musician and a poet and an artist. He illustrates the fact, this man who has been called the nearest semblance to his Master, that a man may be "perfect even as your Father is perfect," and love the beautiful world in which his Father has placed him.

But the typical—the average Quaker—has always been a successful man of business. I speak of the typical Quaker, not the Quaker at his best. He is the highly-respected merchant—and outwardly prosperous, became respected. The typical Quaker, however, should be, just as well, the man of imagination, the artist or musician.

Why? Because, the message of Quakerism is supposed to be one of the spirit. Art is of the spirit.

Quakerism has stood for simplicity. But simplicity does not mean a disregard for art. If the Friendly principle of simplicity is carried out in one's life, a knowledge of the laws of harmony and taste is needed. A consistent simplicity, whether it be of conduct, or of environment, will lead one to a love for art, and art will be rightly understood to be not the pursuit of luxuries which only the leisurely can enjoy, but as a necessity to the fulfilling of the higher life which each one desires.

How is it that when a Benjamin West has arisen, he has been forced to leave the Society? Its atmosphere has stifled him. He has found himself of no use in the Society. There was no appreciation of his art. To-day, happily, with the belief that God has a use for every gift he has given, we are making more use of every kind and sort of man there is.

We have been wise in cultivating simple tastes and in avoiding what is bizaare, fanciful or the passing fashion of the moment. This tradition will protect us from the extravagances of the Futurists and Cubists. On the other hand we can err in becoming commonplace, lacking in individuality, possessing no originality. But a study of art, properly conducted, reveals beauties and mysteries hitherto hidden, broadens our knowledge of humanity, creates a wider sympathy, cultivates taste, develops character, and, more than all this, develops spirituality, for true works are creations of the spirit. Through them we can learn new workings of the spirit, have revealed to us new depths, and, with an understanding and appreciation of art, we can become leaders in a new field. Quakerism, if it could, like the church with St. Francis of Assisi, fold its cloak about the

workers in the cause of art, would have a sphere of influence wider than it ever had before.

It is to be hoped that the Conference on Art at the Whittier Guest House will not be the only one of its kind, but will lead to further group study in Friendly communities.

ARTHUR EDWIN BYE.

APPEALS TO THE DEITY.

On his bended knees King George devoutly prays to God to bless his legions on land and sea with victory over England's foes; as one of God's anointed, the Czar of all Russia tells his vassals that God is arrayed on their side; in all the churches in devout France patriotic Frenchmen are chanting *Te Deums* that the Tri-Color may prevail over the Prussian Eagle; while the Emperor of Germany in his proclamation to his subjects declares God has never yet deserted Germany in her greatest hour of need and can be depended upon to gird the loins of his army with the strength and the courage that is needed to mow down the opponents of Germany.

It has ever been the expedient of rulers to call upon God to lend Divine aid when they wish to crush a foe against whom they have taken up arms. They do not so much look to God to actually undertake so distasteful a work as they rely upon using the name of the Deity to induce their subjects to willingly and heroically sacrifice their lives in their cause.

It is an impudent mockery and a sacrilege, in this age of superior intelligence, for the head of any nation to appeal to God to condone and help murder his children; they insult their God when they ask him to desert his merciful mission of peace to all mankind. If they must go to war, let them do so with truth in their mouths and not with sacrilegious flattery.

"For there is no faithfulness in their mouth, their inward part is very wickedness, their throat is an open sepulcher, they flatter with their tongues."—Psalms 5, 9.

From childhood we are taught that God is just and merciful, and not a God who condones murder, even when committed by nations because of some material grievances against their neighbors. Yet, in this modern age there are rulers who still think they can make their subjects believe that God will be with them on the field of carnage to lay low their foes in death.

Such a conception of the Divine Ruler of the Universe is repugnant to the intelligent mind. It succeeded in the Dark Ages, but its influence nowadays is nil on all except children whose minds are still wrapped in ignorance and superstition.

The Financial World.

THE PLACE OF SILENCE IN WORSHIP.

[From the *Christian World*, London.]

The Free Churches in their distrust of symbolism have put a strain upon the spoken word which it has been unable to carry; the result is a breakdown. We have expected words to do all that needs to be done in the intercourse of the Church with its Lord. Others may call to their aid the ritual in which an appeal is made rather to the eye than to the ear; they may let their incense rise to God, or lift the Blessed Offering or clothe their priests in symbolic garments. We have discarded these means, and have left, so we sometimes imagine, only words to offer for our sacrifice in worship.

But for the day that is coming we have made the wonderful re-discovery of silence as a medium of the purest worship. Words, ritual, silence; one is not for us, but two are left. But while all churches are making the same discovery none need it more than the Free Churches in an hour such as this, when the minds of men have grown tired of over-much speaking, and have perceived that when they "get within" they see things which will go into words. We are being led to the practice of silence by *our disappointment with the claims made for the spoken word* and left unfulfilled. We begin to understand that the word needs to be set in the broad margins of silence to be enjoyed in its true wealth and power. Who has not been at sessions of worship in which words have been multiplied so vainly that the mind has reeled and the silence at the end came with a welcome relief? The preacher was not dishonest or incapable, but he had an ineffable theme, and only words to express it. Words are wonderful and mysterious, but they have been made to do too much, and they have broken down. They should be the very "incarnation of thought"; they are too often a hindrance to it. For, according to our familiar methods, speech must be always flowing; there must be no waiting—a pause in speech is a confession of failure; a prayer-meeting is counted spiritless unless there is a constant stream of speech. "For God's sake somebody pray" was the frantic appeal of a leader in such a meeting, and too often the faithful pray because they do not desire "an awkward pause." In the sessions of worship it is always expected that the sermon should be the chief expression of truth, and the sufficient number of words must be ready on all occasions, and words must be available, so we have thought, for all themes. *But they are not.*

If a minister were to bid his hearers spend fifteen minutes in silence together he would be counted eccentric, and the fifteen minutes would appear to many of us as eternity. It is curious

to note how long to those inexperienced in the ways of silence even a minute will seem. Yet the preacher may meet, and indeed must meet, with themes upon which he cannot *speak*. There are still things ineffable. Words fail him. Is there no other way? The Friends say, "There is silence." With them are many of the great mystics; with them, too, in some measure, the tradition of Catholic piety. When we find the significance of silence we are only finding what the evidence of Christian history might have taught us all the time; we are finding something which was never lost.

This is one of those inquiries in which we must admit without grudging the authority of tradition. "Tradition" may be used with a false content to rob us of our liberty in Christ; but we cannot be wrong when we mean by it the experience of communion with God transmitted by the saints of the past—when we take its theme to cover chiefly such concerns of the soul as adoration, intercession, and the soul of worship. We may not care to know what St. Augustine thought of unbaptized infants, but we do well to study him as a man of prayer. It is a wonderful experience to be admitted to the secret place of the saints, behind their creeds to their practical piety. There nothing is archaic. What tradition may teach us is the very thing we need most to learn—how they who overcame in time past heard the voice of their Lord, and how they spoke to him in the hour of worship, and what were the means which helped them most, and what in those means was universal. There is still an appeal to the undivided Church. The Church may be divided into East and West, into Catholic and Reformed, but there is a church which ignores all such divisions, and has lived through them with the heart of a little child; it is the company of all the saints who live the life. Now this undivided church may teach the church of to-day many things, and this among them—to be silent before God. "He is in his holy temple, let all the earth keep silence before him." To the Society of Friends the charge has been given to keep this truth from oblivion in our land. The Master of the Household in giving to his servants their tasks bade the Friends also to guard the mysteries of silence, and they have been found as stewards should be—faithful to their trust. There are, however, many signs to show that their witness has not been vain. When the Church of England keeps the Three Hours' Service on Good Friday a large portion of the time is given to silence. Silence and guided silence fill an accepted place in such meetings as those of the Edinburgh Conference or the Student Movement. We may be thankful for the revival of the "tra-

dition," and for our return to one of the open secrets of the Holy Catholic Church.

But in our day support may be claimed from all the teachings of modern psychology. While much that goes by this name is problematic in its conclusions and much is only the common sense of all men put into long words, there are gains to be recorded. At least, we recognize to-day how many approaches there are to the soul—how mysterious and yet undeniable in experience are the currents which pass from soul to soul—how possible it is that there should be fellowship without speech. There are acquaintances whom we do not know very well, and to them we have to speak, but with our friends we can be silent because we know that there are other avenues.

The web of things on every side
Is joined by lines we cannot see.

When the "wireless" is come the wires may go. Carlyle and Tennyson smoking in silence were not really silent. The place of silence in worship might be defended in scientific terms, and who knows but that many who find it hard to worship in our somewhat restless and strained services might come into the life of the worshipping people through an interval of silence, to which their whole discipline of mind would draw them. Silence in our worship would take away some of the strain which impoverishes it.

With the introduction of times for silence we should discover our real and essential unity. Nothing would lead so surely to the elimination of speech which is vain, "idle words," contentions which do not minister to our profit; silence would lead to sincerity of speech as it has done in the Society of Friends, and sincerity of speech if it were general would end many of our contentions. In the midst of a discussion let the leader call for five minutes' silence; will it be possible afterwards for a man to speak for his own glory or out of party spirit or with vain repetitions? The intercourse of Israel with its Lord is likened in the prophet to a controversy. "Come now, and let us bring our reasoning to a close, saith the Lord"; but in such a controversy or debate—in such a fellowship of heart with heart—there is a place for the silence which purifies speech. If silence helps us to speak true words to each other it will help us to speak truth to God.

Nor will it be in vain for us to trust ourselves to the initiative of the Grace of God. Silence in which we wait for him to speak first and to act first! Silence in which the souls of men together yield themselves to him! Such silence will not rob language of its due honor. Those alone who know how to be silent know how to speak. Let us make room therefore for the purifying, light-bearing, searching silence. EDWARD SHILLITO.

ATTENDANCE AT FRIENDS' MEETINGS.

At Gwynedd Monthly Meeting, held at Plymouth Meeting Ninth month 3d, the subject of the neglect of attendance at monthly and other religious gatherings, was introduced as a source of weakness at the present time, arousing much interest.

After a general discussion, it was decided to hold a kind of adjourned Monthly Meeting at the same place on First-day afternoon, Ninth month 20th, at three o'clock, at which all members of the three preparative meetings composing the Monthly Meeting—Gwynedd, Norristown and Plymouth,—as well as all other Friends who are interested in the subject of better attendance in general at Friends' meetings, are cordially and earnestly invited to be present.

The thought was advanced in the course of the discussion that led to the appointment of a committee to take action on attendance, that the growing neglect of meetings by members may not be an indication of disloyalty to the Society or its great principles, though it has that appearance, and, unless it can be checked, will have that effect.

Too many take this view: "I am only one, and of no great prominence or importance in the Society. There are enough competent people who are certain to attend this meeting to conduct it, and to transact the business (if it happen to be a business meeting). I will not be missed."

The faithful few who are always to be found in their places, lack the encouragement which naturally dwells in numbers. Absenteeism more and more increases the trials and burdens of those who are in earnest in their support of Friendly principles and testimonies.

As to Monthly Meetings, one suggestion that may be made is that the time be changed from Fifth-day morning to First-day, at the close of a somewhat shortened meeting for worship, thus avoiding serious interference with the dinner hour, or the afternoon occupations or engagements.

Here, as everywhere, the shadow cast by the dreadful happenings in Europe overspread the meeting to some extent, and all the speakers dwelt upon the frightful waste of human life—the most precious thing in the world,—and the misery and poverty which always follow in the path of war. It was suggested that we examine closely to ascertain whether Friends, as individuals or as an organization, have done everything possible to spread the gospel of "Peace on earth; good will to men."

It may be added that Gwynedd Monthly Meeting has had recently numerous accessions to its membership, notably in Eighth month, when

there were eleven additions, ten by request, and one by certificate. The majority of these were of the younger element, now relatively too few in our Society.

Plymouth Meeting is readily reached by trolley lines, and it is hoped that there will be a large attendance at that historic meeting-place on the 20th, and that wise action may be taken on a matter of so much importance as attendance at religious meetings, and especially those at which the business of the Society is transacted.

ELLWOOD ROBERTS.

Winslow, N. J., Ninth month 5th.

THE HOLY SPIRIT AT WORK.

If this universal process, when we see it at work in the only matters intelligible to us, in ourselves, seems to be an effort to rise to attain the better, to bring the nobler to birth,—seems to be a struggle to renounce the lower and mount to a higher plane,—must we not suppose that the laborious energies at work throughout the universe are stirring to do the same? * * *

What can we infer of this energy which drives the stars headlong, which heaves the ocean, which pushes the sap from branch to twig, and determines the subtle movements in the cortex of the cerebrum, but that it is working to change what is into something higher? All this turmoil, this commotion of earth and heaven, is a discontent and a struggle. May we not here see, in this endeavor to supplant the lower by the higher, a Holy Spirit at work? * * *

Is not this the force that dawned, as in a dream, upon the consciousness of those mystics who have felt a conviction that they were face to face with God? By some favoring juncture of circumstances these holy men suddenly became sensitive to the meaning of the cosmic process, and their souls cried out, "Lo, God is here!" Is not that which we call prayer the unconscious bending ourselves to act in concord with this universal energy, as heliotropic plants turn to the light? This potential element in the stuff that composes our universe has been able to evolve a lover's abnegation, a mother's devotion, it has created the imagination of a Shakespeare, it moves to music, and clothes itself in light; surely it is divine. Would it be higher or holier if we could hear the rush of Cherubim or see the gleam upon a Seraph's wings?

HENRY DWIGHT SEDGWICK.

In the Atlantic.

ALL THE DAYS OF MY LIFE.*

It would be hard to find a book of more intense and permanent interest than the autobiography of Amelia E. Barr. The sub-title, "The Red Leaves of a Human Heart," is still more suggestive.

There can be no more delightful or instructive reading than an autobiography when, as in this instance, the events of a life-time are faithfully chronicled, together with the thoughts, feeling and emotions to which those events gave rise. This is especially the case when the events are of so varied a character as were those of Amelia E. Barr's life.

Although long and favorably known as a writer of fiction, the life and character of Amelia E. Barr have remained a sealed book to most of her readers until this volume was published.

Her romance entitled "Friend Olivia," relating to the Quaker Movement in the seventeenth century, will doubtless be remembered by some Friends. The following extracts from the closing chapter of her autobiography will best indicate the high spiritual altitude to which her spirit had attained and in which she habitually dwelt. Thus she writes: "I have told my story just as I lived it; told it with the utmost candor and truthfulness. I have exaggerated nothing. Far from it. This is especially true in regards all spiritual expressions. I hold them far too sacred to be added to or taken from. My life has been a drama of sorrow and loss, of change and labor, but God wrote it, and I would not change anything he ordained." * * * "There was an hour, forty-five years ago, when all the waves and billows of the sea of sorrow went over my head. Then he said unto me 'Am I not sufficient?' And I answered 'Yes, Lord.' Has he failed me ever since? Not once. Always the power has come with the need." * * * "God has not spoken his last word to me, although I am nearly eighty-one years old. As far the cares and exigencies of daily life, I commit them to him who has never yet failed me, and

'If I should let all other comforts go,
And every other promise be forgot,
My soul would sit and sing, because I know
He faileth not!

'He faileth not! What winds of God may blow,
What safe or perilous ways may be my lot,
Gives me but little care; for this I know
He faileth not!'"

No one can rise from the perusal of this volume without a higher conception of the nobility of womanhood and a firmer grasp upon the eternal verities.

H. B. HALLOCK.

*All the Days of My Life. An autobiography by Amelia E. Barr. (D. Appleton & Co., New York.)

FRIENDS' INTELLIGENCER

EDITORS:

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 12, 1914.

HENRY W. WILBUR.

The Seventh-day evening session of the Conference was over. Henry Wilbur had sat upon the platform as usual and made some announcements at the close of the meeting. The Swarthmoreans had held a reunion in the auditorium of Skidmore Hall, and following this the young people were giving an improvised entertainment. The New Yorkers were "doing some stunts," and when John William Hutchinson mounted the platform they thought it was part of the program; then they saw that he was trembling. After pausing a moment for self-control he said, "Henry W. Wilbur has passed away." A hush fell upon those assembled, broken only by here and there a suppressed sob. After a few moments all silently passed out of the room and joined the throngs in the corridors who had already heard of their bereavement.

The next afternoon a memorial service was held instead of the Young People's meeting that had been announced, and the many who were present will cherish that hour as one of the most priceless in their lives. The pervading feeling was not a sense of irreparable loss, but an impulse stirring in each heart to do in smaller measure something that would enrich and uplift other lives as the life of this man who had been their friend had enriched and uplifted them.

One after another a few of those who had been helped by him spoke of his earnestness, his enthusiasm, his eloquence, his courage, his keen sense of humor, his ability to reach alike the learned and the unlearned, the rich and the poor. One friend quoted the first words she had ever heard him utter, remembered for sixteen years: "Nothing else will so tell upon character and life as consecrated common sense." It was his "consecrated common sense" that enabled Henry Wilbur so to reach out to all sorts and conditions of men that they would take hold of the outstretched hand and be strengthened by its friendly clasp.

Feeling that it would be Henry W. Wilbur's desire, the Friends' Conference program, in the arrangement of which he had so large a share, was carried out as planned.

The meeting for worship First-day morning, which was noticeably larger than the business sessions, was solemn, but not sad, for the loved one who had passed away lived a life of joyous service.

Among those who spoke were Dr. O. Edward Janney, Alice C. Robinson, Jesse H. Holmes, Isaac Wilson and Benjamin F. Miller. The underlying thought was that men are more important than things, and we must make it possible for more and more of our fellow beings to find joy in their work.

In the early afternoon Robert L. Simkins, of the London Yearly Meeting's foreign mission group, told of the work of Friends in West China and of the urgent need for more workers.

The meeting for worship in the evening was small, owing to a downpour of rain, but those who attended were comforted and strengthened.

Philadelphia Public Ledger, Ninth month 7th, contains the following sketch:

"Henry W. Wilbur, of Swarthmore, a prominent member of the Society of Friends and author of a number of books on Quaker theology, died suddenly Saturday evening while attending the General Conference of the Society, now in session at Saratoga, N. Y.

"Mr. Wilbur was General Secretary of the Friends' General Conference and had attended the evening session of the convention. At its close he made the announcements as usual and walked three blocks to his hotel. After reaching the hotel he had a hemorrhage, which left him so weak that he had to be carried to his room, where he died in a few minutes.

"Mr. Wilbur was sixty-three years old. He was born at Easton, N. Y., but was educated in the schools of Vineland, N. J. For a time he was editor of the *Vineland Independent* and later was with the *New York Voice*.

"For more than eight years Mr. Wilbur was a registered minister of Friends. He was also General Secretary of the Committee for the Advancement of Friends' Principles; president of the National Federation of Religious Liberals, and president of the Pennsylvania Abolition Society. He also was active in the prohibition movement, and his books had a wide circulation in the Society of Friends. Among his best known books were 'A Study in Doctrine and Discipline,' 'Five Weeks in England,' 'Life and Labor of Elias Hicks,' 'Five

Points from Barclay,' 'Nature Studies from Darwin' and 'Development of the Spiritual Perceptions.'

"Mr. Wilbur was an editorial contributor to the *Public Ledger* and was commissioned by the *Public Ledger* to cover the proceedings of the General Conference of the Friends' Society, where he was fatally stricken."

HENRY W. WILBUR'S THOUGHT FOR THE FUTURE.

Though one of the great leaders of our Society has been removed from us, his spirit and influence for good will be present with Friends as long as they exist. Henry W. Wilbur was a rare man with democratic ideals in education and religion. His aim, regardless of expediency, was to be fair, just and impartial in his dealings with ideas and with people; his broad sympathies and deep religious convictions were respected by all who knew him.

For several months he has been in close and frequent counsel in regard to the aims and organization of the new School for Social and Religious Education at Swarthmore, which he conceived offered the best opportunities to further the services and principles of the Society. He worked constantly and untiringly for this movement. The course which he planned to give is just one tangible effort that he was making in behalf of the School, and it is an irreparable loss to the Society that he was unable to present these ideals and principles, which are the results of the devotion and effort of a lifetime. The outline of his course is given here in order that all Friends may know what he considered to be of greatest significance to the Society.

THE SOCIETY OF FRIENDS.

This course will include its history, principles, testimonies and methods. Its relation to seventeenth century religious thought. Its Fundamental Truth, as it was held by some of the Christian fathers. The theory of worship and the ministry. Its system of church polity. The period of quietism in the Society. Its theory of inspiration. Quakerism in the eighteenth and nineteenth century. Friends as Social Reformers. The Society's present condition, needs, etc.

The following books are recommended for careful systematic reading: "The Beginnings of Quakerism," Braithwaite; "Five Points from Barclay," Job Scott; "An Eighteenth Century Friend"; Essays and Addresses, John Wilhelm Rowntree; John Woolman's Journal; Joshua

Rowntree's Swarthmore Lecture on "Social Service: Its Place in the Society of Friends."

In connection with the "Beginning of Quakerism," it is suggested that students should read contemporaneous English History for the period from 1640 to 1700, and also familiarize themselves with the religious ideas of Milton and Bunyan, the Westminster Confession of Faith and the Thirty-nine Articles of the Established Church."

BIRD T. BALDWIN.

KINGSMEAD HOSTEL,
SELLY OAK,
BIRMINGHAM.

To the Editor of the "*Friends' Intelligencer*."

Fifteenth and Cherry Streets,
Philadelphia, U. S. A.

Dear Friend:

Please accept thanks for copy of your paper with review, of my book "Christ and War." This awful war in which we in Europe are all involved, makes strenuous work in the cause of Peace additionally important. And you in America, are in a position at the present time to do more effective work than we can, for you can reach the ears of the whole world, not being involved yourselves. It may interest you to know that the interest in the Peace cause in this country is by no means slackened by the war, but quite the reverse, people of all shades of religious belief are looking to Friends to give them a lead and to expound our Peace principles. The Message issued by Friends a few days after the outbreak of war has already had a circulation of 350,000 as well as having been printed in a large number of the most important daily papers. I am also informed that "Christ and War" is selling rapidly.

Yours sincerely,

WILLIAM E. WILSON.

GOING TO THE CONFERENCE.

The special train for the Conference left Broad Street Station, Philadelphia, on schedule time, well filled with happy Friends of various ages. At Bristol and Trenton we picked up several more and at the end of two hours we were all on the pier at Jersey City, trying to get out of the sunshine and into the breeze. The good steamer Adirondack was down at a lower pier receiving the Friends from Baltimore and Washington and Pennsylvanians who came by the Reading Road. Soon it anchored alongside of us and in a few minutes we had found our staterooms, deposited our suitcases and made our way to one of the

three roomy decks. Then the ride up the Hudson began.

On the trains young men had passed through with badges bearing the words, "Friends General Conference, Saratoga, 1914," in gilt letters on a garnet ground. At the top was a bar pin enclosing a rectangle of cardboard on which the wearer was expected to inscribe his name. This simple device has proved a great convenience, for while shaking hands with one whose face is familiar the eyes may discover the name that belongs to the face. There were 473 of us on the boat and we passed from deck to deck, chatting a while here and a while there, making new acquaintances and renewing old ones. The journey up the river was all that had been promised. The sunset was beautiful and a full moon shone from a cloudless sky, but the transportation committee had neglected to order a fresh northwest breeze to accompany the sunset.

When the time came for the evening meal about half of the boat's passengers preferred to eat from lunch boxes on deck rather than lose any of the fine scenery. The dining-room was well filled, however, and both dinner and breakfast were satisfactory. We remained on the boat some time after it was anchored at Albany because the train was not yet due. At 9 o'clock we were all comfortably on the train, and a two hours' ride brought us to Saratoga Springs.

Motor buses carried to their destination for ten cents those who were not so fortunate as to be given places in private conveyances. If our experience was a common one, the housing arrangements had been very well made. In less than half an hour over 100 of us assigned to the Lafayette were in our rooms getting ourselves cleaned up for the noonday meal.

Saratoga Springs has 12,000 inhabitants, but it is still a "village," because if it were called a city people would not think of it as being a desirable summer resort. Congress Park, which lies between Convention Hall and Conference Headquarters at Skidmore Hall, adds much to the beauty of this modest village, and contains several of the mineral springs that have made Saratoga famous. That the inhabitants have their share of interest in the promotion of social welfare is evidenced by the following placard displayed in a printing office: "Why don't you believe in Votes for Women? Come and learn why we do. Open air rally at 8.30 o'clock to-night."

The Conference has begun very auspiciously. There are good representations from all the Yearly Meetings. The total enrollment (700) is about as large as two years ago at Chautauqua,

and the proportion of interested young people is greater than usual. Much sociability is in evidence and everybody seems to be having a time that is good in the best sense of the word.

E. L.

THE MOORESTOWN TRAMP.

The Moorestown Tramp was held at Moorestown, N. J., during the last week of Eighth month. The group of about twenty Young Friends included representatives of all branches of American Friends and three English Friends. The trampers were housed in private homes, the young women all living together at the home of C. Walter Borton. The morning discussions and all meals were held in the Friends' Academy. Morning gatherings of fifty or seventy-five discussed Local Problems, the Value of Study Circles, Prayer and Discipleship and Worship. On Fifth-day morning all trampers attended their mid-week meetings in Moorestown, after which three addresses on "Jesus Christ and Spiritual Life" were given by Henry J. Cadbury, J. Henry Borton, and W. Russell Tylor.

Evening meetings were held at Merchantville, Medford, Mt. Laurel, Rancocas and Haddonfield. It is a most interesting fact to note that at Rancocas the shutters between the two meeting-rooms were opened for a meeting for worship for the first time since 1827. On Seventh-day afternoon at Haddonfield, the Present Peace Crisis was discussed by Margaret S. Thorpe and Daniel Oliver, of England, and Henry J. Cadbury. It resulted in the suggestion that perhaps it may be the duty of Friends to so lead the public opinion of the people of our land that we may be willing to suffer an apparent humbling of our pride rather than be led to take part in any war. On First-day morning small groups paid return visits to those meetings visited during the week and in the evening the Tramp closed with a large meeting for worship at Moorestown.

R. K.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting held in Half Moon commenced its sessions Seventh-day afternoon, Eighth month 29th, with a First-day School Association, at which all of the four schools composing it were represented. Joel Borton, of Woodstown, N. J., was most acceptably present. Delegates were in attendance from all of the schools, and in all the reports told of good work being done. After three well spoken recitations there was a general discussion on First-day school improve-

ments. Several good suggestions were given. The general opinion seemed to be that the chief object of the First-day school is character building for life here and now. Representatives from two schools spoke of their appreciation of Friends' lesson leaves.

The meeting for Ministers and Elders followed the association. All interested were invited to remain. Joel Borton spoke of the need of vocal ministry in our meetings and felt that the time was near when the younger people would be more responsive.

First-day two meetings for worship were held. The opening silence was broken by Joel Borton. His central theme in the morning meeting was "The More Abundant Life." In the afternoon he spoke of our spiritual gifts and of the importance of making good use of them. There was a good attendance at both meetings. The atmosphere in these meetings, where the neighborhood folks came together with a common interest in religion, seemed to be unusually valuable. After the meetings many who are not Friends expressed their appreciation.

The regular Quarterly Meeting business was disposed of Second-day morning. Louisa A. W. Russell and Lydia R. Way were the clerks. The business moved along readily and effectively. The answers to the revised queries told of several things that have been done. The terrible foreign war was spoken of and thanks expressed that we are not at war with Mexico. The meeting sent a memorial to the Yearly Meeting, in order to show its stand against war and in favor of arbitration.

AT OLD CENTRE IN DELAWARE.

[An appointed meeting will be held in Centre Meeting-house, Delaware, First-day, Ninth month 13th, at 3.15 p. m.]

Not far from the Brandywine, and in the midst of the hills of northern Delaware, is the old Centre meeting house. Centre meeting was formerly very largely attended, and like many other meetings, the membership has decreased to a very small number because of the removal of Friendly families to other sections.

The young people of the Wilmington meetings are trying the experiment this summer of reviving interest in such meetings as these, around about Wilmington, so that the people of the communities surrounding the meetings may know that they still exist, and with the hope that some of these people may be interested in them. Arrangements have been made for a meeting for worship to be held in the Centre meeting house,

First-day afternoon, Ninth month 13, at 3.15 and a cordial invitation is extended to everyone to journey to Centre and help make this meeting a success.

Centre Meeting is a short distance east of Centreville, Delaware, which is about seven miles northwest of Wilmington on the Kennett turnpike. The best way to reach the meeting house is on a train that leaves the Philadelphia and Reading (Wilmington and Northern) station at the foot of King Street, Wilmington, at 2.10 p. m. The meeting house is about one mile and a half from Guyencourt station and for the return trip, there is a train leaving Guyencourt after the meeting at 5.43, arriving at Wilmington at 6.11 p. m. For the information of those who drive, the meeting house is on the road from Centreville, Delaware, to Granogue, Delaware, which is near the Brandywine. This road turns east from the Kennett turnpike on the southern edge of the town of Centreville. It is expected that a large number of Friends from Birmingham, West Chester, Concord, Wilmington, Hockessin, Kennett Square, West Grove and the surrounding meetings of southwestern Pennsylvania and Delaware, will be present. The meeting is to be a general one and all are heartily invited, both old and young, Friends and non-Friends.

The oldest Friends' meeting in Delaware was held in Brandywine Hundred, New Castle County. It was called Newark Meeting and was established in 1682. The meetings were first held in the homes of Friends, but in 1687 Valentine Hollingsworth gave ground for a meeting house and burial ground, and soon after, a log house was built, which existed on this spot for sixty years. The site of this meeting house is not far from Carrcroft station on the Baltimore and Ohio Railroad, about four miles northeast of Wilmington. At that time the nearest meeting was at New Castle, Delaware, and Friends from Christiana, Brandywine and Wilmington Hundreds attended Newark Meeting. The meeting was of course on the east side of the Brandywine Creek, and in 1687 George Harlan and others who lived in Christiana Hundred, asked permission of Newark Monthly Meeting to hold weekly meetings on the west side of the Brandywine on account of "the dangerousness of the ford." Thus was Centre Meeting started and it was permanently established in 1690. Monthly meetings were regularly held at Newark Meeting until 1704, when they began to alternate with Centre, but after 1707, all monthly meetings were abandoned at Newark, although the name was retained until 1760, when it was changed to Kennett Monthly Meeting. Monthly meetings had been held in connection

with Kennett Meeting after 1721. The weekly meetings at Newark Meeting were continued until 1754, when they, too, were "raised." The burial ground at Newark was continued until after the Revolution, when it fell into neglect. Newark Union Church was built in the neighborhood of the old meeting and union services are still held, with a prosperous and wideawake Sunday school in connection.

In 1708 a small wooden meeting house was built at Centre, on six acres of land which had been deeded by Alphonsus Kirk, who had moved from Lurgan, Ireland, in 1689, "with his parents' consent." He landed at Jamestown, Virginia, First month (March) 1689, and arrived at Shellpot, near Wilmington, on Third month (May) 29, 1689. He married Abigail Sharpley there, probably under the care of Newark Meeting, on Twelfth month (February) 23, 1693, and moved to Christiana Hundred. It was part of his farm that he deeded as a meeting house site. In 1794, the Centre Friends subscribed for a new meeting house, and in 1796, a larger and better house, thirty feet by forty feet, was built of brick. This house is still standing. There is a report that after the weekly meetings at Newark were "raised," the old log meeting house was moved over the Brandywine to Centre, where it was used as an outbuilding for various purposes in latter years. There was an old log building at Centre for many years but it has now fallen apart and has been carried away.

Sometime before 1800, a log building was erected on the western part of the six acres at Centre, for school purposes. It was replaced by a stone building in 1818, and in 1854 the school house which now stands on the site across the road from the meeting house, was built. For this purpose, Antonia Bidderman, a Frenchman, contributed \$1,000. At that time this school was one of the best in the state, and later, it became a public district school. By agreement with the school district the meeting received \$200 for the building, and is still paid \$5.00 per year as a rental. At any time that the meeting desires it may take back the school, upon payment of the difference between its present value and the original \$200.

At one time, Centre meeting was very prosperous, and in 1821 thirty-nine families attended meeting here, while now the membership is but a dozen or so. and the attendance at the meetings, which are held on the last First-day of the month, is a mere handful. In later years monthly meetings were held alternately with Hockessin, but after 1884 monthly meetings at Centre were discontinued. The name, Centre Monthly Meeting,

is still retained, and all the monthly meetings are held at Hockessin.

The idea of holding special meetings on First-day afternoons at meetings like this, that are almost discontinued, is not for tradition's sake. A tradition in itself is of no value. But in this way we may possibly carry our Friendly message to someone or to some group of people, who have been waiting for us to give it to them. We may possibly find someone who is waiting for the opportunity to attend our meetings and for those we want to throw the doors open wider.

AT THE KENNETT CHAUTAUQUA.

The Kennett Chautauqua, Eighth month 26th to Ninth month 1st, was full of inspiration. The five lectures on comparative religions (and their respective civilizations), with Christianity as the one universal and unlimited civilization, were delivered by George H. Turner—and were full of a powerful message.

His definition of Religion was a broad one: "Religion is man's highest thought of the universe, its cause and order and the effect that thought has on man's life and character."

His leading thoughts were "Man's Idea of God is the Measure of His Progress," and "Every Civilization is the Unfolding of the Religious Concept of any People." The fundamental idea of all great religion is belief in a Higher Power and dependence on that Power, but there the parallel ends. Fear dominates the most primitive religion. Hero worship is another mystery and awe another, Power and the sword, yet another, and so on. They are all limited in their civilizations because man's own salvation and glory is the aim. Then comes the Hebrew with his moral concept of a God—and the power that makes for good rather than greatness, and out of this social order comes Jesus with his all compelling message of the Fatherhood of God and Brotherhood of Man. The service of such a religious idea consists in obedience and love—character instead of glory.

In Christianity lies the solution of all our social and industrial problems, and yet we see on all sides "a hideous lack of consistency," because we do not follow our Master, we do not cultivate the spirit of fellowship everywhere commanded in Old and New Testaments. The message of Jesus was pre-eminently a social message. The supreme need of the hour is a revival of faith and to make our lives and our civilization consistent with this faith, which is founded on love. The civilization of Christianity is therefore unlimited because love is eternal.

I. J. S.

WEST CHESTER FRIENDS' SCHOOL.

In the past three years the Friends' Graded School, North High street, West Chester, Pa., has increased in numbers from 50 pupils to 120, and under the direction of Emily Hoopes, Principal, it promises to make still further advances the coming year.

During the summer several changes have been made by way of providing for the needs of the pupils, among these being the installing of a complete steam heating plant which will keep the different departments at uniform temperature during the winter. An additional class room has been provided and a new room for study and library work.

Teachers who return for the new year, in addition to the Principal, are Anna Haslett, languages; Grace Cochran, mathematics; Edith Philips, French and history; Emma Lippincott Higgins, intermediate branches; Mary B. Miller, primary; Florence E. Thorp, kindergarten. A new teacher, Dorothy Schmucker, takes the English and sciences.

In special branches, Mabel Stauffer will have manual training and manual art; Frances Shields, girls' physical training; Edith McKenna, singing; J. A. Himmelsbach, boys' physical training.

Swimming in the pool at the Young Men's Christian Association will be taught all children over ten years old if the parents desire it.

LYDIA K. PENROSE.

Lydia Kirk Penrose, who died in Sterling, Ill., Eighth month 12th, in her 94th year, was born in York, Pa., in 1820, and when a child moved with her family to Ohio, where she lived till womanhood. In 1852 she married Mark Penrose, a widower with six young children. She was a birthright member of the Society of Friends and until nearly ninety years of age she always attended Illinois Yearly Meeting, and took an active part in its business, being on important committees.

She was a woman of very strong character and great mental ability, with unchangeable adherence to purpose. All her life she was an ardent advocate of temperance and a firm believer in equal rights for men and women.

George D. John writes concerning her: "She was one of the earliest Friends in Whiteside county, and was a charter member of the little Quaker meeting of early Sterling and of meetings formerly established at East Jordan and a little town now called Penrose. To the latter places of

meeting she and her husband would drive their seven and ten miles on First-day mornings. The funeral services were conducted by a Methodist minister, after the manner of Friends as he understood it. The usual silence was observed before and after the sermon. The passage of Scripture was read characterizing the perfect woman; this blended well with several of Whittier's poems, which he read at the opening and closing of his address. I was the only Quaker of her kind present, but others were there who had the early leanings and present kind feelings of the Society of Friends.

Enoch walked with God because he was his friend and like his company, because he was going in the same direction as God and had no desire for anything but what lay in God's path. * * * This walking with God necessarily tells on the whole life and character.—*Marcus Dods.*

THE OLD-FASHIONED GARDEN.

BY JOHN RUSSELL HAYES.

XXXVIII

O sweet is every rural sight and sound

That greets us in the pleasant country-side,—
The fields of crimson clover walled around

With greenest hedges, fertile valleys wide,
Long wooded slopes and many a grassy hill,
And peaceful silver rivers flowing on from mill to mill.

XXXIX

Sweet is the odor of the warm, soft rain

In violet-days when spring opens her green heart;
And sweet the apple trees along the lane

Whose lovely blossoms all too soon depart;
And sweet the brimming dew that overfills
The golden chalices of all the trembling daffodils.

XL

Sweet is the fragrance of the fruity vine,

And sweet the rustle of the broad-leaved corn;
And sweet the lowing of the great-eyed kine

Among the milking-sheds at early morn
As they await the farmer's red-cheeked girls,
While still the spiders' filmy webs are bright with dewy pearls.

XLI

And sweet the locust's drowsy monotone,

And sweet the ring-dove's brooding plaint at eve;
And sweet from far-off meadows newly mown

The breath of hay that tempts the bees to leave
The corridors of hollyhocks; and sweet
To see the sun-browned reapers in among the ripened wheat.

XLII

But sweeter far, in this old garden-close

To loiter 'mid the lovely old-time flowers,
To breathe the scent of lavender and rose,
And with old poets pass the peaceful hours.

Old gardens and old poets,—happy he
Whose quiet summer days are spent in such sweet com-
pany!

XLIII

And now is gone the dreamy afternoon;

The sun has sunk below yon western height:
The pallid silver of the harvest-moon

Floods all the garden with its soft weird light.
The flowers long since have told their dewy beads,
And all is silent save the frogs' small choir in distant
meads.

(The end.)

NOTES AND ANNOUNCEMENTS.

All the Yearly Meetings were represented at the Saratoga Conference. Indiana sent eleven, Illinois six, Genesee six and Ohio four. No attempt was made to count those from the three other meetings. The largest representation from any one neighborhood was thirty-six from Sandy Spring, Md. The oldest Friend in attendance was Phebe C. Wright, of Sea Girt, N. J., in her ninety-first year.

The people of Saratoga did not show much interest in the Conference until it came to the historical pageant on Second-day afternoon. Then they turned out by the thousand and probably most of them learned more about Friends and their place in history than they had ever known before.

Elizabeth Lloyd, while at Saratoga, lost a notebook in which she had recorded some subscriptions to *Friends' Intelligencer* and *Scattered Seeds*. Will those who gave her the names please send them on postal cards to the *Intelligencer* office.

The Golden Wedding of Isaac H. and Mary C. Clothier was celebrated at their summer home, Jamestown, R. I., Ninth month 1st. A full account of this interesting event will be published next week.

Henry F. Price, a Swarthmore graduate, whose marriage is announced in this issue, has been appointed principal of the Swarthmore High School.

"Fair is the sweet pea's witching little face,"—

A correspondent writes of her interest in Prof. Hayes' "Old Fashioned Garden," now running in our columns, and recalls a similar line,

"Blossom butterfly, on tip-toe for a flight,"
and adds: "One can almost see them 'fly away.'" She is evidently thinking of those charming verses of John Keats,
"Here are sweet peas, on tip-toe for a flight,
With wings of gentle flush o'er delicate white,
And taper fingers catching at all things
To bind them all about with tiny rings."

MARRIAGES.

PRICE—RASMUSEN.—At the home of the bride, Forest Grove, Oregon, Eighth month 25th, Jennie Christine Rasmussen and Henry Ferris Price, son of Ellen H. E. and the late Ferris Walton Price. At home, Swarthmore, Pa., after Tenth month 1st.

BIRTHS.

BICKNELL.—At Merchantville, N. J., Seventh month 21st, to Clarence W. and Emma T. Bicknell, a son, who is named Ralph Walter.

ROBERTS.—Percival R. and Mary L. Roberts announce the birth of a son, Seventh-day, Ninth month 5th, at Columbia, Pa., 302 Chestnut Street, whose name is David.

SCHRADER.—In Kennett Square, Pa., on Eighth month 24th, to John Gilbert and Edith Taylor Schrader, a son, who is named Richard Taylor.

UNDERWOOD.—At Bellefonte Hospital, Bellefonte, Pa., Seventh month 7th, to Chapman E. and Miriam B. Underwood, twin sons, whose names are Charles Lewis and Joseph Clyde.

DEATHS.

BUNTING.—On Second-day, Eighth month 10th, at her late residence, "Greenbank," Secane, Pa., Anne Hibberd Bunting, widow of Samuel S. Bunting, in her eighty-fourth year. A member of Darby Monthly Meeting of Friends.

JONES.—At Conshohocken, Pa., Eighth month 21st, Esther Jones, daughter of the late Jonathan and Eliza Davis Jones, in her eighty-third year. Interment at Plymouth Meeting.

Esther Jones was a descendant of a long line of Quaker ancestors, her family being well known and active members of Plymouth Meeting since 1700, when David Jones came from Haverford-West, Pembrokeshire, Wales, and settled in Plymouth township. Thoroughly imbued with the teachings of George Fox, religion was to her a following of the "Light that shineth within."

She was quiet and unassuming in manner, and only those who knew her best could fully appreciate the worth and beauty of her character, but all with whom she came in contact felt the influence of her sympathetic, loving spirit. During a period of many years, while health and vigor were at their best, her country home was the scene of frequent happy family gatherings; here was enjoyed genuine old-fashioned hospitality. In a large group of nephews and nieces her interests and sympathies were especially centered; to them and theirs her heart was ever open; their joys and sorrows were hers. Surely her memory will be to them a precious heritage.

During her last illness she suffered little physical pain, but her plea was always for rest and sleep.

"Of all the thoughts of God that are
Borne inward unto souls afar
Along the Psalmist's music deep,
Now tell me if that any is
For gift or grace surpassing this—
'He giveth his beloved sleep!'"

"Sleep soft, beloved!" we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep,
But never doleful dream again
Shall break the happy slumber when
'He giveth his beloved sleep.'"

A. C. C.

MOORE.—Eighth month 24th, at "Floral Home," Moores Mills, Dutchess County, N. Y., Susan A. Moore, aged seventy-two years. A birthright member of Oswego Meeting.

SCHRADER.—On Eighth month 26th, Richard Taylor Schrader, son of John Gilbert and Edith Taylor Schrader, aged three days. A member of New Garden Monthly Meeting.

SIDWELL.—At the home of her nephew, Arthur W. Phillips, near Waterford, Va., Eighth month 15th, Martha Lupton Sidwell, aged eighty-four years.

At the funeral services, held on the 17th, the following is one of the tributes paid:

"With the passing from our touch of this dear form, a rare type of womanhood goes out from among us.

"Few indeed of those who knew her in the full tide of her maturity and strength but felt they were in the presence of one of the favored children of earth. A woman nobly planned, with a manner gentle and courteous, a mind stored with knowledge that was practical, pure and elevating, and a spirit that was unselfish, kindly and loving to an unusual degree. Her dignity and poise belonged to the old school, and too few of the present day know the secret of such a life.

"The destiny which shapes our ends ruled that the most endearing of home ties should be denied her, and the sacred name of 'mother' was never hers, by which we cannot but feel that the world has been the loser. Still there were children to whom she filled the next place and by whom she has been dearly loved, as well as by a large circle of relatives and friends. I am sure the world is

better for her having lived, and she will ever hold a sweet place in the memory of those with whom she came in touch.

"She was so humble, and as the weakness of the flesh increased so self-depreciating that I hesitate to say more than I think she would be willing to hear, but in the years when I first knew her she filled a unique place in my regard, coming nearer my ideal of the woman I would like to be than any other.

"And so I pay this little tribute to her memory out of my love and admiration for her rare womanhood."

VANDEGRIFT.—Eighth month 24th, in the early morning, Sarah T., wife of the late William H. Vandegrift, entered into rest. The funeral was held Eighth month 26th, at Horsham Friends' Meeting House.

She gladly answered the call of her Master While the flower she loved best was blooming—the aster.

WILBUR.—At Saratoga Springs, N. Y., Eighth month 5th, of hemorrhage while attending Friends' General Conference, Henry W. Wilbur, of Swarthmore, Pa., in his sixty-fourth year. A member of New York Monthly Meeting. Interment at Flushing, Long Island.

A MORNING PRAYER.

PSALMS 17:8.

With gratitude for restful sleep

Comes this heartfelt offering,

"Hide me, O thou great Jehovah,

'Neath the shadow of thy wing! "

All day long when I am busy

With the round my duties bring,

Give me strength for my endeavors

'Neath the shadow of thy wing.

If naught be but joy and gladness,

Then with happy heart I'll sing,

Keep me near thee, great Jehovah,

'Neath the shadow of thy wing.

Should my day be filled with sorrow,

To the "Rock" I fain would cling;

Then, dear Father, hide me closely

'Neath the shadow of thy wing.

When kind Nature's sweet restorer

To eye and ear shuts everything

Hide me, thou who sleepest never,

'Neath the shadow of thy wing.

When for me life's journey's over,

Wilt thou, Father, Lord and King,

To thy holy presence take me,

'Neath the shadow of thy wing?'

CLARA B. MILLER.

Buck Hill Falls.

CALENDAR

MEETINGS EVERY FIRST-DAY

PHILADELPHIA: 15th and Race Streets, 10.30; 17th Street and Girard Avenue, 10.30 a. m., (Third-day, 10.30 a. m.); 35th Street and Lancaster Avenue, W. Phila., 10.30 a. m.

GERMANTOWN, Phila.: School House Lane and Greene St., 11 a. m. on First-day, 10.30 a. m. on Fourth-day.

FRANKFORD, Phila.: Unity and Waln Streets, 10.30 a. m. First-day School preceding.

NEW YORK: 221 E. 15th Street, 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

BALTIMORE: Park Avenue, 11 a. m. (Fourth-day, 8 p. m.); Asquith Street, 11 a. m.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

PASADENA, Cal.: Orange Grove Meeting, 11 a. m.; First-day School, 10.15; Monthly Meeting second First-day of month at 1.30 p. m., meeting house, 520 E. Orange Grove Avenue. is reached by E. Washington car line.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: 10.30 a. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

FRIENDS' INTELLIGENCER

will publish the full proceedings of the Biennial Conference at Saratoga Springs in the form of a supplement. The issue of Ninth month 12th, preceding the Supplement, will contain reports of various matters of interest that will not be included in the official record. The ten conference numbers, including Ninth month 12th, will be sent to any address on receipt of 30 cents. Those who are in the habit of passing their "Intelligencers," on to others will find it convenient to order an extra set during this time; also, if a set is sent to some friend who is not a subscriber, it may be the means of making him more interested in meeting affairs. Many isolated Friends especially would appreciate having these numbers. Will all who read this notice please give it as much publicity as possible?

50 CENTS TO END OF YEAR.

The offer to send the "Intelligencer" from the receipt of the money to the end of 1914, to anyone into whose home it does not now go, still holds good. The sooner the paper is ordered, the more copies the subscriber will receive.

FRIENDS' INTELLIGENCER ASSOCIATION, 140 N. 15th Street, Philadelphia.

SCATTERED SEEDS

still asks your help. We have received some more contributions and a number of new subscribers, but a hundred dollars more is needed to get through this year comfortably. Sample copies free.

SCATTERED SEEDS, 140 N. 15th Street, Philadelphia.

GLEN COVE, LONG ISLAND, N. Y.: Matinecock Meeting held near Locust Valley, N. Y., at 11 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WOODSTOWN, N. J.: 10.30 a. m. First-day School, 9 a. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

FLUSHING, LONG ISLAND, New York: Meeting at 11 a. m. First-day School at 10.

RIVERTON, N. J.: 10 a. m. PLAINFIELD, N. J.: Watchung Ave., opposite North Ave., 11 a. m. First-day School, 10 a. m.

NINTH MO. 12TH (7TH-DAY).

—Centennial of Kennett Square Meeting, Pa. See page 571.

—Burlington Quarterly First-day School Union at Mansfield, N. J., 10.30 a. m. Carriages will meet trains at Columbus, N. J.

—Horsham Friends' School reunion, 10.30 a. m. 2 p. m. Patrons, pupils and teachers invited. Basket lunch. Willow Grove and Doylestown trolley passes the meeting-house.

NINTH MONTH 13TH (1ST DAY)

—Meeting resumed at Newark, N. J., at office of Dr. H. M. Woolman, 54 13th Ave., at 3.30 p. m.

—Meeting for Worship at Wayside Chapel, Cheyney, Del. Co., Pa., at 3.30 p. m., under care of Circular Meetings' Committee of Concord Quarterly Meeting.

—Pilgrimage to old Centre Meeting-house, near the Brandywine.

—Meeting for worship at Centre Meeting near Centreville, Del., at 3.15 p. m., arranged by the young people of Wilmington. Train leaves P & R station, Wilmington 2.10 p. m. for Guyencourt.

—Valley Meeting, visited by members of Phila. Quarterly Meetings' Visiting Committee, 10 a. m.

NINTH MO. 16TH (4TH-DAY).

—Monthly Meeting at 15th and Race Sts., Philadelphia, at 7.30 p. m.

NINTH MO. 17TH (5TH-DAY).

—Green Street Monthly Meeting, 17th St. and Girard Ave., Phila., 7.30 p. m.

—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a. m. Ministers and Elders day before at 3 p. m.

NINTH MO. 19TH (7TH-DAY)

—Rural Progress Club of Byberry. Motion Pictures. Byberry Hall, 7.30 p. m.

—Salem First-day School Union, at Mullica Hill, N. J., 10.30 a. m.

NINTH MO. 20TH (1ST DAY)

—Meeting for worship at Chichester Meeting near Linwood, Pa., at 3.00 p. m. arranged by the young people of Chester and Wilmington Meetings.

—Providence Preparative Meeting at 11 a. m. Viola Pennock Brinton, Clerk.

—Special Meeting of Members of Gwynedd Monthly Meeting at Plymouth Meeting, Pa. See page 582.

NINTH MO. 21ST (2D-DAY)

—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a. m. Ministry and Counsel Seventh-day preceeding at 3 p. m. One week later than usual on account of Conference at Saratoga.

NINTH MO. 23D (4TH-DAY).

—Chester Monthly Meeting at Chester at 7.45 p. m. Charles Palmer, Clerk.

NINTH MO. 27TH (1ST-DAY).

—Religious Meeting at the Delaware County Home at Lima, Pa., at 3 p. m. Under care of Swarthmore Monthly Meeting of Friends.

TENTH MO. 3RD (7TH DAY)

—London Grove Bi-Centennial, both branches of Friends, Edward A. Pennock, Chatham, Pa., chairman of committee. All day, beginning at 10 a. m. Bring basket lunch.

BOOK NOTES.

In "The Rise of the American People" (New York: The Century Co.), Dr. Roland G. Usher gives a vivid account of our place in modern world-history. Here is his fine tribute to the "Father of His Country:"

"Somehow Washington possessed that thing rarer than genius, more tangible than magnetism, a superlative sanity and probity. He gave the Revolution a watchword unique among rallying cries: 'Let us raise a standard to which the wise and honest can repair.' Scarcely a dozen men have ever possessed in all history the confidence of a great body of men to the extent he did. Their willingness to follow without asking explanations or expecting comprehension of the reasons is one of the decisive factors in the movements of the time."

"A Lad of Kent," by Herbert Harrison. (New York: Macmillans). A tale of life on the Kentish coast a century ago. The sea, with its fishermen, smugglers and press-gangs, finds portrayal here for all who like a stirring narrative.

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 23th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

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BOOK NOTES

Some Oxford Books. (Published by
B. H. Blackwell, Oxford, England.)

"Oxford Poetry" is a goodly selec-
tion of verse produced in the years
1910-1913, with a background of old
gardens and stately college walks and
English hills and streams. A charm-
ing poem is "Dream-Cotswold," by
Wilfred Childe, abounding in such
picture-stanzas as this,—

"The inns are happy and the long
roads gay,

The great clouds march upon their
towering way,

Blue Cotswold is one hill of holiday."

Some of the poems are light, airy
trifles; but there is enough beauty and
vision among the graver verses to
prove Oxford still a nest of singing-
birds. Here is another specimen of the
finer mood,—

"I call thee to the place above
All streams that moan about the
darkening world,

The Abiding City of the Infinite,
Whereto all galleons move,

Wherein all sails are laid away and
furled,

The Eternal House above this lesser
light."

"Old Magdalen Days" (1847-1877)
tells many amusing anecdotes of hu-
morous doings at the old college, and
the odd talk of eccentric dons and fel-
lows.

"The Victim," by Thomas Dixon.
(New York: D. Appleton & Co.).
This is a vivid story illustrating the
unhappy task laid upon a great man,
Jefferson Davis. Upon his reluctant
shoulders rested the tragic responsi-
bility of the Southern cause in the
Rebellion. Here is a favorable and
just view, drawn with literary force,
of a much-enduring and noble-hearted
American of the higher type.

—The first novel by the well-known
and charming poet, Hermann Hage-
dorn, is "Faces in the Dawn." It is
described as a Christmas story, the
scene of which is laid in a German
village. (New York: Macmillan.)

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(Continued on page iii)

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale	iii

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CONTENTS OF THIS ISSUE

Roadside Flowers (verse)	593
The Man of Vision	593
Are We Minding the Light?	594
The Real Culprit	595
The Clothier Golden Wedding	595
Editorial:-	
Friends and the War	598
Note and Comment	598
Emergency Committee of English Friends	599
What Friends Are Doing in Australia	599
Evening Meeting at Cornwall, N.Y.	600
Susan A. Moore	600
Announcements:-	
London Grove Bi-Centennial	601
Meeting at Chichester	602
The Intelligencer Calendar	602
Notes	602
Marriages	603
Births	603
Deaths	603
Calendar	603

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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 19, 1914.

{ Volume LXXI.
Number 38.

We need have no hope that any one will utter on this earth the word that shall put an end to our uncertainties. It is very probable, on the contrary, that no one in this world, nor perhaps in the next, will discover the great secret of the universe. And, if we reflect upon this even for a moment, it is most fortunate that it should be so. We have not only to resign ourselves to living in the incomprehensible, but to rejoice that we cannot go out of it. If there were no more insoluble questions nor impenetrable riddles, infinity would not be infinite; and then we should have forever to curse the fate that placed us in a universe proportionate to our intelligence. All that exists would be but a gateless prison, an irreparable evil and mistake. The unknown and the unknowable are necessary and will perhaps always be necessary to our happiness.

In "Our Eternity."

MAETERLINCK.

ROADSIDE FLOWERS.

We are the roadside flowers,
Straying from garden grounds;
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Breakers of ordered bounds.

If only the earth will feed us,
If only the wind be kind,
We blossom for those who need us,
The stragglers left behind.

And lo, the Lord of the Garden,
He makes His sun to rise,
And His rain to fall like pardon
On our dusty paradise.

On us He has laid the duty—
The task of the wandering breed—
To better the world with beauty,
Wherever the way may lead.

Who shall inquire of the season,
Or question the wind where it blows?
We blossom and ask no reason.
The Lord of the Garden knows.

In Ladies' Home Journal.

BLISS CARMAN.

I thank God that Jesus went forth to seek the lost, to comfort those that mourn, that he healed the broken-hearted and was a light to those that sat in darkness. I thank God for the goodness, strength and courage that was in Jesus. He was a man of flesh and blood, and because of that beckons us to follow him. Are we willing? Are we ready?

HENDRICK VOSSEMA.

In the Universalist Leader.

THE MAN OF VISION.

[Extracts from remarks of President Swain at Henry W. Wilbur's funeral.]

Though not himself a college graduate, Henry W. Wilbur had a singularly clear insight into the purposes and aims of the college. Without his being in any way officially connected with it, his view was in reality an inside view. In his attitude he was essentially a trustee. In regard to college questions, as was his custom on all questions, he spoke only of what he felt and knew. He spoke always thoughtfully and with knowledge. He was highly esteemed by teachers and students alike. For several years past he spoke at least five times each year to the students either at the College Meeting or at the morning collection. No other person was so frequently asked to be present, and no other person met with a more hearty response of appreciation from both teachers and students. . . .

With all his other gifts, our friend had the gift of humor. Few men have ever attained a commanding influence among men who did not have this power. The affairs of life are too complex, and their storm and stress too great for mortal man never to unbend. Besides, the well-chosen story such as our friend well knew how to relate will often do more than the keenest logic or the greatest array of facts in accomplishing a purpose.

Henry W. Wilbur was a man of vision. Out of the history of the past and a knowledge of the present, he saw a goal in the future, toward which he directed his footsteps. The vision was not a material splendor or wealth or place, but one of service. . . .

No man's work can be complete. No man's usefulness can be measured half so much by what he does as by what his life inspires. What can be more beautiful than to be taken away while one's hands are at the plow. His own labors, to be sure, in this life are cut short and more than we now see, we shall miss this master workman, but the circumstances of his going should bring home to a large circle of men and women the greatness of his vision, the work yet to be done and our duties and obligations, and we also should put our hands to the plow and do what we can to prepare the soil for the growth of righteousness and peace in the earth.

ARE WE MINDING THE LIGHT?

So many texts of Scripture are illustrated and interpreted by commentators and lesson makers only in the flicker of the candle of dogma, sect or creed, or attempted consistency, or somebody's say so! Why not read them in the broad, God-given daylight—in that Inner Light that "lighteth every man that cometh into the world"?

If Friends' principles are to be advanced, I believe the time has come when we should drop all fear of criticism and speak the truth as God only and directly has given us to speak it. For as I understand the foundation principle of Friends, it is that God, speaking to us directly in spirit and in truth by means of that light that is shed abroad in the heart, is the only *infallible guide* and that it only is infallible when allowed to shine without interference or reflection, or refraction, such as is caused by man-made notions or dogmas or creeds, or by otherwise biased or undeveloped characteristics.

Are we always to be made to tremble by the text, "The fear of the Lord is the beginning of wisdom"? Now to my mind fear is the beginning of wisdom (but not the end of it) to the child when it first comes in contact with fire or other physical danger. And I believe that it may also be so when the child is in mental or moral danger. We have to be restrained by that which we can understand—at first.

But let us remember that fear is a childish thing. Paul said, "When I was a child I thought as a child; but when I became a man I put away childish things."

So as we get older in understanding, in development, we can put away many childish things—among others the fear of the Lord, to be replaced by love, born of confidence, produced by the understanding of God's laws which govern the wonders we call Nature.

In the days of old men feared the powers of Nature because they were not understood. This is in itself a law of Nature. Even a horse usually scares at things of which he has no experience or very bad experience.

It is much the same with ourselves. So it was necessary for us to fear the Lord extremely when his ways were all "past finding out." Now we are finding some of them out, and losing much of our fear.

"The righteous is bold as a lion." And who is the righteous?

Is it not true that Benjamin Franklin lost that childish fear of the lightning which was so common in his day, because he came to understand that it is produced by electricity—governed by natural law whose operations we have so well

learned in our day that we have harnessed it for a thousand uses?

Was not Benjamin Franklin, and are not the electricians of our day bold because they became righteous in respect to electricity?

I believe the day has come when in the light of the great principles taught by Jesus and expounded by the founders of the Society of Friends, we should put forth more of our efforts towards the development of independent expression of inspiration than is now done.

I find in the average denominational Sabbath School that all independent thought or personal convictions are discouraged, if they go in any respect outside of the conventional or dogmatic teaching of the lesson leaf, or depart at all from the set interpretation put upon certain passages of Scripture.

I hold with William Penn that "truth never lost ground by inquiry," and with John Milton that "genius (inspiration) can breathe freely only in the atmosphere of freedom."

In view of these thoughts it seems to me that the special part of Friends' Sabbath schools should be the development, by encouragement, of a spirit of independent and entirely *unbiased inquiry* in their pupils. They should be asked to look for truth; to depend upon a God-given ability to prove things for themselves; to conquer fear by understanding; to know God by direct contact with his works as exhibited in Nature, of which mankind—ourselves—is a part.

This may seem to some like bold, dangerous doctrine, likely to relegate the Scriptures to an inferior or secondary place, but does not the Bible itself give us good advice about their use and purpose, and can we not in the end make better use of their truths if we first learn for ourselves that they *are* truths?

There is a feeling manifested of the need of an increase in our ministry. Is it not possible that we are unknowingly discouraging its development by something of this spirit of hunting its expression within too narrow metes and bounds? If we would show others the value of the light in which we profess to believe, should we not be perfectly fearless of what it may reveal?

Clearfield, Pa.

THOMAS L. WALL.

There is a tonic in the things that men do not love to hear, and there is a damnation in the things that wicked men love to hear. Free speech is to a great people what winds are to oceans and malarial regions, which waft away the elements of disease, and bring new elements of health; and where free speech is stopped miasma is bred, and death comes fast.—*Henry Ward Beecher.*

our cast-off garments which we do not consider any longer good enough to cover our nakedness, may be a minister of grace to our conceit, a preacher of appreciation to our ingratitude, and a rebuker to that unutterably puffed-up feeling that nothing is really too good for us, the self-selected salt of the earth. With our laps literally overflowing with heavenly bounty, after the manner of the horse-leech, we cry for more, while complaining at the hardness of our lot. Sit at the feet of some poor Gamaliel, if you will, who has grown both wise and grateful on the road, and see how mean he will make you feel, while thanking God that after all the best of men are not so awfully different from the worst of men, when we calmly consider the chances which both have had.

There are not only songs in the babbling brooks, and sermons in stones, but birds and bugs and beasts speak an inspiring language, and teach the human heart many things worth while, if the heart bends low to listen.

Long years ago, a dozen miles from here, a country boy, who had not tapped the juvenile literature, and the children's lore of our time, held regular twilight communion with a warty toad by the doorstep of the farm house. On the boy's side the conversation was possibly not unlike the small talk which the poet soul of Burns bestowed upon the "little timorous beastie" which his plowshare turned up with the clod. In this case the toad responded to the talk, and the tickling of a timothy head, on his fat sides, with blinking eyes of appreciation and satisfaction. It is quite certain that this small reptile had no jewel in his head, but he did help put the jewel of a love for living things in one boy's heart. The toad has gone his destined way, the boy, a gray-haired man, lives to learn in life's common school, that there are no real interests worth while, and no motives of compelling character, which do not owe their origin to love, manifested in some form. It is not only the fulfiller of the law, but it is the inspirer of the life. The man therefore thanks God for the little uncouth teacher that came his way at the psychological moment.

But there is a love which possibly occupies higher levels, than the admiration which we have for a beautiful face, and an attractive personality. (This is said with due consideration for the splendid young men and women in this Quaker company.) What is meant is the love which may be developed for the outwardly unlovely, because of its internal wonder and beauty. It may find its illustration in the marvelous articulation of

the bony structure of the body, whether of man or the serpent whose head he has bruised with his heel, and in which performance, however Scriptural, he has crushed a skull formed exactly like his own. For God has made all vertebrate skulls alike. He has indulged in no special creation just for the fun of the thing, but has adapted, adopted and evolved the higher out of the lower orders, transforming the fit into the more fit. By this performance, we, the top-shelf creatures of the Divine love, may be taught the process by which we are to make a new earth in which shall dwell righteousness.

How shall we best meet the problems that face us from within, and perplex us from without? Mainly by not letting our nerves run away with us. Manifestly we are living in a time of nervous tension. We are not simply individually, but we are collectively nervous. It is possible that a corporation in our time has no soul, but it is manifest that all corporations have a highly-organized nervous system. Even the church has its nerves, and gets disturbed as to how it is to pay its bills, and keep its benevolences on the right side of the ledger.

While Friends need borrow no trouble over such purely personal matters as paying the preacher, and such unprosaic ones as keeping the specialists in harmony who make up the choir from becoming the storm-center of a church quarrel, they have some nerve-wrecking troubles of their own.

It may not be good order to catalogue them. But we hear them called off in various parts of our heritage, in about this fashion:

How shall we have preachers, if none are called to preach? How shall those who ought to preach get the call? How shall we be able to box the compass of social service so as to satisfy a nervous desire to do something, and at the same time avoid the lions of mere creaturely activity in the way?

Just how are we to work out the twentieth century impulse without doing violence to seventeenth century dignity?

Touching all of these matters we may possess our souls in peace, feeling certain that if we seek spiritual poise and patience, we shall run our race with credit.

The entire collection of interrogation points mentioned above, may be really signs of health, simply representing the inevitable "growing pains" of a progressive spiritual life, rather than being matters of grave concern touching the health of our religious body.

The demands upon us are part of our inheritance. As has been intimated, they involve the maintenance of a testimony in behalf of a rational spiritual religion, carrying the message it holds in solution, and doing so without growing nervous as we apply the task. What matters it whether we have the sign of a traditional regularity and orthodoxy written in our system or not? If we can carry this message so thoroughly on its merits, that the ecclesiastical charges which have been on cold-storage for two and a half centuries do not move us, we shall give evidence of possessing a fair measure of the Divine Spirit, which profiteth withal, plus the truth which makes men free.

Friends have been attending Conferences for a generation. These gatherings have served as schools of instruction, and centers of impulse. We have sought instruction in the way of life, and have hungered for that wisdom which helps solve knotty problems. This Conference counts simply one more, but it will not be materially unlike the rest.

It is not wise to grow unduly nervous over any of those questions and problems. Taking the statements of their advocates at their face value, and there are at least fifty-seven different questions, all the most important of our time, and without whose speedy settlement, this old world will go on the rocks, shipwrecked, there is no such single all-inclusive question which holds the entire round of human betterment in solution. It will take all of the uplift apostles each working on his own specialized job, to unitedly rejuvenate the world. Even then the joint product will leave us a good ways short of the dawn of the perfect day. For we shall probably be raising our standards of perfection forever—in fact, that seems to be the law of progress. We may paraphrase ancient advice to fit the case. Fret not your souls because of evil doers, or over the exaggerated presentment of the doctors who have guaranteed panaceas in their saddle-bags, but trust the Light to show the way.

Most of us have seen the old world go morally and economically to pieces several times on paper, according to the figuring of the reform lightning calculators. But the world has had the habit of soberly revolving on its axis, and possibly laughing at the doleful nervousness of the human beings who have lived on and off its bosom, and have pessimistically read a spirit of evil into it which it did not possess.

The point is that we shall have poise, and judg-

ment, and not get carried away with the idea that any one of the fifty-seven movements, guaranteed to hold millennial glory in solution, is the only thing worth while. The violin of reform with only one string, ought to sound out of tune to even musically uneducated Quaker ears. Keeping our spiritual balance, we may avoid the danger which chases one-idea people down the road of progress, and generally overtakes them, sometimes making men so narrow that they cast no shadow on the way of life.

We shall have a much better time, and in the main help the world more, if we admit that there are other lights in the world besides our own tallow dips, and lots of good under other tents than ours.

There is a goodly company going the same way of life as ourselves. Their objective point may not be any imaginary heavenly city, but their purpose just the same may be to leave a heavenly influence, as they pass along the road that they can only travel once. We need to touch shoulders with these comrades, not to jostle them, or be jostled by them; but to walk together with them as those who may not be one in creed, but who are agreed in spirit and purpose.

Looking occasionally over one's shoulder is not a bad habit. In this way we get to know our past, to recognize our obligations, and develop respect for those who came before us, and reverence for the Great First Cause that out of chaos called order, and from the small beginnings has worked out the large issues of Creation.

Looking into the past we see the long procession of men and women who lived loyally, and sometimes died royally, that they might leave a better world for us behind them. The martyrs' blocks and gallows-trees have loomed up large in the history of the world's progress, but that is no valid reason why we should go hunting for martyrdom. That sort of martyrdom which appears as a stage play, has never been the seed of the church or anything else. To stand in our places, and do the plain duty to which we believe we are called, may bring discomfort, and the refined martyrdom which modern society knows so well how to inflict. Service unto sacrifice may still be one of the ways to promote righteousness. But the studied sort, which runs the round of the shops to be peculiar, has little effect in converting the world to new ideas or better ideals.

In our study of the past we find that we are under more obligations than those which relate

simply to our human ancestors. The grinding glaciers, the running water-courses, which pulverized the rock into sediment and soil, even the cataclysms which have shaken the material world into more tolerable behavior, made contributions of unmeasureable value to the present life of men.

We may therefore return our thanks, not with lip service, but with transforming life action, for the giant forms of plant and animal life which licked up carbon, and gave back more than reciprocal measures of oxygen, and so helped make the world ready for upward looking, forward moving men and women.

We read the myth stories of the middle ages, with a sort of longing that a like romantic touch might characterize our own literature. In these stories we meet angels, and the transforming tricks which angels are supposed to know how to play for the good of human kind.

Fifty years ago, an unknown poet wrote this prophecy in verse:

"With truth our uttered language,
Angels might talk with men,
And God-illuminated Christ on earth,
Would see the world again."

It may be that more real things are in order in our prosaic age. The angels that are to talk with men, are their fellows, made more angelic by the arts of spiritual culture and the kind offices of a really spiritual religion.

May we not hope that the God-illuminated Christ is to see the world again, as his spirit guides us, and leads us in the illumined way our Elder Brother trod. Thus shall the Spirit bear its rarest and ripest fruit in us, as sons of God, we labor to make good our divine birthright.

If this Conference shall help in the least to make us thus fruitful, we may count it a red-letter day in our lives, whose rich memories shall bless and inspire us forever.

There has been but one purpose in this rambling recital, and that the hope to encourage a universal human sympathy for the world, and all of the life which moves upon its bosom. To in some small way invite the right attitude of mind, and the reverent and grateful spirit which shall be in our hearts for the week we hope to look into each other's faces, and think our thoughts in this collective presence. If the purpose proves a failure, I am sure that these Friends, to many of whom I am indebted for hospitality and helpfulness, will consider the intent for the deed, and having borne patiently with me

these many years, will abundantly pardon if this effort simply adds another failure to the many which lie to the discredit of him who now gives you a rest from the voice which does not always observe the traditional silence.

The time has come to sum up the case herein presented. We know nothing that will do it better than an extract from Whittier's "Tent on the Beach." It appears as a song in the midst of the poem, with the sub-title, "The Grave by the Lake." Regarding this particular part of the poem, Thomas Wentworth Higginson gives us the following statement: Whittier's friend, Mrs. William Claflin, of Boston, "describes a young and over-sensitive college girl, overcome with the strain of her new life, who went to the president, and said, 'It is of no use, I cannot go on, my life is a failure; I must leave college and go home.' The tactful president replied, 'Go to the library and take Whittier's poems, sit down by your window and read "The Grave by the Lake," then come and I will talk with you.' The young girl came back in an hour with a changed countenance. She said, 'I will overcome the obstacles, I will go on with my college course. I believe, after reading Whittier, that life is worth the effort.'"

She read the closing verses of Whittier's "Grave by the Lake," the last of which is as follows:

"Keep, O pleasant Melvin stream,
Thy sweet laugh in shade and gleam!
On the Indian's grassy tomb
Swing, O flowers your bells of bloom!
Deep below as high above,
Sweeps the circle of God's love."

When Jean Valjean felt the death-damp gathering about him, Victor Hugo put into his mouth these regnant words: "I do not know what is the matter with me; but I see LIGHT!"

These may well be our keywords—LOVE and LIGHT—the qualities they represent creating the atmosphere in which we shall reason together for the coming week, about the weighty matters of life, even Justice, Mercy and Truth.

(Pause.)

Our Father, thou who art the Father of our spirits and the lover of our lives, we ask that thou wilt so keep us in the light that we shall always see some part of the divine mind. We thank thee that we have come together with various minds and various capacities and various inclinations. Wilt thou melt us all into one purpose, one spirit. Wilt thou camp round about our lives. May we be able to meet the human need wherever we find it.

We thank thee for the outpouring of young men and women in this presence. We ask that we may keep in their heart the prayer, the hope which is in it now, for ever.

Wilt thou abide in our hearts, and inspire the purpose of every one of us, leading us into the way of thy service, and opening up the vistas of an immortal hope, as we journey onwards toward the setting sun.

We ask thee for a place anywhere in the world's work, where human hopes are centered, where the influence of thy spirit exerted may be strengthened and upheld by the great power of thy spiritual life and light. If there are any among us to-day who feel disappointed, depressed, discouraged, wilt thou lift the burden and let us see the light, and may thy love be the solace for all our troubles. For all these men and women who have borne the burden and heat of the day, whose heads are wearing the silver crown, we thank thee; wilt thou be light and leading to them as their feet falter and their eyesight fails as they go their way. Wilt thou restore to this people the love of the early days that made them peculiar because of their love for each other. Wilt thou build up in us hearts of most exalted praise; wilt thou make us bend low to hear the smallest voice and to be quick and ready to answer the most feeble demand upon our sympathy and our heart-strings. Lead us and guide us by thy spirit, as we go up over the hills of the morning toward the final day. Wilt thou enable us to see beyond the mists of that morning into the day-dawn of that life which shall never end. And thine shall be the kingdom and the power and the glory for ever. Amen.

THE CHAIRMAN: It was the purpose of the program committee to introduce definite topics at each of our sessions, and then, if there should be an opportunity afterwards, to ask expression from those who are present, in order that we might have a real conference. The paper that has been presented to us this afternoon must have stirred a great many thoughts in the minds of those who are present, and an opportunity is now given for them to express these thoughts.

CAROLINE M. COOPER: The question on my mind is, what is our responsibility, at this time, with the horrible cloud that is resting over our country on account of our friends and neighbors across the ocean. What is the responsibility of our nation toward it; and the responsibility of the religious bodies? What influence can we exert and how can we exert it? Not only the question of our attitude toward war in general, but the question of our responsibility to-day, is with us.

WILLIAM M. JACKSON: We have heard the expression that "God is in his heaven; all's well with the world." There come times when it seems as if all is not well with the world; and then it seems to us that God cannot be in his heaven. Bearing in mind that our great spiritual Leader said the kingdom of heaven is within the human soul, we are prone to magnify the evil that exists in the world. We are prone to become disconsolate and downhearted when we find ourselves disappointed in the action of nations that may prove untrue to their promises—promises that were born under the impress of that spirit of God regnant in his heaven.

I think we make a mistake whenever we fail to appreciate the truth that God is indeed in his heaven and all is well with the world, no matter what some of his delinquent children may bring into existence to discredit such a belief. Let us always turn our eyes toward the good that is in the world. Let us never forget that when there seems to be a dominance of evil, out of that evil eventually is born a greater good than the world has ever known before; that even as the result of great warfare there has been the prevalence of a new spirit, which has made present in the minds of all the causes that have led to these presages among men, and a desire, under this divine leading, to remove the causes that bring this great presence of sinful acts.

Let this be the mind and the spirit of this conference: that we shall not be discouraged, though we have met in times when it seems as if God is not in his heaven. Let us be true to our own fundamental belief that God is a regnant spirit, and has been from the beginning, in the souls of mankind, and that tracing the whole course of human history we shall find there has been a gradual abolition of the war, a purer form of individual and public life, and that the plan of the Divine has been steadily progressing.

JOHN WILLIAM HUTCHINSON: It seems to me that at this conference we should take some action in regard to the matter Caroline Cooper introduced; therefore, I propose that the Chair, and two or three others whom he may appoint, prepare and present to our next session a memorial, or testimony, or a minute expressing the position of Friends in regard to war.

This proposition was approved and the chairman authorized to select the other members of the committee.

ANNA W. JANNEY: What are we to do with the memorial after we prepare it?

THE REAL CULPRIT.

The real culprit is not this man or that man whom we have caught in some overt act of crime, but the state of society which creates criminals and sends them into the world fully armed and equipped to commit depredations upon private rights and the public order. Undoubtedly the individual wrongdoer shares in the guilt. He is more or less a party to his own degradation. He should be held more or less responsible for his deeds; and on his head should fall the axe his own hand has sharpened, or the blow his own misconduct has struck. But he is not the only criminal. Back of every miserable offender we send to the penitentiary or into eternity, stands the real culprit in a social condition that is false, immoral and corrupt. And instead of relieving our conscience by joining in the popular chorus of condemnation of a single conspicuous offender, we should aim at the reformation of the real culprit. Make American society what it ought to be; furnish it with good homes, wholesome schools, innocent and edifying amusements, a religion that is reasonable and which teaches the obligation and worth of a good life in this world; give it a true idea of success and manliness; fill it with influences that are moral and elevating; bring the sunshine of a great faith to bear directly upon the hearts and minds of all its members, obliterating the foolish, artificial distinctions of wealth and class and making all alike citizens of God Almighty's commonwealth of souls, and we shall have no villains to suffer from and no criminals to punish.—*Pennsylvania School Journal*.

The people, the common men, the workers, do the fighting in this and all other wars. For what? Nothing. Worse than nothing. They do the fighting, they get killed and crippled, and that is all. Whether they win or lose the war they lose for themselves. If they should win they lose, and if they should lose they lose all the more. Either way the people of warring countries always lose. The people never win.—*Pittsburgh Leader*.

The function of our meetings for discipline is not merely to transact business, but to cultivate the religious spirit in transacting business. The function of our meetings for worship is not *alone* communion and the elevation of soul which results from communion, but an effort to subdue the lower nature and to substitute for it the higher. Thus we should go out from such meetings with an evident increase of the religious spirit in our lives.

The Friend (Philadelphia.)

THE CLOTHIER GOLDEN WEDDING.

(1864-1914.)

The fiftieth anniversary of the marriage of Isaac H. and Mary C. Clothier was celebrated at their summer home in Jamestown, Rhode Island, on the afternoon of Ninth month 1st. The original marriage ceremony was consummated at the home of the bride's parents at Sharon Hill, Pennsylvania. Seven of the eighty-five guests attended also the golden wedding,—one of them being a bridesmaid, Lucretia M. Clothier, and one a groomsman, Isaac Weatherby, of Trenton, New Jersey. About fifty other guests, besides nine children, seven children-in-law, and twenty-one of the twenty-two grandchildren, came from far and near to express their greetings and good wishes. More than a hundred friends who were prevented by distance and other causes from being present made their voices heard by telegrams and letters.

It was a subject of grateful comment that from such a large family circle not one child or grandchild had been lost by death (except one grandchild in earliest infancy), and that all but the youngest grandchild were present on the happy occasion.

Among several reminders of the original ceremony was the wearing by the bride of the same wreath of orange blossoms which she wore when she was married. The bride and groom of fifty years were preceded to the room where the guests had assembled by the grandchildren, ranging in age from five years to twenty-one, and by the children and their husbands and wives. A brief period of silence was broken by the venerable head of the family, who spoke in substance, as follows:

"I am asked by my children to say a preliminary word. Fifty years ago this very hour, four o'clock, September 1, 1864, my young bride and I spoke the few and simple words of the marriage ceremony of the Friends, which made us husband and wife. The company of relatives and friends which witnessed the marriage, eighty-five in all, nearly equalled in size the present company, excluding the grandchildren; and of the number, sixty-five have passed to the silent land. In the natural order, their places have been taken by another generation, and are occupied to-day partly by our children, some of them middle-aged and surrounded by their children, making them busy and happy and filling with joy our old age. Of the twenty survivors of the wedding day, age and distance have prevented the attendance of most; but a few are here, dignifying and enriching the occasion.

"I had meant to pay a little tribute to the central figure here, the young bride of that dis-

tant and ideal September day, the loving and beloved mother, grandmother and golden bride of to-day; but I am not so permitted; and, besides, the silence of the Friends is most fitting when words are so inadequate. 'Many daughters have done virtuously, but thou excellest them all.'

"On behalf of my wife and myself, I thank you, friends, for coming from your homes,—some of them so distant,—to greet us on this our golden wedding day."

The eldest son, Morris L. Clothier, then read the original marriage certificate, with its signatures, which had been read in 1864 by Clement M. Biddle. This was followed by the reading of a certificate, or testimonial, prepared for the golden wedding by a daughter, Hannah Clothier Hull, and signed by the children, grandchildren and guests. It was as follows:

"Mother, Whereas thy honored motherhood
And warm devotion ever o'er us watched
Throughout our lives since childhood's sunny hours,
Administering to all our many needs,
When through the long days thou didst spend at home,
Seeking to make us physically strong,
Striving to keep us pure and virtuous,
A service that seemed truly all thine own.
'Twas not that industry of long ago,
Wherein the old-time loom and spinning-wheel
Were sweetly heard to sing and gently hum,
Weaving the garments for the family:
A service differing far from this was thine,
Weaving around thy children's hearts a strong
And lasting fabric wrought of love so true
That neither rust nor moth can change or harm.

"And Whereas, Father, thy long life has been
A book from which we all have read and learned
The lessons which have taught us to obey
The highest calling duty bids us heed,—
Thyself obedient to her strong, clear voice,
Whether she spoke in accents soft or stern,
Extending far thy hand to help the poor
And those in need who often turn to thee,
A friend to others than thy kin alone,
Who asked for aid to lighten life's sad cares
Or craved an education for life's work,—
Thy judgment sane and tender sympathy
At all times ready to be called upon.

"Therefore, Our Parents, for these many gifts,—
Virtues which stand for us as bulwarks strong,
And blessings that will ever cherished be
As inspiration for our children's lives,—
Our endless gratitude and love are yours,
More deep than our poor words may ever tell;
And on this golden anniversary day,
So fraught with love and peace and solemn joy,
In golden letters we inscribe our love
And sign our names in lasting memory
Of what has been, and all that is to be."

[Signed by the children.]

"And We, your children's children, here inscribe
Our names upon this glad eventful day,
To show our loyalty and grateful love
To you whose lives we honor and revere."

[Signed by the grandchildren.]

"And We, whose names are also hereunto subscribed, being present at the solemnization of said ceremony, have, as a further confirmation thereunto, then and there to these presents, set our hands the day and year above inscribed."

[Signed by the guests.]

President Swain, of Swarthmore College, then made the following remarks:

"I count not myself to have apprehended, but this one thing I do, forgetting the things that are behind, I press toward the mark of the high calling of God."

It seems to me that no one has ever better presented a program of life than is found in these words of Paul.

1. "I count not myself to have apprehended." He was humble. Humility is the characteristic of all men and women who have lived noble and unselfish lives. Wisdom is not self-centered. The great and good of all ages have been humble.

2. "But this one thing I do." He concentrated his energies. He crowded out of his mind all things except the one thing he decided was the duty of the hour. Every man or woman who has achieved has had to confine all his energies to one thing at a time. Many a person has failed in life for lack of this power.

3. "Forgetting the things which are behind." He did not carry his yesterdays into his to-days and to-morrows. The past is only important as it gives a lesson for the present or the future. Paul did not allow the duties of yesterday to stand in the way of the duties of to-day.

4. "I press toward the mark." He had an aim and a purpose. It was Lowell who said: "Not failure, but low aim is crime." David Starr Jordan said: "The world stands aside to let a man pass who know where he is going." Paul had a definite aim and knew where he was going.

5. Lastly, Paul had an ideal and that ideal was the very highest "the high calling of God." Elsewhere he said: "I determine to know only Jesus Christ and him crucified." He had not only an ideal but one that took possession of his mind and heart.

My friends, the program of Paul has been in a large degree, it seems to me, the program of the couple whose golden wedding we celebrate to-day. They come to the golden milestone, blessed by their many children, their large group of grandchildren and their still larger circle of friends about them to-day. This gathering is but a hand-

ful compared with that much larger circle of friends and well wishers who are not able to be here in the flesh, but are here in the spirit.

A friend of thine, Mr. Clothier, has truly said that thou hast the head of a man and the heart of a boy. After twelve years of close fellowship with you, Mr. and Mrs. Clothier, I can truly say that you in a marked degree have shown in all the many sided activities of life, the wisdom of age and the hearts of youth. For your many achievements you have our admiration, but for what you are, you have our love. It is a glorious thing to combine in one personality both youth and age. Because you have so well lived the program of Paul, you can say with Rabbi Ben Ezra:

"Grow old along with me
The best is yet to be"

and again

"Youth shows but half.
Trust God, see all, nor be afraid."

In closing I know of nothing truer or better to say than that your lives are a new inspiration to us all, who have had the privilege of knowing you, "to press toward the mark of the high calling of God."

John Russell Hayes, who was prevented by illness from attending the ceremony, contributed the following poem, which was read by William I. Hull:

The long half-hundred years have rolled
To this the happy year of gold,

The full rich fifty years that tell
Of lives spent honorably and well.

After the ocean's sun and storm,
The haven's shelter safe and warm;

After the guiding pilot-star,
The beacon on the harbor-bar.

Your star,—God's love that cannot cease;
Your haven,—deep enduring peace.

Now upon this golden shore
Count your greatest blessings o'er:

Children, and their children too,
Loyal, loving, kindly, true;

Hearts of gold that shall hand down
Record of your fair renown,

Echoing in form and face
Heritage of strength and grace,

Following still your simple creed,
Honorable in word and deed,

Handing on your kindly fame
To the latest of your name.

Worthy you and worthy they
Of our solemn joy to-day,

When the fifty years have rolled
To this happy year of gold,

And the genial clan we see
Gathered 'neath the home roof-tree,

Offering their reverence due,
Loving you and honoring you.

May God's love that cannot cease
Give you deep enduring peace,

And the memory of this day
Hallow and hearten us for aye.

The ceremony was concluded by a son-in-law, T. H. Powers Sailer, who made the following remarks:

"Any golden wedding is a unique occasion. The fact that both husband and wife are surviving fifty years from their marriage day is recognized as in itself a notable event. If a pair should come to their fiftieth anniversary even in infirm health, childless, and with a past checkered by adversity and the death of those nearest them, we should still consider that we ought to gather about them to offer our heartiest congratulations that they were still spared to each other. But this golden wedding is very different. Not only have our father and mother a remarkable health record behind them and presumably before them, not only have they a family of size unusual in these degenerate days, but all of nine children and all of twenty-two grandchildren who survived the days of earliest infancy, are living to-day. The family record is one of prosperity, harmonious relations and freedom from stain or disgrace. I know of no other family to which such a total combination of statements would apply.

"We ought, however, not merely to congratulate ourselves for all the blessings of the past, but, as has already been intimated, to look forward to the future. Whatever this may bring forth we can be sure that such a past means two things. First, a heritage. It is impossible after all our family blessings that our lives in years to come should not be richer for all we have enjoyed. Second, a responsibility. 'To whom much hath been given, of them much will be required.' Every congratulation that we note and accept to-day is itself a confession of responsibility for high and worthy living in the days that are to come."

While a group photograph of the family was being taken, the guests signed the wedding certificate; and this was followed by a reception and supper, and the evening was filled with a number of expressions, in prose and verse, both grave and gay, but all marked by a deep note of thanksgiving for the blessings which had been bestowed upon the central figures of the occasion, and through them to many others.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 19, 1914.

FRIENDS AND THE WAR.

Following Henry W. Wilbur's address at the opening session of the Conference, there was an interesting expression of Friends' views concerning the European war, a full report of which is given in this week's supplement. As a result of this discussion two papers were afterwards sent out by the Conference. One of these was a message of sympathy to Friends living in countries directly affected by the war. The other was a declaration of principles addressed to President Wilson and all persons of good-will. This declaration, after stating several causes of war, such as race prejudice, class hatred, land hunger, varying ideals, asked the President to offer the services of this nation, when the warring countries should be ready for such service, to help establish a world parliament, with a world court and a world police force, and thus make future wars impossible. When this declaration was approved, at a later session, the Conference directed that a committee be appointed to present it to the President for his consideration.

Quite in line with this expression by the Conference is an article by Edward Grubb in *The Friend* (London). He says:

"Whatever the outcome of the war may be, it is certain that the nations of Europe will be so exhausted and drained of wealth and manhood that they will be longing for deliverance from the curse of war, anxious to adopt a better way. And then will be our opportunity—the opportunity for which all lovers of peace should carefully prepare themselves—to show that the old doctrine of preserving peace by material defences has hopelessly failed, and that the world must make the venture of trusting to moral ones instead. Those moral defences are justice, liberty, right dealing and mutual trust."

From an editorial in the same issue of *The Friend* (Ninth month 4th) we take the following:

"Things being as they were, most of us have

probably come to the conclusion that Great Britain could not remain neutral, and that she had to fulfil her solemn obligations to others as well as defend her own country. And thus, all unwillingly and with sad hearts, we find ourselves involved in this European cataclysm. In this situation, amid much that is doubtful, bewildering and confused, there are some things about which we may be fairly sure and to which we propose briefly to refer.

"We may be sure that this international disaster has not been caused by the people themselves. We observe that there is some division of opinion as to whether or not this war is 'a people's war.' It is alleged by certain authorities on Germany that it is, in fact, a people's war, but this is contradicted by others. We think there is, in truth, little need for confusion. It is a people's war, no doubt, in the sense that the people are sharing in it, paying its heavy demands, bearing arms and laying down their lives in thousands. It is as certainly not a people's war in the sense that the common people originated it or desired it. They, alas, have been misled and drawn into it, and have too long lived under a military domination to be able to free themselves forthwith. But if there is one thing more certain than another, it is that the people of Russia, Germany, France and England did not make, and did not desire, this war. It is indeed one of the awful ironies and vicious involvements of war that the common people of belligerent, and even of neutral, nations are those who must suffer most. It is for them that our hearts go out with most pity, sympathy and intercession. Out of this unspeakable carnage may God indeed save the people!"

As announced on the program, a meeting of the General Conference Advancement Committee was held at Saratoga Springs, Seventh-day afternoon, the 5th. R. Barclay Spicer was continued as chairman and Henry W. Wilbur as General Secretary. After the death of the latter a second meeting was held at which Dr. O. Edward Janney consented to act as General Secretary for the present. He will be in the office, 140 N. 15th Street, Philadelphia, Second, Third, Fourth and Fifth-days, except when the work of the committee calls him elsewhere.

When the supplement to the *Intelligencer* containing the proceedings of the General Conference at Saratoga Springs is completed, 250 extra copies will be bound in cloth, uniform with the

(Continued on page 599)

PROCEEDINGS
OF
Friends' General Conference

Supplement to Friends' Intelligencer



HELD AT
Saratoga Springs, N. Y.
1914

PROGRAM.

FOURTH-DAY, NINTH MONTH 2D.

2.30 p. m.—Words of Welcome by President J. M. Kelley, of the Village of Saratoga Springs. Response by Dr. O. Edward Janney, Chairman Central Committee of Conference.

Address, "The Spirit That Should Guide Us," by Henry W. Wilbur.

7.30 p. m.—In care of Educational Committee. Dr. Charles H. Keyes, President of the Skidmore School of Arts, Saratoga Springs, will preside. Address, "The Relation of the School to Moral Education," Dr. David Snedden, Massachusetts' Commissioner of Education.

FIFTH-DAY, NINTH MONTH 3RD.

8.30 a. m.—Devotional Meeting, auditorium in Skidmore Hall.

9.30 a. m.—In care of Philanthropic Committee. Cassandra T. Carr will preside. Address, "Religion the Basis of Purity of Character," Reuben Brigham, Sandy Spring, Md. Topic continued by Dr. O. Edward Janney.

10.30 a. m.—In care of Educational Committee. Report on Present Status of Friends' Schools.

1. "The Course of Study," Ellen H. E. Price.

2. "Moral Education," Edward B. Rawson.

3. "Home and School Associations," Sarah R. Paiste.

4. "Teachers' Salaries," Bird T. Baldwin.

1.30 p. m.—Excursion to Schuylerville.

7.30 p. m.—In care of First-day School Committee. Address, "A Child-Centered Religious Education," by Dr. Edwin D. Starbuck.

SIXTH-DAY, THE 4TH.

8.30 a. m.—Devotional Meeting.

9.15 a. m.—Round Tables. 1. On Dr. Starbuck's Address. In charge of Herbert P. Worth. 2. Work Among Colored People. In charge of Anna M. Jackson.

10.30 a. m.—In charge of First-day School Committee. Topic, "What May We Expect Our First-day Schools to Accomplish Educationally, Socially and Individually."

Educationally, Furman L. Mulford, Washington, D. C.

For the Individual, George H. Nutt, George School, Pa.

For the Meeting, Howard H. Elliott, Richmond, Ind.

Summing up of the First-day School Influence, Edward A. Pennock, Chatham, Pa.

1.00 p. m.—Excursion to Lake George.

1.30 p. m.—Excursion to Great Meadows Prison.

7.30 p. m.—In charge of Philanthropic Committee. Topic, "Rural Welfare."

Addresses by George T. Powell, of New York, and Mrs. Jean Kane Foulke, of Pennsylvania.

SEVENTH-DAY, THE 5TH.

8.30 a. m.—Devotional Meeting.

9.15 a. m.—Round Tables. 1. Topic, Rural Welfare, conducted by Jean Kane Foulke. 2. On Prison Reform, conducted by Dr. O. F. Lewis, General Secretary New York Prison Association.

10.30 a. m.—In charge of Young Friends, Amos J. Peaslee presiding.

1. The Prestige of Quakerism, Paul Z. Furnas.

2. The Essence of Quakerism, George A. Walton.

3. The Opportunities of Quakerism: Arthur W. Broomell, Julia D. Thom, Frederick N. Price, Margaret Thorpe.

7.30 p. m.—In charge of Philanthropic Committee. Address, "The Nation's Losing Game," Albert G. Bryant, Organization Director, The World Peace Foundation.

FIRST-DAY, THE 6TH.

10.30 a. m.—Meeting for worship in Convention Hall.

2.00 p. m.—Address, "The Work of Friends in West China," by Robert L. Simkin, of the London Yearly Meeting's Foreign Missionary Group.

4.00 p. m.—Meeting for worship, in charge of Young Friends. (Instead of this a memorial service was held for Henry W. Wilbur who died suddenly, Seventh-day evening.)

7.30 p. m.—Meeting for worship.

SECOND-DAY, THE 7TH.

8.30 a. m.—Devotional Meeting.

9.15 a. m.—In care of Philanthropic Committee. Paper, "Concerning Tobacco and Its Use," Dr. J. Milton Griscom, of Philadelphia. Address, "The Cigarette and Our National Life," by Dr. D. H. Kress, of Chicago.

10.30 a. m.—In charge of Philanthropic Committee. Address, "Child Welfare and Its Relation to Crime," by Hastings H. Hart, Director of Russell Sage Foundation, New York.

4.00 p. m.—Pageant of Events in the History of Friends.

7.30 p. m.—In charge of Philanthropic Committee. Address by Mrs. Carrie Chapman Catt on Woman Suffrage.

THIRD-DAY, THE 8TH.

8.30 a. m.—Devotional Meeting.

9.15 a. m.—Round Tables. 1. Woman Suffrage, in charge of Ellen H. E. Price. 2. Young Friends' Interests.

10.30 a. m.—In charge of Advancement Committee. Topic, "An Experimental Religion as a Motive Force." Introduced by Dr. Jesse H. Holmes.

2.30 p. m.—Ten-minute addresses on "The Present Needs of the Society of Friends," followed by a short devotional period.

FRIENDS' GENERAL CONFERENCE, SARATOGA SPRINGS, N. Y., NINTH MONTH 2D TO NINTH MONTH 8TH, 1914.

Fourth-day, Ninth Month 2d.

OPENING OF THE CONFERENCE, 2.30 P. M.

DR. O. EDWARD JANNEY: It becomes my pleasant duty, as Chairman of the Central Committee of the Friends' General Conference, to announce the opening of this session for 1914. The first order of business is an address of welcome by our friend, J. M. Kelley, the President of the Village of Saratoga.

PRESIDENT J. M. KELLEY: Members of the Society of Friends: It gives me pleasure to welcome you to Saratoga upon this your annual gathering. Catering to conventions and assemblies of every nature is a specialty of our village; and we are justly proud of the facilities and advantages that we have to offer in the way of our priceless springs, of our parks, of our drives, walks, etc., all of which are a constant source of pleasure to the visitors at Saratoga. To all of these we bid you cordial welcome and trust you will accept them to the fullest; and when you leave we hope that it may be with the determination to return to Saratoga once more.

THE CHAIRMAN: In response to the words of cordial welcome that we have heard from the president of this village, I would say that it is with unusual pleasure that we gather here upon this historic spot, and our anticipations of an unusually good conference I am sure will be fulfilled.

It is a joy always for those who are members of Friends' General Conference to gather together. We look forward for two years to each succeeding conference; and our pleasure is always enhanced by the fact that we are to meet, in these conferences, old friends, friends of former days, those whom we have come to know and to love; and so our greeting goes out to all who are here, whether they have come from near or from far; and we realize that there has been much of self-sacrifice on the part of many who are here gathered. The renewal of former friendships is accentuated by the making of new friendships; and there are many in this conference who have not been with us before; the welcome goes out to these, as well as to the more familiar faces.

But we have met not only that we may have a good social time together, but primarily that we may learn more of God's truth, that we may together gain more inspiration, realizing that every one of us needs all the inspiration that we can get to enable us to do the Father's will and

carry out his work and help to bring to pass on earth the kingdom of heaven. And so our main object in gathering together, is that we may learn how not only to have the truth ourselves and see more clearly into the future, but how we may make that truth more effective throughout the world. The mission of the Society of Friends has been a very important one in the past. Because George Fox was faithful to his light, there arose, owing to his influence and that of his co-workers 250 years ago, the Society of Friends, the Children of the Light, whose influence on the world has been very great in a philanthropic way—far greater in proportion to our numbers than that of many other religious bodies.

But we have been preserved up to the present time, notwithstanding many things that have tended to destroy us; and we have been preserved, as I believe, for some splendid use, for some definite purpose. The things that are of no use in the world disappear, disintegrate, decay; but the Society of Friends is filled with new vigor and new youth. There is a live spirit among us everywhere. Go you west, or stay you east, you will find a new spirit of vitality, of hopefulness, of willingness to enter into service that is most encouraging to see. So we have met in conference on this spot not only to receive inspiration, but to learn from each other thus how to work, how to enter into service. May our prayer go forth this afternoon that we will receive an unusual measure of the spirit of the Lord during the sessions of this Conference; that each one of us will feel the divine presence, that the object of each one will be to learn to know how to serve; and if we get together in that spirit, with that desire, this conference will be one that will never be forgotten; it will form an epoch in the history of the Society of Friends.

We will have an address at this time from our friend, Henry W. Wilbur, on "The Spirit that Should Guide Us."

HENRY W. WILBUR: I crave your indulgence, for just a few minutes, without manuscript, to really say something before I begin. The thing that I want to say—to do—is to introduce you to the environment in which this conference meets. I am going to skip everything that has to do with wars and rumors of wars, even though they were our own wars, and as quickly as possible I want to get you into the Valley of the Hudson, the immediate valley.

Go to the eastward and cross the river at Powers' Ferry on the old rope scow. It will be an experience for you. Go directly to the east and you are facing Willard's Mountain, one of the highest points of land in this section of the

State. Climb the main road that runs from Troy to Drumore, go a couple of miles to the north, and you reach a historic Friends' meeting house. In this meeting house eighty odd years ago a delicate Quaker woman organized the first abolition society in northern New York. So well was this established that about 1858 Horace Greeley wrote up to Judge Culliver of Greenwich that Washington County was "now raising Irish potatoes and Abolitionists." A son and two granddaughters of this Quaker woman are now in this house.

Take a tour to the west a mile or so: in an unkempt cemetery you will find a lonely grave. It marks the resting-place of the only colored man who was ever hunted for running away in this part of the country. On a certain Sunday afternoon when the slave hunter came in search of him, the men of the neighborhood came out and, although it was a normally somewhat Quaker community, they advised these kidnappers to leave the town; they took the advice, and left the man behind them.

Return to the main road. Three or four miles eastward you are in Greenwich, then called Union Village; and in what was then a Congregational church in that village our friend Aaron M. Powell, of sainted memory, received his first call to preach the Abolition gospel. If you go back to the side of the river you can stand on the spot where in 1808 Dr. Billy J. Clark, Levi Armstrong, a Presbyterian preacher; and James Mott, a true Friend, organized the first temperance society in the United States. So that you are not meeting in an un-Friendly environment. I just felt that I wanted to introduce you to this environment, to show you that it was not an unheard of thing to come into this section with this Conference of the Society of Friends.

THE SPIRIT WHICH SHOULD GUIDE US.

In this Conference of the Religious Society of Friends, we are to discuss problems of personal and public welfare, which an uninformed opinion may consider severely secular. This innovation, if such it be, has its reason in the fact, that the consensus of the competent in our time, pretty generally holds that real religion in a world of life, is essentially more sociological than theological. Besides experience leads to the belief that all human duty which makes for strength of purpose and enlargement of life is practically religious.

Making life is part of the Christian profession, and ought to be the major portion in Christian practice.

For these reasons we shall talk, we trust soberly, about Child Welfare; the things that make

for Peace; Rural Welfare, the place of Purity in the Life, the mischief-making character of Bad Habits, and Equal Rights for Women. We believe that these are mostly matters which make for right living, helping to develop a life, which, as Carlyle puts it, shall be a great poem; not disgraced, however, by poetic license, but sweetened sometimes by seemingly prosaic service.

No one will surely wish to dispute the fundamental moral and economic value of a period of childhood which shall fortify the man in the making for bodily vigor, mental virility, and personal and social virtue. These things amount to the capitalization of the citizen in his equipment for the business of life, as a member of society, and a citizen of the commonwealth. Youth is the period for developing healthy heart action. It is the springtime of hope, and hope is surely religion's strong word.

With apologies to Jane Addams it may be asserted that the spirit of youth needs sympathetic consideration in the sanctuary as much as it does in the city's streets, otherwise it may not be properly considered in the economic world, where the labor mill takes over the child as part of its raw material. No man in this company or in this country, no matter how he has secured his successes, if he sprang from the soil, doubts for a moment that the best place on earth to start a boy, is on a farm. The successful man may clip coupons, run a railroad without wrecking it, be a bank cashier and keep out of Canada or the penitentiary, be a captain of industry, or preach the gospel in a live modern church. Every such man knows that the foundation of his industry, and his stickativeness, his love for labor, his appreciation of the sources of real strength, were absorbed by him when he was experimenting with life on the farm.

In his memory the clover-blossoms and the new-mown hay brought sweeter perfume to his nostrils, than cologne or Florida Water at seventy-five cents a spoonful ever knew. To make farm life more intellectually stimulating, farm labor more economically profitable, and the life of the neighborhood more inspiring, is a religious undertaking in the most rational sense of the word. We therefore bring the topic here with no apologies to the preachers, for they should have been on the job long ago.

Our bodies, and every function of them are divine. Hence purity, beginning with the thought that conceives and including the will that executes, is a religious duty relating to all of the issues of life. There ought to be no war between the parts of our lives, which should be whole and harmonious.

Surely Peace is the hand-maid of real piety. If conserving life is Christian, destroying life is diabolical. War is the act of killing, reduced to a profession, and is repulsive to all of the spiritual instincts. Private murder is only a little less repulsive than the public murder, which war invites—carried on while the trumpets blare, the captains encourage, and the folks at home egg on the contest. Insofar as law and international relations help to invite war, and arrange for it, by the same token should law and the rule of nations be invoked to promote world peace.

Does anybody believe that if the machinery for maintaining peace, had been as available as the machinery for promoting war, that Europe would to-day be an armed camp, with the blood-letting of the nations being invoked to "help the hurt that honor feels?" If, however, this almost world-war shall make the people wise enough to repudiate the monstrous assumption that the way to prevent evil is to set up the machinery of evil, then the carnage may have some vicarious value. The war experts of two continents have been telling us that the way to peace was along the route of the best equipped battalions, and the biggest navies. The nations accepted and applied the philosophy, and we are now seeing the sequel, while the wounded and dying wail their ghastly protest from European battlefields. The trouble has been in simply considering peace as a promise; it is first and foremost a spirit. It can never become a performance until the peace spirit is resident in the hearts of men and nations.

Therefore if the dove flutters and coos in this presence, more than the eagle screams, we shall simply claim that we are really giving place to the Christian instead of the Pagan symbols in our performance.

It stands to reason that Education and First-day, or Sunday School, interests have a distinct place in a religious discussion. Forming the common mind, and vitalizing the uncommon mind, is surely education's main concern.

The intellectual processes, plus what Bishop Simpson called "heart power," are the propagating agencies in a religious society. Evil is not only wrought for want of thought, but it is sometimes given the livery of virtue by bad and ill-formed thinking.

Speaking for a few minutes for purely Quaker home consumption, may we give a hint, possibly a word to the wise and those who are growing wiser in our own household of faith?

We believe that we are the custodians by inheritance, of a perfectly rational spiritual religion. Carrying the truth as we have it to a wait-

ing world, must be the task of an increasing number of people among us. "Delivering the message" may be the regular way of putting it. Our dependence for this task must always be on a lay ministry, instructed and inspired, but lay just the same. Equipment for the service is the obligation resting upon our serviceable men and women, who have truth in their hearts, and tongues in their heads to tell the story.

These necessities exist, for the reason that we shall never find people running after *naked truth*. They are rather repelled by its apparent vulgarity. Truth needs to be decently clad to make it presentable. The intellectual equipment which enables one to fortify his enthusiasm and his inspiration helps produce the proper clothing in the case, and is the essential preparation for carrying the Quaker message. A dull drab hardly makes truth generally attractive. It may be that an occasional verbal gew gaw, amounting to a bit of illustrative ornament if only five words long, may help make the spoken truth more plainly apprehended. For these reasons our educational machinery, now working, and such as may in the future be called into being, is an important adjunct of our religious system. We cannot depend upon chance opportunity to develop our minds, any more than we can rely upon luck to develop our muscles. God made us so that our gifts grow with the using. Inspiration in meeting or anywhere else is not wisdom, but the intensification of wisdom. It comes from the spirit without doubt, but wisdom is the result of the right use of the brains which God has given us.

Poorly digested ideas, and unverified ideals, put a millstone about the neck of the message no matter how sincere the message-bearer. This condition is a poor equipment for propaganda work. In too many cases we have been like Charles Lamb's anti-Caledonians, of whom he said: "Their intellectual wardrobe has few whole pieces in it. They are content with fragments and scattered pieces of truth.... They seldom wait to mature a proposition, but ever bring it to market in the green ear." Lamb's hint is more than a word to the wise, it is real wisdom.

In this connection we must remember that delivering the message is sowing seed, and corn in the green ear will not germinate. Therefore sowing unripe seed means a poor harvest, even though the message fall on good ground. Lincoln believed in ripening truth before it was thrown on the market. The teachable spirit in this company will probably catch the idea.

It is possible that the stranger within our gates

may wonder why we have taken the Suffrage question on board our religious chariot. Principally for the reason that the equality of the sexes has been part of our religious testimony from the beginning. There are no positions in our Society which women do not fill. There has never been an opportunity to demonstrate either the wisdom or foolishness of preaching which has not been as open to women as to men. After an experience of more than two hundred and fifty years there is not a man among us who would deny that women Friends have not as successfully illustrated both phases of preaching as have the best or the worst of the sterner sex.

But as a matter of fact, the Suffrage question is a live issue. It would be alive just the same, if we hid our religious heads in the sand, and attempted to ignore it. What is more, we prefer that our people hear the worst or the best about the matter under our own tent. Not that the Conference will provide an immunity bath for any ideas or theories which may be exploited here. The Divine sealer of spiritual weights and measures is within, and everything that comes here will have to pass that test and standard.

With this much in review in advance of the coming days, may we not express the hope that we shall bring to all of the deliberations and presentations of the week, the teachable and unprejudiced mind. Men having a sponge-like receptivity are easily fooled. Hence this advisory exhortation before the fact. Sort carefully and wisely before swallowing anything. Then we shall be able to throw the chaff to the winds, and keep the grain for our intellectual storehouse.

A little ways back in this review we referred to a rational spiritual religion. What are some of its distinguishing marks? First, it must not do violence to common sense. In the second place it must not run counter to the facts of the universe, which the best findings of modern science afford. Such a religion must not bear the earmarks of the provincial, but must rather be stamped with the promise of the universal. Unlike some of the ancient religions, it must not seek to find the center of the universe, and then pre-empt the spot as the mecca of a sect, or the rallying point of a cult. At this point Quakerism hopes to present a clear bill of health. It has always been more interested in extending the circumference of the world than in locating its center.

A rational religion must give us a peaceful, not a quarrelsome world. In other words, we must have a universe in plan and purpose at one

with itself. If the promise of everlasting endurance has been given to the material atom, the same continuity must be vouchsafed the unit of spiritual value in the spiritual universe. If we are related to our earthly parents, and partake of their characteristics, so must we also be related to our Heavenly parent, and partake of his divinely spiritual nature. Stated in more mystical terms, this was the gist of George Fox's message, when he declared that there is a measure of the spirit of God in all men. This gives us a normal and not an abnormal basis for the spiritual life. Thus a rational religion is biological as well as sociological on its spiritual side.

Life's dealings are not merely with the whole and the healthy. Those who from our weak judgment are bruised and broken and mis-shapen cross our path of life, and demand our attention. Without harshly judging lest we be judged, how shall we meet them? The Good Physician of the soul, and the Great Philosopher were not far apart in their advice, and in their moral and spiritual prescriptions. "Go and sin no more," was the remedy our Master prescribed for sin-sickness. Plato, looking into the face of smug and self-satisfied Greek culture and civilization, consumed by the dangers and smitten by the dagger of personal lassitude and public indifference, told the crowd that gathered in the Athenian groves to hear what human wisdom and eloquence had to say touching human duty and destiny, that the only punishment for those who are not in tune is to make them play in tune. And then he announced the universal truth, that the penalty which the good men who will not govern must pay, is that they will be governed by worse men. We know in modern civilization, and beneath the seamed and scarred flag of freedom, how many times that punishment has seemed harder than we could bear.

Ever since human society has been experimenting with freedom, liberty has often been lost, in liberty's name. The despot and the demagogue have won the day, because better men let them and then paid part of the penalty, and left the rest for their children and children's children to liquidate.

On the way of life, how easy it is for us to reject the substance and hug the delusive shadow. With the continuous teachable spirit, we may not only learn that "God sends his teachers unto every age, to every tribe and every race of men," but he sends them constantly in the person of our fellows, even those who we conceitedly fancy are below us. The tramp, to whom we toss copper which we do not need, and upon whom we bestow

THE CHAIRMAN. What is the object of preparing the memorial, is asked.

JOHN WILLIAM HUTCHINSON: Merely to place ourselves on record. The conference can do what it pleases with it when it sees what it is.

ELIZABETH LLOYD: I would like to ask whether the committee is to prepare a testimony against war in general or to only say what the feelings of the Friends are toward this particular war. Not long ago a newspaper man came into our office and wanted to know how Friends regarded this war. I told him I could not answer for Friends as a body. If we were English subjects, would we feel that it was unjustifiable for England to go to war; or, would a good many of us think that it was all right?

ALICE C. ROBINSON: It seems to me that we have always taken the ground that no war is justifiable. I stand on that ground to-day. I never felt the Revolutionary War was justifiable; and I never felt that any war, according to a strict sense of right and justice, was justified. If we are followers of the Prince of Peace nothing would justify war on any ground.

J. RUSSELL SMITH: I sometimes wonder if we do not, perhaps, flatter ourselves a bit unduly with regard to what we consider our position on war. Personally I have not informed myself very extensively upon the matter of peace propaganda; but I should like to ask Henry Wilbur, for a point of information, what is the record of Friends in the Civil War? Did we keep out, or did we go in?

HENRY W. WILBUR: I heard a man who entered the service a member of the Society of Friends and came out a brevet brigadier, say that in proportion to its numbers the Society of Friends furnished more soldiers to the Civil War than any other religious body in the country. I don't know whether that is so, or not; but as I go into a Friends' cemetery on Decoration Day and see the number of flags there, I am inclined to suppose that there may be an element of truth in that statement. Of course, the great trouble has been all wars except our own. It becomes a good deal of a snap to oppose a war in countries in which we are not involved.

J. RUSSELL SMITH: War is the extreme expression of force. And it has often occurred to me that our position is not exactly consistent. People are opposed to war: to what ends do we go? We like force. We want policeman; and a policeman with a big billy represents force. I asked a correspondent of mine in California what was the attitude of Friends' meeting of our branch in California toward the matter of the exclusion of the Japanese; and almost to a member,

he said, they were for it. That puts the appeal at least in terms of force. We want to put those Japanese out, because we want the land. Back of that lies at once force, and the potentiality of war.

BENJAMIN F. MILLER: We are opposed to the spirit of war; we are opposed to the doctrine, in times of peace prepare for war. If there had not been these great armaments throughout Europe, we would not have had the war that is spreading over Europe to-day.

WILLIAM M. JACKSON: We must take into consideration that there are two kinds of war: wars of aggression and wars of defense. We are all opposed to wars of aggression—we can hardly give credence to the doctrine that wars of aggression are justifiable by any person or nation. A Friend has said that the policeman with his club represents war to-day. We have heard that many times. It is not true. The war-spirit is for the purpose of gain, and inculcates the spirit of aggression. Wars are never ended unless some penalty is paid by the defeated nation. The policeman is appointed for the purpose of keeping the peace. He is not empowered, even in the City of New York, to use his club except in his own defense. He must arrest the prisoner and bring him before a justice, who shall decide whether he is a criminal, or not; and he must use as little force as possible in bringing him thus to justice.

Now for wars of defense, in the minds of many, there does seem to be a justification. The mental instinct of the human being is to defend those that are near and dear to him. There is a difference between a war of defense, for the preservation of the people of your own nation, of your own family, and the war like that of the murderer or the gangmen who take life for the purpose of gain. Let us keep this in consideration; and though we may be different in our thought regarding the matter of this plea that we shall make on the present occasion, we are all in favor of mediation, in favor of removing the causes of war.

THE CHAIRMAN: We have wandered a little away from the topic that is before the conference—the suggestion to have a memorial prepared. Will you please speak to that now, and let us decide upon that point?

JESSE H. HOLMES: I would be glad to have a committee consider it and report. (Voices of approval.)

RACHEL KNIGHT: It has been said that in times of peace we should prepare for war; but it seems to me that in times of war we should be preparing for peace. I, personally, would far rather see this conference take a stand for some

constructive policy for peace, than in any way take the stand against the wars of the present day. It is a great problem to the Friends of England to know what the stand of their young men shall be at this time.

SUSAN W. JANNEY: Might that memorial not take the form of an expression of sympathy with our English Friends, thereby establishing our own position and making them feel that we are with them in sympathy?

HENRY W. WILBUR: I am decidedly in favor of the appointment of that committee; but I doubt the wisdom of loading it down with too much advice from the floor now. I would just like to say a word about the defensive question. The German Kaiser, the Czar of all the Russias, and the King of England—all three of them say, and apparently believe, that they are engaged in defensive war at this minute, and that if they don't fight it out, somebody is going to wipe them off the map. It is pretty hard to decide what is defensive war in these times.

JESSE H. HOLMES: I don't know whether it would be proper for me to say that I don't believe in consistency; but I am inclined to think that it about expresses what I mean. Life is not by any means simple, so that a set of formulas can be laid down that will fit every situation that arises. As I understand it, what the Society of Friends has stood for—what I believe it stands for now—is that the right way of meeting international and all other difficulties is on the basis of brotherly kindness between individuals, and that the nearest approach that we can get to the same is arbitration or something of that kind between nations. Now, there is the thing that we work for; and it can only be done on a certain Christian spirit in the people. When we get up to a situation in which there is no Christian spirit among the people, in which patience has not been used in adjusting with reference to a difficulty, and there comes about the clash of arms, it seems to me it may easily be justifiable to stand up and say that we are not members one of another, and in order to be consistent we will take what is coming to us personally. This does not mean that we approve war, even if we go into it.

I can conceive of such a thing as reaching a situation where, because of human indifference and negligence and individual and unbrotherly ideals, the thing has just simply got to be worked out on the wrong foundation, realizing all the time that it is the wrong foundation; and that we have to begin further down and be drilled again the right way, until we get a citizenship and people that are willing to work things

out in the right way. I would fight for my life in a minute; because I don't think it is desirable to allow people to go around killing other folks; it is a very general development of every civilization that going around killing other people should not be lawful. I think we need to work all the time for the spirit among people that will be capable of dealing with things on the best system; but we have not got it yet. We can not feel as if we had it. Each individual has got to face each situation as it arises.

As each one studies the present difficult situation and reaches his conclusion, I think he will feel that the whole scheme is a wrong scheme that simply lets him put his life into the measure on the one side or the other and be shot down for his cause. People have given their lives in many ways for many causes; people must continue to give their lives in many ways for many causes. I am myself a believer in the principles of peace, and that these principles will ultimately prevail.

MARGARET RAWLINGS, of England: It will encourage the Friends of England and Australia if this body can send a message to them of strength and sympathy.

THE CHAIRMAN: The Chairman of the Central Committee, who now happens to preside, will consult with some others and see that a paper is prepared for some later session.

Fourth-day, Ninth month 2d, 1914.

EVENING.

The meeting was called to order.

BIRD T. BALDWIN: The Chairman of our meeting to-night is the President of the Skidmore School of Arts. As you know, this is a school that was recently established, and that now ranks among the best technical schools of this State. It is a great pleasure to have with us to-night Dr. Charles Henry Keyes, who for several years was president previous to or following Dr. Swain, President of the National Education Association—that is, the council of the National Educational Association. Dr. Keyes had the reputation of being a splendid executive. Now, I trust that we will not have any opportunity to let him demonstrate this here to-night in any unusual way; but I am sure we are very glad to have him here, and have him take charge of our meeting. Dr. Keyes.

DR. KEYES: May I say "My dear Friends": I esteem it a very great honor to be invited to preside over the deliberations this evening. I know not why such distinction should come. I imagine

that if the blessed little Quaker grandmother could look down to-night, she for once would feel that I was in the right place. And if the splendid young Quaker son-in-law out in Indiana could look over the mountains, he would say that father was in the right place.

I have a feeling that never before within the life-time of the men and women who are in this audience has a yearly meeting of Friends been held under world conditions that called for so much fortifying of the chief faith for which the Friends have stood all through their history in this world as to-night. One of our local papers quotes a delegate to this convention as talking about one of the vilest old lies that has been bandied about for years, to wit: "In time of peace prepare for war"—suggesting that if there be an appropriate shibboleth for this occasion it is, in time of war prepare for peace; and it is because I have a confidence that this meeting, however great may be its accomplishments, or however little it may seem in the eyes of the members themselves, are to take one step in the direction of making that shibboleth in time of war prepare for peace which shall be everlasting, that I am proud to preside over this meeting.

Friends, all through their history, have stood, it seemed, for three things: first, truth, truth and more truth. How people call for education, and that truth shall make us all free. Next for the peace that, while it passeth understanding, is the only condition that passeth understanding that shall give us the gospel for that other thing that, as I understand this body, it has always stood for; that is, the capacity for working together with all sorts and conditions of men.

You have met this evening to hear discussed and, if it be your privilege, to exercise your right to discussion when the distinguished speaker of the evening shall have left us, as he will be obliged to do to take an early train to his own home in the Bay State,—the greatest theme in education. The paper is entitled: "The Relation of Education to Morality." If my glimpse at the printed page did not prove me false now even to-day, when people are talking about efficiency in education, they are talking about efficiency in intellectual development, efficiency in art appreciation and efficiency in industrial activity and all these various educational movements that are crying out to you I, I, I—from the intellectual waves—are but endeavors to put a very special individual phase of education to the front for the time being, realizing that the whole end and aim of all education is moral efficiency. We plead for more and more substantial ideas of intellectual

scholarship, if you please, to what end? That the men or women so equipped may be more ultimately efficient; and that means—if it means anything (and if it doesn't mean that it means nothing)—morally more efficient.

We talk about the great industrial, or artistic, or vocational education, and oh, how important they are! but important why? To the end that the man trained, or the woman trained, to win and earn daily bread may at the same time earn opportunity and that noblest of all opportunities, that opportunity to serve one's kind: Friends, need I delay a moment to say to you that there can be no two judgments among educational thinkers but that the ultimate end and aim of all education is moral efficiency, the whole work of education tending into the moral life; and so you have come to hear discussed to-night the entire problem of education, which is a great theme; but it is to be handled by a great man: I am not quite certain of the makeup of your program committee; but there is some wise child on the lines who has looked abroad from ocean to ocean and from the lake line to the gulf line and invited to the discussion of this theme a gentleman who, because of his standing, because of his experience, because of his devotion to the highest ideals of education, is incomparably equipped to discuss this greatest of all themes. It has been my great privilege to know the Hon. David Snedden, State Commissioner of Education for Massachusetts, beyond the slopes of the Rocky Mountains; and I suspect, when I think of my beloved brother Joseph Swain and recall that he, too, knew Dr. Snedden in that day when we were all young, in that day when we still wrought on the Pacific Coast, because he there saw the unmistakable evidence of the greatness, of the leadership, into which Dr. Snedden was to come long before this time, I suspect that he has passed the word to your program committee man, wisely; and that makes me additionally glad to present to this audience, for the discussion of the theme "The Relation of Education to Morals," the Hon. David Snedden, Commissioner of Education for the State of Massachusetts.

THE RELATION OF EDUCATION TO MORALS

DR. DAVID SNEDDEN: Ladies and Gentlemen, Members of the Society of Friends: Dr. Keyes, in giving me an introduction to which it is quite impossible that I shall live up, has, however, indicated to you the grasp, the largeness of the subject set before us to-night for discussion. And I shall have to ask you to follow me as closely as

practicable; because, within the time allotted, I shall have to bring before you a large number of points in order to make my one or two theses clear.

Moral education, as I shall use that term to-night, will be moral education broadly considered, particularly the kind of education that is designed to improve what the sociologist would call the group relationships. Men must live in groups; and in order that they may live successfully in groups a considerable degree of truthfulness, of regard for property rights, of personal chastity, of loyalty, of courage, of toleration, of human sympathy and pity, and many other qualities that we style virtues, are indispensable; and as civilization becomes more complex, our relationships more delicately balanced, we have got to steadily increase the number of the virtues, the kind and variety of the virtues that we must produce, if this delicately balanced, complicated civilization of ours, is to endure.

Moral education, therefore, as I shall describe it to-night, does not include training in the usual school arts, reading, writing and arithmetic. It does not include what we put under the head of vocational education as such. It does not include, to any great extent, art appreciation, unless there is an overflow or a by-product from art appreciation that works over into the life field; about which there is, of course, as yet, as you know, considerable doubt. Furthermore, I am going to ask you to-night, in thinking of moral education with me, to think of it as affecting our young people from substantially the ages of ten, eleven, or twelve at the lowest to fifteen or twenty at the upper end—broadly the adolescent period, with a year or two before. I shall indicate to you later why I wish to confine my discussion to that period, but I shall say now, chiefly because I believe that the educational requirements and the methods proper to that older period are probably not, on the whole, the methods proper to this period, to the earlier period.

Furthermore, I am going to ask you to make a distinction in your minds between positive, direct, systematic, purposeful moral education and indirect moral education. For example, in every well-regulated home the example of the parents, whether consciously directed to this end or not, has a very direct moral effect upon the young people. In every community the condition of the streets and of the street life as to its moral character, exerts indirectly a very positive influence. In all our associations in life we are being, as it were, indirectly molded and shaped by our environment, even when that environment has in no respect, perhaps, been consciously adjusted to

the needs of moral education. For example, every workman in a shop, especially as a youth, is being indirectly affected in his moral character by his surroundings, by the example of those who are superior to him, those with whom he works, even though no one of these agencies is consciously and purposefully directed toward his moral education. I shall say comparatively little to-night about this indirect moral education. The moral education which is the by-product of all sorts of institutional activities in our life. I shall confine myself largely to direct, purposeful, systematic moral education.

Now, having delimited, as it were, my field, I wish to lay down at the start certain theses, with some of which I am sure you will quarrel at once. But nevertheless it is these theses which it is my purpose to-night to discuss and to sustain, as far as practicable.

The first thesis is this (and with this you will not quarrel): in proportion as society becomes highly civilized, and in proportion as the ramifications of human relationships everywhere increase so that, as it were, the range of our human interests enlarge in proportion as that grows, so does the need for systematic moral and systematic purposeful moral education increase. Someone has said, you know, that no one disputes the answer to the question, am I my brother's keeper? No one disputes the answer to that. The difficulty is, who is my brother? And in proportion as our economic and our other relationships enlarge so as to reach out into all quarters of the world, so does this group life of ours increase in complexity.

My second thesis is this: that at the present time in our schools, more particularly in our schools but to a considerable extent also in other agencies as well as the schools that contribute in greater or less degree to the systematic moral education, such as the church and the home, that in the schools and in these other agencies, including the workshop, and taking that term to mean generically any place where young people are inducted into their life occupations, and taking further account of the ages which I mention, from eleven or twelve to eighteen or nineteen, my thesis is, that in these schools and other agencies there is to-day substantially a bankruptcy of systematic, purposeful, effective moral education.

The third thesis, that I shall put alongside of that, is this: that at sundry times in the historic past, the school, as well as the church and the home and the workshop, did possess and did exercise a very effective machinery of systematic moral education, for the age which I am describing to you. Consequently, if my two last theses have any validity it means that at various times in the

past we did have an effective method and a machinery of systematic moral education in the schools and in other agencies that have as a primary, or at least a secondary—a large secondary—purpose, moral education; and that we don't have that to-day; and my fourth thesis is this: that the moral education (remembering I am using the term broadly, and confining it to a particular stage of life)—that an effective moral education for our day and generation and under our conditions cannot in the schools, on the whole, with, of course, noteworthy exceptions—cannot in the schools and through the other agencies described, be carried on by the use of the old machinery which our ancestors for their purposes had found effective. The old machinery of moral education is as ineffective for present-day conditions as bows and arrows as implements of warfare, as a wooden plow for agriculture, as any other of the historic agencies that in their day met human needs very well. They are through their day: they are not effective for the period under discussion.

Now, those are the four theses which I wish to discuss with you a little to-night, with the object of knowing, what, from my point of view, are some of the constructive proposals that during the next decade and generation we must carefully consider.

Education, in the broad sense, embraces all the means by which we pass on the heritage of habit, of knowledge, of skill, of ideal, from one generation to the other; and for our purposes we take advantage chiefly of the plastic period of youth. The product of education is, of course, the rounded individual, who has all his powers developed to the extent that is appropriate, who is vocationally efficient, who has risen to a suitable level of culture, who has the right moral habits and insight and ideals. But we sometimes forget, in thinking about the ideal end of our education: the rounded individual, complete in all the sundry aspects of his life—we sometimes forget, I say, that the educational processes (using that word in the special sense by which this rounded individual is produced) are many and often varied, greatly varied in character. It takes many different kinds of education, in other words, to produce the individual whom we desire to produce; and vocational education, as we discuss it to-day, is a very real and a very tangible division of education; education for personal culture is a very real, even if not quite so tangible, division of education; physical education, the making of the strong and enduring body, is also a definite field of education; and so, also, is moral education (in the sense in which I am using it here to-night);

and for each type of education it is necessary to have the appropriate methods, the appropriate devices, the appropriate machinery; and they are not necessarily alike; and while, for temporary purposes, we can say that one is greatly to be valued more than the other, in the last analysis, looking at your individual as your product, as your whole product, there is no one side of education that we can afford to ignore.

We are, at the present time, throughout this country, giving close attention to what we call vocation education, as something superadded; a new aim, as it were, in education. And I am perfectly convinced that just as soon as we shall have accomplished some enduring work in that field the next school problem that will be considered by educators from the Atlantic to the Pacific in this country will be the problem of moral education. And that is why I think it is an opportune time to begin to discuss it, especially taking account of what I think are the very real contributions of the sociological student to this subject in very recent years, including the people who have studied into the psychology of the instinctive life of the individual, including the contributions of those who have gone back into anthropology and ethnology and have given us more and more scientific and clear pictures of the primitive life from all of those sources; and I believe that we are going to derive the insight and the machinery of control which will enable us finally to work out for our schools and for the other, allied, agencies that can afford to devote attention to it, the machinery, if you please, of a systematic moral education adapted to the needs of the twentieth century, and particularly calculated to shape the adolescent youth towards the needs of the social life, the great community life, of this time.

If time permitted I should be glad to go at length into a discussion of the needs of moral education for the twentieth century. I think you can take much of this for granted, but may I say this: that the whole tendency of economic development during the last century—more particularly of economic development—has been to make us in the community sense interdependent on a scale never before even dreamt of. Even a hundred years ago in America the community life was largely self-sufficient and self-sufficing. That is pre-eminently not the case to-day. One community is economically and otherwise exceedingly dependent upon other communities, even thousands of miles away. Our intellects are being sharpened, and the length and range of our moral insight is being increased; but, after all, I think that very few of us can appreciate

the enormous complexity and sensitiveness of a great social group such as the population of a big city, or the population of a great country like our own, and especially where there may be a tendency toward cleavage, not along the lines that have characterized the nationalities of Europe, or that characterized this country before the Civil War—not now in this country at any rate along generic lines but along the lines of economic standards of living—the strain, and the ease with which—the perfectly appalling ease with which, even in a country like our own, where we think of our society as quite stable—the appalling ease with which, as I see it, we could almost in a flash break up into different fiercely contending groups; because I think that even in our own stable country it would be possible to-day for us to provoke on a gigantic scale the clashing of parts perhaps as fiercely as that which prevails abroad; but not, of course, any longer along geographic lines. You know what I mean by the possibility of the clashing of groups crystallizing out of different organic strata with the lack of mutual understanding of their existence, with the lack of insight, with the consciousness, of prejudices that are going along from generation to generation in each group.

In other words, we have a tremendously sensitive social structure. In answer to the question, Am I my brother's keeper?—modern civilization says, I am, and you are your brother's keeper, and a thousand times over; and your brothers count by the millions to-day; and by one means or another you must learn to bear and forebear with your brother, and to help to understand him; and if we cannot do that, he goes on learning part only of the great society, and it is crystallizing into conflicting and opposing groups. However, enough of that. The need, I think, is something that is quite apparent to all.

Now, the most difficult thesis that I have to discuss to-night is this—but perhaps let me pass simply a word on my third thesis; and that is, to the effect that in our schools to-day and in all our other allied national agencies there is practically a bankruptcy of systematic, purposeful, moral education. Now, please don't misunderstand me on that point. Our schools and our homes, at least, to-day, and our churches, perhaps, in many cases; our workshops, using that broadly, and perhaps even those other educational agencies like the stage and the press and the library and the police power, because they are all agencies that at least have moral education as an important by-product: please understand me to say that in all of these agencies moral education as an indirect

result is to-day strong and potent. In our public schools to-day the standard of moral character that we exact from our teachers is very high. Our teachers in our public schools to-day do and can do under present conditions very little in the way of systematic moral education. But the men and women in our schools are good examples; they reflect wholesome ideals; their standards of conduct are such in the main that you and I would be glad to have our boys and girls pattern after them; and I think, sometimes to an extent that we fail to realize, that is also true of the American home; and in our church, of course, there is no gainsaying the splendid moral influence that, as it were, radiates itself around.

In some of our shops, also using that term generically; also the press and the stage. You know that marvelous potential power for moral education the moving picture show: even there the results, perhaps, are not so deplorable as sometimes we imagine. And just because the indirect, unorganized thought and purpose without deliberate purpose of moral education of this kind is so good to-day, we perhaps do not miss so much the great forces of systematic, purposeful, direct, moral education.

But what I contend is this, in my second thesis: that you and I can point our fingers to-day to very little of systematic, direct moral education in our schools toward adult citizenship: where we find it, we find it, as it were, as a by-product, as an incidentally outflowing good—as far as it goes very good indeed, in many cases; but it is not sufficient. And it will not suffice under the needs of the twentieth century. Why have we this inadequacy of systematic moral education, in view of the fact that at former times we had highly organized, very effective moral education? And that is the difficult thesis that I have to discuss with you to-night.

I have to call your attention, in that connection, to the fact, well recognized by every scientific student of human society, that human beings, living and working together, exhibit three successive stages of personal development, on the basis of which they do work and live and co-operate together; and the first of these stages is the same that we possess in common with the animal world, namely: the social instincts and passions. Bees and ants and mammals of many kinds work together and live together and mutually protect each other on the basis of instinct life; and away down in primitive human society that also is largely true, and many of these instincts survive with us to-day; but very far back in human

(To be continued next week on page 17 of the Supplement)

proceedings at Mountain Lake Park, Winona Lake, Ocean Grove and Chautauqua. These will be sold at 50 cents each, and as the number is fifty less than heretofore, those desiring copies should send in their orders at once.

EMERGENCY COMMITTEE OF ENGLISH FRIENDS.

[Anna Braithwaite Thomas, 169 St. Stephen's House, Westminster Bridge, S. W., London, sends the following appeal from the Emergency Committee, of which she is the secretary.]

As an outcome of official action by the Religious Society of Friends a special Emergency Committee has been formed to assist Germans, Austrians and Hungarians in Great Britain who may, through no fault of their own, have fallen into acute distress owing to the outbreak of war. These are now cut off from their country and, in most cases, from all means of securing ready money. There are many families in which the father or other bread-winner has either been forced to return home before the interruption of communication or is detained in this country as a prisoner-of-war. Many cultivated and educated men are also in an especially helpless condition. It is recognized that there are countless British families whom the war is reducing to the depths of distress; but national measures are being taken to relieve those of our own race, while these foreigners, being legally in the position of "alien enemies," are, in almost every way, in a peculiarly unhappy position and have not the protection of their own Embassy or Consulate.

Generous offers are already being received from English families who wish to afford hospitality to destitute foreign women. Many more such offers are immediately required. Other homes could be found if funds were available to make payments towards the cost of board and lodging; it will probably also be necessary to open hostels, under proper supervision, for those who cannot be accommodated in private families; and direct help must be given in other cases. Great care is being taken in the selection of recipients of assistance; and the committee have in this matter the advantage of co-operation with German ladies of recognized integrity and wisdom, who have for many years been engaged in religious and advisory work among German girls and women in this country. Arrangements will be made to find work, if possible, for those assisted, in any tasks for which they are qualified.

The committee have consulted with the Home Office and have ascertained that it is in full sympathy with the object at which they are aiming. They also have the sympathy of the American

Consul-General, who has oversight of the interests of Germans, Austrians and Hungarians in this country, and they expect to co-operate with the International Women's Relief Committee, the Young Women's Christian Association, the Salvation Army, and other bodies interested in helping distressed foreigners, irrespective of nationality. The committee also hope to keep a careful watch over future developments and to render material and moral assistance to both men and women, as opportunity may arise.

Funds are urgently required for immediate use, and the committee venture to appeal for such assistance to all those who have this cause at heart. Cheques and postal orders should be made payable to the Hon. Treasurer, W. Hanbury Aggs, at Barclay's Bank, 1, Pall Mall East, S. W., and crossed "Aliens' Relief Fund."

WHAT FRIENDS ARE DOING IN AUSTRALIA.

[Talk of Margaret Thorpe at the Afternoon Meeting of the Kakiat Pilgrimage.]

It is very wonderful to be in America after two and a half years in Australia. I have been so much interested in comparing conditions in Australia with those in America. Australia is now about seventy years old, with a population of four and a half millions, mostly of English descent.

It is thrilling to read stories of the early pioneers who have made Australia what it is to-day. The Friends of Australia to-day are working in this same pioneer spirit. The climate varies much, other conditions are very different, and every group of Friends has its own difficulties to meet. Each year for the last five years they have had general meetings. In order to attend these meetings some of the Friends travel even two thousand miles at very great sacrifices to themselves. But every Friend counts, and they are doing everything to get together, and give their message to the world.

The cities are very like the English towns; it is in the country that the difficulty comes. In one or two places that I visited the people receive their supplies of groceries, etc., once a year by pack-horses. In other places the neighbors are five or ten miles away. About half of the Friends of Australia are out of reach of meetings, and many are holding small meetings in their homes, and inviting their neighbors to come and join them.

Some small places have but one church building, to which ministers of different denominations come in turn. At one place there was nothing scheduled for the fourth Sunday in the month.

The Friends of the town thought this was their opportunity, and invited their neighbors in for a Friends' Meeting. They had a wonderful Meeting.

One family of Friends living about sixty miles from Adelaide had the faith to hire a room in the village hall, and invite people to come to Meeting. It took them a long time to decide to do this, but they now have the regular Meeting each Sunday. The word is passed along and the Meeting grows naturally and constantly.

In some neighborhoods the children go to Sunday Schools of other churches, and so naturally grow to attend these churches. This is a constant problem for the Australian Friends to face.

At present in Australia, Friends have a big problem before them. The government has passed a law compelling every boy from the age of twelve to undergo military service. Friends are leading the great movement to have this law repealed, and so to do away with the spirit of militarism which would arise therefrom. A number of boys are now in military fortresses because they have refused to do this service. The movement for repeal is growing, and many who are not Friends are joining in. This is giving Friends a message and an opportunity that they would not have had otherwise. For when a Friend speaks upon this subject, people want to know about Quakerism also. One Friend addressed an audience of 2,000 people in Broken Bow upon the subject of militarism. When he had finished, they asked him to tell them of his religion. He did so, and the entire audience said, as one man, "This is what we are looking for."

Friends in Australia are going ahead slowly in the best way they can, and they have a great future before them. They were a revelation to me. Even in the isolated country they were filled with the desire to tell others of their belief.

EVENING MEETING AT CORNWALL, N. Y.

[Reported in a local paper.]

A meeting was held at the Friends' Meeting House, Cornwall, on Wednesday evening, September 9th, five delegates from the Friends' conference at Saratoga being present. They were: Arabella Carter and Martha W. Moore, of Philadelphia, and Edith Winder, Margaret Breckenridge and Howard H. Elliott, of Richmond, Indiana.

Arabella Carter, secretary of the General Executive Committee of the Young Friends' Association, gave an account of the formation and

work of that body. Howard H. Elliott's subject was "The Relation of the First-day School to the Meeting."

Edith Winder, who has arranged the discipline of the Society of Friends in a form that it may be understood and taught to First-day school scholars, gave a very interesting talk.

Martha W. Moore's talk was general in its scope, and the meeting as a whole was one of the most interesting ever held at the Meeting House.

The Cornwall Meeting House has been built about one hundred and thirty years and this occasion is the first time that the building was lighted by kerosene lamps.

The last evening meeting previous to this one was held about fifty-five years ago, and on that occasion the house was illuminated with candles, that being the means of lighting used until that time.

G. T. C.

SUSAN A. MOORE.

Susan A. Moore, of Moore's Mills, "Aunt Susan" to many thousands, was born Sixth month 24th, 1841, in the house where she died Eighth month 24th, 1914. Her ancestors came from Rhode Island, and early in the last century her grandfather built the mill which gave name to the place.

Her father, Alfred Moore, was a prominent minister in the Society, and it is said of him that he was called to more funerals than any other man of his day. Neighbors still relate that no consideration of health, distance or weather could keep him from hastening to those bereaved. The spirit of self-consecration was passed on in the most natural manner. Alfred's wife, Charlotte Haviland Moore, was an invalid during the latter part of her life, and for ten years Susan was her mother's constant companion, during that time being absent from her but one night. Later, when the question of ways and means arose, Susan began taking a few boarders and laid the foundation of "Floral Home," which, for thirty years, has been a veritable home to many thousands. Nature had done much for the place, but no business man could look for success in a place established so far from water and where one had to climb for any extended view. But Aunt Susan's ministry, a ministry in every sense of the word, proved a greater power than could any mere advantages of situation or scenery, and to her came an ever increasing stream of those who wanted quiet and rest, and still more wanted the comfort and benediction of her great, loving heart. The



SUSAN A. MOORE

rich were welcome and came in numbers; the poor were just as welcome, and both went away assisted and comforted. All the conventional distinctions which so often erect chilling barriers, seemed to melt beneath the calm radiance of her abounding love. The young came as well as the mature, and they came in winter as well as in summer. As at "Floral Home" flowers had no special season, so love had no season—it was home for all. Vassar students came the necessary twelve miles for week-ends and vacations, and when the *Poughkeepsie Courier* published the announcement of Aunt Susan's death and a sketch of her life, Vassar's first order was for five hundred copies of the paper.

Incidents without number could be cited to illustrate the varied character of her influence, but after all, the most eloquent testimony is the fact, that in spite of many changes incident to the development of "Floral Home," in spite of the diverse influences which an ever-widening circle of guests would seem to bring to bear on its atmosphere, its simply friendly charm remained. It was bathed in a peace which the world might come and witness and freely share, but which the world could not destroy.

Aunt Susan was devoted to the Meeting, and

many a Friends' Meeting was held in her parlor, where members of all denominations shared in the silence and the testimony—and all were friends.

As a member of the W. C. T. U., and as a supporter of other good works, she was a gentle, loving, uncompromising force in the community.

She was laid to rest on a perfect summer afternoon with five generations of the Moore family. The great masses of flowers that surrounded her seemed entirely in place and only feebly expressed, as did the spoken words, the love of the hundreds who had gathered from far and near and of countless others who were there in spirit.

How bright she always made the home,
It seemed as if the floor
Was always flecked with spots of sun,
And barred with brightness o'er.

The very falling of her step
Made music as she went;
A loving sound was on her lip,
The word of sweet content.

Each silver hair, each wrinkle there,
Records some good deed done,
Some flower she cast along the way,
Some ray from love's bright sun.

She's safe within the Father's house
Where the many mansions be,
O pray that thus such rest may come
Dear heart, to thee and me.

ANNOUNCEMENTS.

LONDON GROVE BI-CENTENNIAL,
TENTH MONTH 3RD.

MORNING SESSION—10.30 O'CLOCK.

- Devotional Period.
- Address of Welcome—Augustus Brosius, Avondale.
- Response—Zebedee Haines, West Grove.
- Poem—J. Russell Hayes, Swarthmore College.
- Record of An Early Settler—Emma Taylor Lamborn, Kennett Square.
- Historical Sketch—Davis H. Forsythe, Editor of *The Friend*.
- The Place of the Church in the Community—Dr. O. Edward Janney, Chairman of Friends' General Conference.
- "The Growing Oneness of the Denominations"—J. Mason Wells, First Baptist Church, Kennett Square.

AFTERNOON SESSION—2.00 O'CLOCK.

- An Idyl of 1714—Ellen Pyle, London Grove.
- Friends in Public Life—A. Mitchell Palmer, Member of Congress from Pennsylvania.
- The Influence of Friendly Ideals on Our National Life—Isaac Sharpless, President of Haverford College.
- The proceedings will be published in book form, if a sufficient number of copies are subscribed for at \$1 each.
- Free transportation will be provided from railroads and trolleys to the Meeting House and return. Conveyances will meet the trains due at Toughkenamon at 8.48 a. m. and 12.26 p. m. Friends coming from Oxford and the South are requested to wait at the railroad station until conveyances arrive.

The trolley from Wilmington will be met at Toughkenamon at 9 a. m. and 10 a. m., and the trolley from West Chester will be met at Willowdale at the same hours. All persons desiring transportation are requested to notify Edward B. Walton, London Grove, Pa., as far in advance of the time as possible.

Friends are cordially invited to remain over night and attend London Grove and other neighboring Meetings on First-day, the 4th. All who think of doing so, will please notify Edward B. Walton.

A luncheon of sandwiches, coffee, ice cream and cake will be for sale on the grounds, the proceeds to be used in defraying the expenses of the celebration.

A beautiful souvenir badge is being prepared, which will be sold at twenty-five cents each.

The historical exhibit, in charge of Ellen P. Way and Anna Palmer, will be displayed in the Friends' School-room; it is arousing much interest.

MEETING AT CHICHESTER.

The second of the series of meetings at Chichester Meeting-house, Delaware Co., Pa., which are being arranged for by the young people of the Chester and Wilmington Meetings, is to be held this First-day, the 20th, at 3 p. m.

Chichester is very near Twin Oaks Station on the Baltimore and Ohio Railroad, about one and a quarter miles from the Wilmington and Chester trolley at Linwood, and one and a half miles from the Pennsylvania Railroad at Marcus Hook. There is a regular train leaving Philadelphia, Twenty-fourth and Chestnut Streets, at 12.50 p. m., and returning, leaving Twin Oaks at 4.51 p. m. There is also a train leaving Twin Oaks at 5.24 p. m. for points down the road. Wilmington Friends will take the 12.15 Chester trolley and walk to the meeting-house. They will eat lunch on the grounds and extend a cordial invitation to all to join with them.

THE INTELLIGENCER CALENDAR.

As we could not well keep standing in the *Intelligencer* the hour at which all our First-day meetings are held, it seems best to drop all but the city meetings and two or three others, except where there are special reasons why others should be inserted. Superintendents of First-day schools that have been vacated during the summer are asked to let us know when the schools begin again, and the hour at which they will be held.

Twice a year a meeting for worship, under the care of Gwynedd Monthly Meeting, is held in Providence Friends' Meeting-house, near Norristown, Pa. The fall meeting will be held on First-day, the 27th, at 3 o'clock.

Canada Half-Yearly Meeting will be held at New Market, Ontario, Ninth month 27th and 28th. In connection with it there will be a Conference on "The Quaker Message and the Present Crisis."

NOTES

Isaac and Elizabeth Koser Wilson, returning from the Saratoga Conference, attended Quarterly Meeting at Woodstown, N. J. Elizabeth Wilson then returned home and Isaac Wilson went to New York State, where he attended meeting at Moore's Mills in the morning on First-

day, the 13th, about sixty being present. In the afternoon he and Mary Travilla attended the annual meeting held yearly at Clinton Corners, and found themselves in a full house. His next religious visits will be to Baltimore Quarterly Meeting at Gunpowder, Canada Half-Yearly Meeting at Yonge Street and Farmington Half-Yearly Meeting.

Robert E. Atkinson, of Wrightstown, Bucks County, Pa., and Beulah T. Elliott, daughter of Anna and Eli Elliott, of West Liberty, Iowa, were married under the care of Goose Creek Monthly Meeting, Lincoln, Va., Eighth month 27, 1914. The ceremony took place at seven o'clock on the lawn at Evergreen Home, the residence of the bride's uncle and aunt, Howard M. and Sara Hoge. Appropriate speaking on the subject of home-making added to the solemnity, beauty and impressiveness of an outdoor wedding. The essence of a true home was defined as the spirit of service to each other and to the community. The young people, who became acquainted at the George School, will settle at Wrightstown, Pa., where Robert is farming in partnership with his brother Watson. Each of the young people, having been active in various Friendly circles, will naturally be a welcome addition to the neighborhood at Wrightstown.

Dr. and Mrs. Benjamin F. Battin, of Swarthmore College, returned to America on the steamship St. Louis, arriving in New York, Ninth month 12th. They attended the Church Peace Conference at Constance, Seventh month 31st to Eighth month 3rd, together with Professor William I. Hull. After the return to London on Eighth month 4th, Dr. Battin returned to Germany twice, Eighth month 13th-20th, and Eighth month 23rd to Ninth month 2nd.

Among the Friends who have returned safely from Europe are: Dr. Benjamin F. and Ellen W. Battin, of Swarthmore, Pa.; the party of four—Bertha H. Broomell, A. Jennie 'Cornell, Ellen Pyle and Annie Hillborn; the "three Hunt sisters from Pasadena," Ella, Dr. Elizabeth and Dr. Emily G., and Clara Price Newport.

The price of Henry W. Wilbur's "Lincoln and Emancipation" is \$1.25. Those who subscribed in advance received the book for one dollar, and this special rate was continued to those who bought the book at the Conference.

Friends in all our Yearly Meetings have expressed themselves as being very desirous that *Scattered Seeds* should continue to visit their homes, and we feel sure that the number of subscribers for next year will be increased, but more money is still needed for this year. Two contributions, \$15.00 from Langhorne First-day School, and \$10.00 from a kind Friend, have been received recently, and the publishers have faith that more will follow.

An Illinois Friend suggested that the *Intelligencer* would be more interesting if it would publish more birth notices. Its readers will see by this week's issue that an effort is being made in that direction.

Henry F. Price is teacher of Mathematics at the Swarthmore High School, and not its principal, as was stated last week.

MARRIAGES.

ALBERTSON-CADWALLADER.—At the home of the bride, Lebanon, Ohio, Ninth month 8th, Harriet, daughter of the late Frank and Mary E. Cadwallader, and granddaughter of Sarah E. Lippincott, of Cincinnati, and Augustus Raymond, son of John Augustus and Mary Willis Albertson, of Westbury, Long Island.

ATKINSON-ELLIOTT.—At Lincoln, Va., Eighth month 27th, Robert E. Atkinson, of Wrightstown, Pa., and Beulah T. Elliott, of West Liberty, Iowa.

BIRTHS.

AMBLER.—At Conshohocken, Pa., Eighth month 14th, to Wm. W. and Mary Jarrett Williams Ambler, a daughter, who is named Elizabeth Jarrett.

FARLEY.—In Spokane, Wash., Ninth month 4th, to Dr. Robert H. and Alice Paxson Farley, a son, named Donald Grey Farley.

GRIFFITH.—At Wynnewood, Pa., Ninth month 8th, to Maurice Ashbrook and Elizabeth Johnson Griffith, a son, who is named Richard.

HENBY.—At Greenfield, Indiana, Seventh month 12th, to Elijah A. and Elizabeth A. B. Henby, a son, who is named Elijah Bogue.

MILLER.—At Spokane, Wash., Eighth month 29th, to William E. and Ermil I. Miller, a son, named Howard Laren Miller; grandson of Ellwood P. Cooper, Mabton, Wash.

DEATHS.

HOOD.—In Philadelphia, Eighth month 15th, Joseph Hood, of Jenkintown, Pa., in his 71st year; son of the late Benjamin and Hannah Y. Hood, formerly of Willistown, Chester County, Pa. He leaves a widow, Margaret Comly, a son and two daughters to mourn his loss.

PENNYPACKER.—At her home in West Chester, Pa., Eighth month 29th, Elizabeth Ann Pennypacker, widow of Charles H. Pennypacker, in her 84th year. She was one of the few women who have been elected by the citizens of West Chester to serve as school director. She was a member of Birmingham Monthly Meeting. She was twice married, her first husband having been Levis Passmore, father of her one surviving daughter, Mrs. William P. Jones, of Cincinnati. From the second marriage there were other children, of whom one is now living, Henry Pennypacker, head master of the Boston Latin School.

SHARPLES.—Eighth month 5th, Alfred Roberts, son of Alfred Roberts and Clara B. Sharples, aged fourteen days.

THAT OLD CHESTNUT TREE.

[To the writer of the "Mickleton Oak," page 527, *Friends' Intelligencer*.]

The Mickleton Oak, my dear cousin, I never did see:

But does thee remember that old chestnut tree

Out on the highway near thy old home,

Stately and grandly there standing alone,

How it held the gate open as we entered the lane

After lifting the latch with whip, stick, or cane?

That old chestnut tree, how it faithfully bore

Some years on its branches a bushel or more,

And I well remember, as people passed by,

They would look up the limbs with a twinkling eye

For the cracking burr with nuts getting brown,

Then sling up a club and bring the fruit down.

That old tree on the highway at the opening lane

Would shade the tired passer, or shelter from rain;

We don't know its planting, or aught of its end,

The years of my boyhood that tree was my friend.

When strangers at Paxinos would ask you the way

Out to Friends' meeting house, what would we say?—

"You must 'cross-roads' at the school-house, then on you will see
The large spreading branches of an old chestnut tree."

That tree was a landmark, like the Mickleton Oak

Which thee in thy verses so fittingly spoke,

And if it has gone, with the Mickleton tree,

I shall always remember its goodness to me.

It shaded thy father, thy grandfather, too;

We played there as children, as neighbors will do,

We picked up the chestnuts as they fell to the ground

And piled them in aprons and shared them around.

'Twas the pick play of our boyhood, but never complete,

Until every picker was picked from our own bare feet.

Sterling, Ill.

GEO. D. JOHN.

CALENDAR

MEETINGS EVERY FIRST-DAY

CITY MEETINGS

PHILADELPHIA:

—15th and Race Sts., 10.30 a. m.

—Girard Avenue and 17th St., 10.30 a. m.

—West Phila., 35th St. and Lancaster Ave., 10.30 a. m.

—Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.

—Frankford, Unity and Waln Sts., 10.30 a. m.

—Fairhill, Germantown Ave. and Cambria St., 3.30 p. m.

BALTIMORE:

—Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.

—Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

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CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting suspended during the summer. Clerk, Sarah P. Poulson, 5535 Fifth Avenue.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 13th Ave., at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; Adult Reading Class, 10 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

NINTH MO. 19TH (7TH-DAY)

—Rural Progress Club of Byberry. Motion Pictures. Byberry Hall, 7.30 p. m.

—Salem First-day School Union, at Mullica Hill, N. J., 10.30 a. m.

NINTH MO. 20TH (1ST DAY)

—Meeting for worship at Chichester Meeting near Linwood, Pa., at 3.00 p. m. arranged by the young people of Chester and Wilmington Meetings.

—Providence Preparative Meeting at 11 a. m. Viola Pennock Brinton, Clerk.

—Special Meeting of Members of Gwynedd Monthly Meeting at Plymouth Meeting, Pa., 3 p. m. Attendance at meetings and other important matters will be considered.

—Reading Meeting visited by Phila. Quarterly Meeting's Committee, 10 a. m.

—Conference in Willistown Meeting House (Pa.) at 2.30 p. m. addressed by Dr. C. E. Ehinger, of West Chester Normal School. Subject, "Health." Under care of Concord Quarterly Meeting's Phila. Committee.

NINTH MO. 21ST (2D-DAY)

—Baltimore Quarterly Meeting, at

Gunpowder, Md., at 10 a. m. Ministry and Counsel Seventh-day preceeding at 3 p. m. One week later than usual on account of Conference at Saratoga.

NINTH MO. 23D (4TH-DAY).

—Chester Monthly Meeting at Chester at 7.45 p. m. Charles Palmer, Clerk.

NINTH MO. 26TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

NINTH MO. 27TH (1ST-DAY).

—Religious Meeting at the Delaware County Home at Lima, Pa., at 3 p. m. Under care of Swarthmore Monthly Meeting of Friends.

—Meeting at Radnor, Pa., 3.30 p. m. Emma L. Higgins expects to be present. All are cordially invited. Take Phila. & Western from 69th St. Cars leave every 20 minutes.

—Meeting at Providence Meeting-house, near Norristown, Pa., 3 p. m. See Announcements.

NINTH MO. 27TH AND 28TH.

—Canada Half Yearly Meeting at Yonge St., (near Newmarket), Ontario, 10 a. m. See Announcements.

—Fair Hill Meeting, Phila., 3.30 p. m., visited by members of Phila. Quarterly Meeting's Committee. First-day School at 2.30 p. m.

TENTH MO. 3RD (7TH DAY)

—London Grove Bi-Centennial, both branches of Friends, Edward A. Pennock of Chatham, Pa., chairman of committee 10.30 a. m. and 2 p. m. See Announcements.

BOOK NOTES

—Kathleen Norris in "Saturday's Child," tells the life story of a girl who has her own way to make in the world. The various experiences through which she passes, until she comes finally to realize that service for others is the only thing that counts, are told with intimate knowledge of character, healthy optimism, and the belief in the ultimate goodness of mankind. (New York: Macmillan.)

—"Lucas' Annual" is a collection of stories, essays and poems, all the work of living authors. James Barrie, Arnold Bennett, Austin Dobson, John Galsworthy, Maurice Hewlett and others are represented, and there are several charming bits from the pen of the editor himself, E. V. Lucas. (New York: Macmillan.)

—Washington Gladden's book, "Live and Learn," is the fruit of long experience and mature judgment. Its aim is to assist the reader to get possession of himself in order that he may realize life's opportunities. (New York: Macmillan.)



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—“The Story of Waitstill Baxter,” by Kate Douglass Wiggin, author of various humane and tender stories, is good reading. It has been truly said that this author’s “books have this rare and beautiful quality, that they make one love more. They make one more appreciative of the rich variety and genuine nobility in human nature, and more ready to understand and sympathize with its short-comings. She treats evil not as if it were a permanent blight, but as something to be outgrown or left behind. She is an influence in American literature which we could not spare.” (Boston: Houghton Mifflin Co.)

“The German Emperor and the Peace of the World,” Alfred Fried’s Nobel Prize book, is of unusual interest now. How sadly different do the Emperor’s words seem to-day, from his deeds!—“We cast an eye upon the sea of nations. The eyes of the whole world are lifted questioningly towards us. They sue for peace. Only in peace can the world’s trade be developed, in peace only can it prosper. We desire to maintain that peace, and will do so!”

Even more interesting is the close of “The German Emperor and the Peace of the World:”

“The Emperor said, ‘I only wish that European peace lay in my hands. I should certainly take care it should never be disturbed.’ . . . (New York: George H. Doran Co.)

—In “The Eighth Husband,” May H. Beecher, taking a verse from the “Book of Tobit,” for starting-point, tells the story of a modern beautiful Saia, of “mysterious, magnetic attractiveness.” (Boston: Sherman, French & Co.)

—Paul M. Pearson’s quarterly magazine of good readings, “The Speaker,” ends with the present Vol. 8, of the yearly accumulations. It is a goodly storehouse of humor, pathos, and dramatic entertainment drawn from a wide variety of literary sources. (New York: Hinds, Noble, and Eldredge.)

—A. S. Crapsey’s “Rise of the Working Class” describes the dissolution of the family and rise of the laborers, in chapters as follows: Social evolution and revolution—the downfall of the father—the responsibility of the mother—the emancipation of the children—the “out family” woman—the revolt of the parasites—the slaves of the market—working-class religion, morality, politics, philosophy—the coming age—the war against poverty. (New York: The Century Co.)

—The anonymous story, “They Who Question,” is concerned with one phase of the problem of physical suffering, particularly that which is unmerited. Why does a just God allow it? This is the question presented. While it is not in any sense a war story, the thoughts of the author on various kinds of suffering are peculiarly significant now in view of the constantly arriving reports of European disasters. (New York: Macmillan.)

—“You’re better than a saint. You’re a perfect woman with a beautiful faith and loyalty.” Such a description makes the reader eager to know more of Margaret Westrup’s heroine in the cheery story entitled “Tide Marks.” (New York: Macmillan.)



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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.

WAR! WAR! WAR!

Many people are firm in their conviction against war but are doing nothing to aid in the great movement for

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Anguish (verse)	605
Beautiful Thoughts and Dreams (verse)	605
Friends Visit President Lincoln ..	605
Quakers and Art	606
A Questioning	608
Our Manner of Worship	608
My Individual Experience With That Type of Worship Characterized By a Friends' Meeting	609
Editorial:-	
Advancement Work in Genesee Yearly Meeting	610
Note and Comment	610
A Research Fellowship in Astronomy	611
Tips at Griscom Hall	611
War Conditions in England	612
"In Time of Peace Prepare for War"	612
Horsham Friends' School Reunion ..	613
Announcements:-	
Peace Meeting at West Grove ..	613
Friends' Equal Rights Association	613
Notes	614
Friends' Association	614
Fellowship Club	614
Births	615
Marriages	615
Deaths	615
Calendar	615

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The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' Intelligencer Association for five cents a copy.



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The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 26, 1914.

Volume LXXI.
Number 39.

I believe there are moments for every soul when the gates of Heaven swing back and the merest glimpse of the Land—so close, so far—is given. Glimpse, touch, sensation, call it what you will! And for one who consciously understands, and lets the moment flood the soul, it brings a sense of knowledge and security above and beyond all other experiences of life.

Sorrow may come, failure, mistakes—but back of all rests the unshaken knowledge of God, because in the vast silence of Infinity, we have waited for a space, heart to heart, before him.

L. D. STEARNS.

In Harper's Weekly.

ANGUISH.

A day ne'er dreamed of—comes at length,
When deadly weapons sweep the deeps:—
The battlefield! Men shorn of strength!
Hark! Hark! A woman weeps!

Oh, Lord of Hosts! Across thy world,
What floods of carnage sweep!
With many a battle-flag unfurled—
Hark! How the women weep!

Bloomfield, Canada CHARLOTTE CARSON TALCOTT

BEAUTIFUL THOUGHTS AND DREAMS.

Oh! beautiful thoughts of the early morn—
The morning of gray and gold—
Warming our hearts as the light is born
And doors of the dawn unfold;
Helping us buffet the tides that flow
Unstayed o'er the eastern crest,
Steering us safely through gales that blow,
To shores of the silent west.

Oh! clustering thoughts of the noontide hour—
That moment of worn relief—
Casting us back through the race for pow'r,
Or quest of the golden sheaf;
Tendering patience for unknown trials,
And courage that wisely guides
Over the mountainous, molten miles
To valleys where hope abides.

Oh! slumberous thoughts of the eventide,
When tendons of time relent,
And peacefulness sweet as a crystal chime
Spreads softly and ambient;
When fears of the morrow are undefined
And care but a memory seems,
We welcome the shadows where oft entwined
Lie beautiful thoughts and dreams.

HENRY DAVID STRINGHAM.

FRIENDS VISIT PRESIDENT WILSON.

When at noon on the eighteenth of Ninth month, the delegation appointed by Friends General Conference to visit President Wilson and present to him the Peace Memorial adopted by the Conference at Saratoga, reached the White House office, where all delegations are now received, the Friends were ushered into a spacious room, furnished with a large table and office chair placed to one side of the room, a sofa and several other chairs, the whole making an impression of elegant simplicity, and greatly in contrast to the gaudy apartments of state abroad.

The President, dressed in a gray suit, with a broad black band on his left arm, met us very cordially as we entered, and after an introduction to each one of the party, asked us to be seated, carrying two chairs across the room himself, in a delightfully simple and home-like way, and we sat in a circle, with the President at one side.

The object of our visit was then stated, with a few words of explanation concerning the Conference. The President said that he would like to hear the Memorial [which is given below] and J. Russell Smith was requested to read it, which he did, standing in the midst of the group. The President listened attentively, showing approval occasionally by a nod.

At the close of the reading, the President made a short response, saying in substance that he was sure we realized that he needed no stimulus to be eager to exert his influence to bring peace among the warring nations; that he was watching the course of events with the utmost solicitude so that an effort for mediation might be properly timed and not weakened by premature action; that he appreciated our coming to him with a message from the Society of Friends, and that "he would give the subject constant, earnest and prayerful consideration."

In reply to questions which were asked him he said that he thought the horrors of the present war would go far towards showing the world the inadequacy of attempts to settle questions by this method; that the fact that so many nations were involved in this struggle will, at its close, afford an unparalleled opportunity for a new arrangement between nations which, he hoped, would prevent war in the future; that Europe at the end of the conflict would probably not be ready for a parliament or union of nations but no one could say

at the present time but that even that might come to pass. The elimination of national jealousy and enmity would probably be a very gradual process, for his study of history had taught him that such great changes among men take place very slowly.

The President's manner was dignified yet friendly, and we came away impressed with his sincerity and his intelligent grasp of great questions and with the feeling that the country may with confidence rely upon him in the present and any future emergency. O. EDWARD JANNEY.

TO THE PRESIDENT OF THE UNITED STATES
AND LOVERS OF PEACE EVERYWHERE.

We have no desire to condemn those who see their present duty in the ways of conflict, offering themselves in sacrifice for their ideals of patriotism. We appreciate and sympathize with their devotion.

Yet never was more plainly demonstrated the futility of the system which now drives millions of industrious and kindly men to slaughter and disaster, without their choice and without their understanding. A balance of mutual hatreds and jealousies, backed by armies and navies, has failed utterly as a basis for world organization.

Our efforts to end war will be most effective if we understand its causes and direct our efforts to their removal.

As long as brute force continues to be the basis of social organization, war is the natural outcome of differences.

Among the causes leading to war are:

(1) Group hatreds, whether of creed, class, race, as in the feeling leading to the Chinese exclusion acts, or differing ideas as in our Civil War.

(2) Land hunger—one of the commonly recognized causes of the recent Japanese wars with China and Russia.

(3) Ambition of rulers or peoples for power, as in the later Napoleonic Wars.

These causes are deep-rooted in human nature or human need, but the resulting antagonisms may be lessened and met in better fashion than by war.

The only apparent means for the limitation of war is by appeal to the moral sense and intelligent force of all rather than to the conflicting forces of many. This can only come through a Parliament of Nations. Under existing conditions one nation can arm and attack others, compelling them to enter upon a program of wasteful armament, and involving them in disastrous wars. A World Parliament with a World Court and a World Police to enforce its decisions can maintain peace.

We earnestly recommend all lovers of peace to work for such a plan at this time. This moment when civilization totters, offers us the greatest

opportunity in history. The ending of war, instead of being an Utopian dream is within the reach of democratic statesmanship.

The United States, as a great neutral power, is in a position which will enable it, at the conclusion of the European War, to use decisive influence for a permanent settlement on the basis of World Organization, rather than a merely temporary truce to future wars in which we shall inevitably be involved.

We urge all people of good-will to support the movement through all the agencies within their reach.

Deeply appreciating the efforts put forth by President Wilson, we earnestly petition him to initiate at the earliest suitable moment plans for the calling of a conference of the nations for the formation of a World Parliament. We ask that he consider if the moment has not already come to call into council the neutral nations.

QUAKERS AND ART.

There seems to be a prevailing idea that any connection between Quakers and Art does not exist, a popular belief that Friends are, or certainly were, a hard, rigid, ascetic people. It is generally true that the few radical members of any group in theology, life or preachment give a taint to the whole group in popular estimation because they are so grotesque, and perhaps this has been the cause of the twist given to Quaker characteristics. Let us examine the facts and begin with dress and manners.

A well-known authority on these subjects has proved in a book of interesting length that "the dress of the Quaker was simply the dress of everybody, with all extravagances left off." Drab and gray and brown were not selected colors. Recall the "scarlet mantle" purchased by George Fox for his wife and the "green or blue" aprons for the women sanctioned by the meeting. Margaret Fell's sisters wore the worldly garments of their times—black hoods, à la mode whisks, sky-colored stockings, red petticoats and masks. Through the latter half of the eighteenth and the beginning of the nineteenth century all "plain women Friends" wore gowns with low necks and short sleeves. The "simplicity of garb" is now, as always, a mark of refinement and good taste, and often included the finest raiment that could be produced, the richest sombre colored silks, the most delicate lawn, the finest broadcloth. Look upon the portraits of Deborah Norris Logan or of Gulielma Springett Penn and note the absence of forbidding raiment. They were the wives of the most prominent Quakers of the day.

Here is just a sample of a Quaker wedding: "In the month of May, 1771, Isaac Collins, of Burlington, New Jersey, married Rachel Budd, of Philadelphia, at the 'Bank Meeting' in that city. His wedding dress was a coat of peach blossom cloth, the great skirts of which had outside pockets. It was lined throughout with quilted white silk. The large waistcoat was of the same material. He wore small clothes, knee buckles, silk stockings and pumps. A cocked hat surmounted the whole. The bride, who is described as 'lovely in mind and person,' wore a light blue brocade, shoes of the same material, with very high heels, not larger than a gold dollar, and sharply pointed at the toes. Her dress was in the fashion of the day, consisting of a robe, long in the back, with a large hoop. A short blue bodice, with a white stomacher embroidered in colors, had a blue cord laced from side to side. On her head she wore a black mode hood lined with white silk, the large cape extending over the shoulders. Upon her return from meeting after the ceremony, she put on a thin white apron of ample dimensions, tied in front with a large blue bow."

Most of us will recall the blue silk sash worn by William Penn and his admonition, "Choose thy cloaths by thine own eye, not another's." Wigs were generally worn by genteel Friends, as by other people, and Penn was careful to instruct his steward in America, James Harrison, in the use and care of his wigs during his absence. Another letter describing a bride's dress *in meeting* mentions "the lilac satin gown and skirt with a white satin cloak and bonnet."

What handsomer figure could be imagined than that disclosed in the portraits of Dr. George Logan and of John Dickinson, among the two most distinguished Friends as well as Americans of their time. The manners of these men and the hospitality of the Logans, which included all the distinguished Americans and foreign visitors, is a matter of record. A contemporary writes of John Dickinson, "Truly he lives in my memory as the realization of my beau-ideal of a gentleman."

There was nothing ascetic about the living of the prominent and useful Quakers of early times. Penn's Manor of "Pennsbury," on the Delaware, was a model for any architect. Its size and furnishings were on a luxurious scale. The ground was terraced and the lawns and gardens extended all around the house. Vistas were cut through the trees to give views up and down the river, and many English trees of great beauty had been sent over and planted, as well as shrubs from Maryland. The house was furnished with pewter,

silver, chinaware and much handsome furniture. The curtains were of satin. The cellar was well stocked with sherry, Madeira, canary and claret, with six large cisterns for beer. His coach, calash, sedan chair and barge were as handsome as the day furnished, and his stable was full of good horses brought from England. All this was not so exceptional either, for even to-day we can admire the exquisite proportions of "Stenton," the home of the Logans, the numerous mansions of the Norrises and other prominent Friends, while who will deny the good taste of the furniture they have handed down to us.

The taste of the Quakers for the classics is well shown by the books on their shelves, and as examples of style many of their writings are unsurpassed. We need only recall the beautiful letter of Penn to his beloved Guli, the Journal of John Woolman, so recently come again into prominence, and the poetry of Whittier. Both Fox and Barclay give music a place even in worship, and it is a mistake to think it contrary to Friends' principles. Listen to our present Discipline [Philadelphia] on the subject: "Our members are earnestly entreated to consider weightily the disposal of their time, that, receiving it as a gift of God for the stewardship of which an account must be rendered, they may not *lightly squander* it in music." If one will think about this it must be concluded that it is a reasonable advice for any one and lacks rigidity.

The most noteworthy instance of Friends' approval of art was in the case of Benjamin West. His parents did not reprove his passion for painting, but encouraged him in it and helped him to the best of their ability. When he was sixteen years old a meeting was appointed at Springfield, near Swarthmore, to consider his destiny; they thought that much of this youth's ability. His father laid the matter before the meeting and John Williamson made an eloquent plea on behalf of the youth's "wonderful inspiration to cultivate the art of painting." The meeting gave its consent, the women kissed him, and the men, one by one, laid their hands upon his head, praying for a blessing on his life and work. Thus the Society of Friends gave its deliberate approval to the birth of fine art in the New World, and gave a religious inspiration to the young artist. His removal to England was caused by his desire for instruction and the disapproval of his suit for the hand of Elizabeth Shute by her family. She fled to him in London, where they were happily married.

HORACE MATHER LIPPINCOTT.

Chestnut Hill, Pa.

A QUESTIONING.

It may be well in taking a survey of the General Conference for us to question ourselves a little. The General Conference has been divided roughly into three departments, the educational, the First-day school and the philanthropic interests. But as a religious society we recognize the fact that the dynamic force that should drive us into such activities and give us the impetus for them should be the consciousness of the Spirit of God in our own souls working through us. Therefore to make our work effective we need the constant renewing of our closeness of communion with him. This need has been recognized by the able committee who framed the program for the week. May it not be well now for us to take a look at the facts of how the opportunity has been used by the Conference itself? The period for such devotional preparation and waiting together upon the Lord is a short half-hour each morning. Let us examine ourselves! How did we use it? Did we make it a time of real communion and preparation for the services of the day?

Fifth-day morning one devotional meeting was held in Skidmore Hall. At the same hour an important committee meeting was held, demanding there the presence of many active workers. The groups were late in settling into the stillness (if it can be said that they settled at all). Those first gathered visited with each other, rather than at once in reverent silence reconsecrating their lives to the work of their God. Others kept coming, talking as they came around the building, talking as they entered, talking as they moved forward to the front rows of seats, entering and talking even till after the time for adjournment. Though there were several messages, at no time did there seem a time of real, vital, silent peace in the meeting. If it be true, as stated in a passing remark, that those who came late and talked as they seated themselves were elders and overseers of their home meetings, what a criticism of the life of our Society it gives!

The next morning, fewer seats having been arranged in the room, there was more crowding about the entrance and consequently as disordered a meeting. One young Friend, having made special arrangement at a more distant hotel for early breakfast, said that if the meeting could mean no more than that it was not worth the effort, and so did not attend another of the morning devotionals. It is another interesting sidelight that another committee had arranged to meet at this hour.

Seventh-day found the Conference wisely divided into two devotional groups, according to the convenience of the individuals. This arrange-

ment resulted in much quieter meetings; and though some felt that one at least of these had not touched the real depths of intermingling spirits, and that all the offerings had not been overflowing with nutriment, others spoke of it as a "very sweet meeting."

Second- and Third-day, with all hearts bowed by a common sorrow, seemed to bring more of the live silence that found its expression in a few short addresses and heartfelt prayers. Yet even then the question arose: is there room in a half-hour's gathering of people, with many needs and perhaps many messages burning in their hearts, for a forty-five minute sermon, however powerful and helpful? Also on First-day there arose the question, as it always seems to arise in every large gathering of Friends, when there are present those with many gifts: Does a message, however inspired and inspiring, find its way to the hearts of the people, for whom alone it is given, if it follows perhaps on a different line of thought so closely after another offering that it seems to *break into* the silence for which all the worshippers are longing—or it may be after a heartfelt prayer even before the bowed heads are lifted?

It is in no spirit of criticism that these questions are asked. But merely that we may learn better to fulfil that purpose for which we exist. Our *raison d'être* as a Society of Friends is that we recognize the need we all have, not for the worshipping of God alone—that may be done in our own chambers or under God's trees—but for the worshipping of God in the fellowship of our friends. Are we accomplishing this? or are we not instead in such gatherings destroying the very purpose for which we exist? "Let us make room therefore for the purifying, light-bearing, searching silence."

We need to realize more and more that the meeting for worship, whether at the Conference or at home, is indeed the crucial point in the life of our Society and so guide ourselves, and our actions and our thoughts, that in all meekness and reverence and consecration we may aid and not deter our fellow-worshippers in finding him whom we all seek—and seeking, know that we shall find.

Z.

OUR MANNER OF WORSHIP.

[From "The Problems of the Free Ministry," by A. Neave Brayshaw, in *Friends' Quarterly Examiner* for Seventh month.]

And our manner of worship, so strange to most other Christians, is the outcome of this central thought. Picture to yourselves a number of men and women meeting for worship, all of them

glowing with the thought that to each was given a measure of the Spirit of God. There was no need to draw up an Order of Service or to appoint one to preach, to the exclusion of others. Thus it is that we meet, making profession of reliance on God for guidance, without arrangement of ours. It is sometimes asked whether it is essential to Quakerism that we should do so, whether Quakerism is to be bound up with a particular manner of worship which, after all, is only a method, a means to a greater end. Our contention is that this method is a *necessary expression* of Quakerism with its profession of reliance on Divine guidance. We admit that it is not an end in itself; but, inasmuch as other methods are being abundantly provided elsewhere, there is need that we should uphold and recommend that which is entrusted to us. There is evidence to show that it is having its influence beyond our borders, even among those who will never join our body, and we must understand that our task is neither unimportant nor small.

MY INDIVIDUAL EXPERIENCE WITH THAT TYPE OF WORSHIP CHARACTERIZED BY A FRIENDS' MEETING.

[Written at the request of one who was preparing a compendium of religious experiences, with particular reference to Friendly worship.]

Whether it is the purpose to analyze the individual experience from the standpoint of well-defined psychological laws, or to take it for its value upon the authority of the person concerned, is of little import. I can but state in a simple manner how my personality as a unit in the group of personalities assembled for worship in a Friends' Meeting has been influenced at times by the great undercurrent of the Divine nature.

My first real experience was in a small Friendly group of college mates. In our small congenial meetings for worship I frequently gave utterance to elevated thoughts culled largely from my own reading of philosophy and the classics. I was usually in a serious, earnest mood during the entire meeting, but especially so before rising to speak. Once I was on my feet the thoughts came in clear succession and fairly fluently, *provided* I kept ever before me the earnest desire to speak to edification and not for my own glory. I usually thought out in the stillness preceding the substance of what I was to say and the words of the opening sentence or two.

After one year out of college my whole attitude towards worship was forced into a change.

I realized as never before the value of a proper attitude of dependence upon God. Instead of assuming the attitude that I had a store of good thoughts which might do for utterance at almost any time I felt seriously concerned to give them, I was actually compelled, by a sudden and radical change of all my hitherto conceived life values, to assume the attitude of waiting for the word. The injunction "And in that hour take no thought of what ye shall say, etc.," struck me with literal force. To the extent I renounced all, to that extent was direction and substance given.

I have particular reference to one occurrence in a large gathering of Friends assembled under deep concern as to our opportunities as Friends and the best ways of meeting them. I came to that meeting absolutely without any definite formulated message or solution. I had no definite intention of speaking or of not speaking. Yet as the discussion advanced I suddenly was filled with a message, arose on the spot and gave it. It afterwards appeared that it was spoken of as the keynote of the meeting, and yet I was clearly aware that it was a power higher than my ordinary abilities which had been tapped. I felt exactly as if I had been merely the mouthpiece or instrument for this communication. It is true I *felt* the concern which I expressed.

Upon another occasion when sitting at the head of meeting I felt, towards the close of the meeting, as if a certain well-defined prayer should be offered before the meeting closed. Although feeling the need, the call for me to offer it did not seem quite clear. I waited, and soon a Friend made a most beautiful prayer, embodying exactly the thoughts I desired expressed, but enlarged upon and uttered far better than my own utterance would have warranted. Similar experiences have been repeated with varying degrees of positiveness since.

I must state what I mean by taking the injunction "Take no thought of what ye shall say, etc.," literally. It does not mean a passive indifference or ignoring of responsibility toward the meeting. It does mean that insofar as one receives life and power and guidance who strives to do the right thing at every moment of his daily life, concentrating his thought on the task at hand, doing everything for the highest motive, the glory of God, just so far will this power and guidance be bestowed upon him in the matter of speaking (or of not speaking) in meeting. He will not speak in any miraculous way; he will speak out of his own full experience; his vision will be clear, and his message will reach the hearts for whom it was intended.

A YOUNG FRIEND.

FRIENDS' INTELLIGENCER

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Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 26, 1914.

ADVANCEMENT WORK IN GENESEE YEARLY MEETING.

A new experiment in Advancement Work, planned while Henry W. Wilbur was Secretary of the Conference Committee, was putting and keeping a worker in the field for several consecutive months. The worker chosen for this service was Elisabeth Stover, and the field was Genesee Yearly Meeting.

During the summer she has visited the Canadian meetings at Bloomfield, Toronto, Yonge Street (New Market), Schomberg, Coldstream, Sparta and Pickering. She also attended appointed meetings—group gatherings of a semi-social character,—and visited Friends' homes in sixteen neighborhoods. For several weeks she maintained a non-denominational camp at Queens-ton, Ontario, where on three occasions Friends from Yonge Street, Schomberg, Toronto, Pelham and Buffalo have held meetings for worship and group conferences. Picnic luncheons at these group conferences and at the Crystal Beach "get-acquainted" meeting have made opportunities for social mingling.

The war in Europe and the excitement accompanying it afforded excellent opportunities for the advocacy of peace principles and the strengthening of the bonds that hold together with a growing love the Friends in Canada and the Friends in the United States, and also lent motive for inter-denominational group gatherings.

An effective bit of advancement work found expression in a week-end Penn Pioneer Camp at Sparta, Eighth month 20th to 23rd. The camp enrollment showed sixteen young Friends lined up for service. They showed their metal by walking "stunts" and other tests of willingness to work cheerfully together as Canadian camp movement pioneers. The meeting house benches served for beds and the campers lived chiefly on shredded wheat and milk, bread and butter, vegetables and fruit. Camps like this bring together the teachers and prospective teachers of get-acquainted

meetings and get-together meetings, where among the subjects for purposeful discussion have been included "the possibilities for social service in rural neighborhoods," and "what can be done through rural schools and farmers' institutes in the line of educational advancement work."

While thus far most of the work has been on the Canadian side, the meetings in New York State have not been neglected. As a result of some gatherings of Friends in Buffalo, fourteen Friends living in that city have signed a request to East Hamburg Executive Meeting to establish a meeting for worship in Buffalo.

When the Advancement Committee met in Saratoga to take stock of the year's work, there was nothing that gave Henry Wilbur more satisfaction than what had been accomplished in this part of the vineyard, and its outlook for still greater progress in the future. All that is needed is for the young people to hold fast to the inspiration they have received and keep right on growing into larger usefulness.

Isaac Sharp, writing under date 10th Eighth month, says: "The message to Men and Women of Goodwill in the British Empire," issued by the Meeting for Sufferings last week, has at once met with an extraordinary response. By the first post this (Monday) morning, letters reached the office of the Society, from Anglicans and Free Churchmen alike, and indeed from all sorts and conditions of men and women, thanking Friends most warmly for issuing the message and asking for supplies for distribution. From information received it is clear that there were many pulpit references to it yesterday."

This message has been published in several American periodicals and has been quoted in a number of our pulpits. At the General Conference, Saratoga Springs, Friends again and again expressed their gratitude that it had been sent out to the world. It was given in full in our issue of Eighth month 29th.

"Them that ain't in the game don't get hurt." To understand this remark and get the full benefit of it, read the significant story quoted in Reuben Brigham's paper on "Religion the Basis of Purity of Character," in this week's Conference supplement.

The Laing School, Mt. Pleasant, S. C., will open Tenth month 5th, with M. Antoinett O'Neill continued as principal. Two new teachers have been engaged, as one of last year's teachers is married and another has gone to Atlantic City to live.

Friends' General Conference

Ninth month 26, 1914]

(Continued from last week's Supplement)

17

society mankind had to learn to co-operate on the basis of something besides instinct; and, broadly speaking, I shall call that to-night the basis of custom—habits gradually shaped and passed on from generation to generation.

Now, the characteristic thing about habits, about custom, using that word custom in the broad sense—the characteristic thing about custom everywhere is that it is more or less blind. That is, however useful a custom may be, it is shaped, as it were, from behind; it is a survival; I mean, it survives through the virtue of selection. It becomes incorporated as a part of the practice, as a part of the social inheritance, of the tree or of the race; and when we come to the field of moral life and we think of all that enters into the moral life, of moral habits and moral insight or knowledge and moral ideals, and we think of those things that have crystallized into social habits or *mores*, into codes, into conventions, into law, into constitutions, we are thinking in the main in times past, of valuable products, social products, that had been ground out by a process of selection, but the actual social purpose of which was only seldom clearly seen, even by the rare individuals of the group or tribe; and these custom products, that guided the moral life, were passed on from generation to generation under the old order of things by systematic teaching. Away down, even into the early tribe and clan life, systematic teaching of a very far-reaching kind passed on those customs as dogmas, as precepts, as penalized practices, as the approved practices, with all the support of religious sanctions; and there grew up a social order which to-night, without any disposition to prejudice it at all, but simply for descriptive purposes, I shall call the mediæval order, because we find it so well exemplified all through the middle ages—a perfected machinery of custom for shaping the minds, for shaping the character, along certain lines; and, along with it, we had that great stock of penalties, of punishings; we appealed and made emphatic appeal to the sense of fear; we appealed to the sense of love; we appealed to the sense of toleration.

Human sympathy, human pity, any motive that could be seized upon, was seized upon as a sanction for the shaping of the mind of the learner to follow this custom or that custom. Think of the mediæval army, think of that army which stands before us to-day as the most efficient army in the world; and we think of an army that is taught to obey, taught to obey blindly, taught to

obey heroically, taught to come to certain needs the social significance of which it does not understand.

Within the last two or three weeks I have been reading that marvelous "Autobiography of Prince Bismarck"—a man with whose ideals I have personally no sympathy, but a man upon whose heroic courage and consistency every one must look with admiration. Again and again in his autobiography Prince Bismarck emphasizes this idea: that the only loyal German people must be a German people that will rise *en masse* at the order of the king and go forth to fight, and to fight without ever asking why. And that ideal can be pursued to the point where it can produce such a machine as is described to us to-day—something that I personally think does not belong in any sense to the requirements of the twentieth century at all. Nevertheless, the custom bases of the moral life, up to certain stages, can be wonderfully effective.

Now, then, why cannot we revive that teaching in our schools to-day; and why cannot we make our schools through systematic moral education as effective as they were three or four centuries ago, when by precept and dogma and penalty and punishings and threatenings of hellfire forever—why cannot we in those instrumentalities and with them shape the minds of the boys and girls in our schools towards the social life which we are trying to live to-day? The answer to that question simply lies with ourselves. A hundred or two hundred years ago our bold ancestors began to say in this western world, no more of that kind of control for the future. We began to emerge upon the third level of social development, above the instinctive and above the customary; we are emerging to-day in the moral field as we have hitherto emerged in the economic field and in other fields wherein science is applied; we are coming up on the scientific plane; and custom as a means of control will not fit the needs of the twentieth century: no more the old custom appealing arts, or the old custom appeals in the economic world, will fit the needs of the twentieth century.

And that is the problem by which we are confronted to-day; because we as adults when in 1776 this country asserted the rights of democracy, when in 1789 France—the leaders of France—insisted on the right to think, we find there great manifestations of tendencies that had, of course, begun many years before, which in a sense may be summed up under two heads: the

appeal to democracy, the right of the individual, the right of the individual to share in the government, the right of the individual, even the poor and down-trodden individual, to know where he is going, and for what purpose he is being ordered. We may sum up: the right to know, the right to comprehend, the right to understand.

Little did our ancestors think over a hundred years ago when as adults they founded their separate churches with the right to think and they founded their independent political governments upon the twin cornerstones of democracy and scientific thinking, little did they realize, perhaps, that the time would come when the very children in our homes and the very children in our streets would also assert their claims. There is the problem that we have to-day. Your ancestors and mine, even down to fifty years ago, perhaps, so far as the children were concerned, persisted in maintaining the old order of control, trying to make it effective up to the ages of fifteen, nineteen or twenty, so that the young manhood and womanhood, during the plastic period was shaped on the custom basis of civilization.

But it can't be done that way to-day.

And that is why we have practically banished from our schools to-day corporal punishment, for example, as a means of control. Why, in our schools, however pitifully, sometimes, and inadequately, nevertheless our teachers are appealing to the reason of their charges, asking them to obey because there are this and this and this reasons for obeying; for public sentiment to-day in our communities insists that no teacher can appeal to the sense of fear—fear of corporal punishment, or fear of condemnation—as a means of controlling the mind of the child; that we must more and more reason with our children. We must learn it; we must learn how to have them see the reasonableness of the controls, of the social demands for moral education that are being made upon them. And the problem that we have thus set ourselves is one of the most difficult problems that the world has ever faced. We have by no means made, I believe, more than a few pitiful beginnings in the way of taking our children when they are upward of ten or twelve years of age and taking them out so that they may see and comprehend the social order into which we are taking them. And right there is the problem that is before us to-day in our schools.

We have got to learn to develop a new machinery of moral education. Just as certainly as the physician of to-day has got to develop a procedure fundamentally different from the procedure of his predecessors a hundred years ago;

just as certainly as the engineer and the agriculturist of to-day have got to develop fundamentally unlike and different from the custom of agriculturists that sufficed in their fields of activity a hundred years ago, we have got to get a new machinery of systematic moral education.

Now, going back to the distinction I made a while ago: while children are still young; while the home and perhaps to some extent the church, and the school are the all-powerful agencies in shaping them, our indirect moral education produces very good results. It is only when our children go out from the home, when they create social motives of their own, connected with their own affections and their own standards, that we need to introduce to the very young (yet to be introduced in any great measure) systematic moral education towards the requirements of the twentieth century.

I could illustrate this in a hundred respects, if the time permitted. Let me take one example, simply because it is so acute and burning: the control of sex morality. There is a party which says to the schoolmaster, teach it in the schools. The schoolmaster shrinks from this problem as something that is a responsibility which has never been laid upon him, practically; and we say go back to the home: let the home do it. How awfully inadequate the average American home is to press that problem as it manifests itself in our modern life, with our modern knowledge, with our modern instrumentalities for disseminating knowledge.

Now, this problem sums up this way: with regard to this particular age which I mention—for young people from twelve to eighteen or twenty years of age—we can to-day develop systematic moral education; and understand I am not referring now to that which can be ordered, which is in many cases ordered, in the good homes; but beyond that they can develop systematic moral education only on the basis, as it were, of a new pedagogy, which must be the pedagogy of the appeal to the understanding, of appeal to the great sense of fair play with regard to understood conditions and understood aims.

What the machinery of that shall be I don't know yet. I do know this: that here and there one can detect manifestations of new developments that go forward. I, for instance, am convinced that, on the whole, with here and there exceptions, the order of our school-rooms to-day in public and private, girls' or boys', is superior, morally speaking, to any order that prevailed in former times, even though some of the external manifestations perhaps may not be present. I am convinced that our trained public school

teachers to-day, in trying to have school-room order based upon an appeal to understanding and reason, are, on the whole, achieving valuable results; and when, as they do in a few schools, that carry that development very far, indeed, create for the purposes of the school what they call a school city or school state, or a self-governing republic. Those people who are doing that are pioneering the way towards a higher type of moral education, a type of moral education fitted to the needs of the new century such as the old order did not know.

The young people's societies in the churches are finding out who are their brothers, and what are their brothers' limitations and understandings. I have been impressed with the marvelous vitality of what we call the boy scout movement. It seems to be making an appeal that is potent and effective; it seems to be doing that which every true kind of education should do, making its approach as it were self-carrying; because there is an ideal of education it, to have the position of educator as only a trustee, to make himself needless and superfluous, just exactly as we say that is the ideal of medicine, ultimately to make the physician unnecessary. In the boy scout movement we do see some very significant manifestations of an appeal to the constructive, chivalrous, live, active, self-realizing agencies of boyhood, very positive and potent.

And in a few cases in this country we are developing a literature, very deliberately, which places the development of right ideals of conduct not at all along the lines formerly prevailing, where literature was made the vehicle of preaching, or the moral was deliberately dissected out and avowed, but in a different order altogether, which time does not permit me to explain here to-night.

In general, however, during the next generation, in our estimation, we shall have to face the problem of doing for our youth (using that term to apply to young people upward of ten or twelve years of age)—we shall have to do for our youth that which we long ago started out to do for our adults, more particularly our adult males; because it is only in comparatively recent times, you know, that we have permitted women even to share in the rights of government and political equality and the right to education and the education of their so-called intellectual faculties; but in the future we shall have to do for our youth what we did for our adults even a hundred years ago: we shall have to recognize and respect their rights to know and their rights to think. We shall have to do it in the interests of society; because, after all, the only way that you can make a

man who can think is to make a boy who can think. The only way that you can make a man with any true sense of conduct, is to make a boy who has the ideals and insight and the attitude of his time in self-governing conduct. We know of no way in which, in the long run, you can effectively put a boy under the control of autocracy and shape his mind continually by dogma and precept up to the age of twenty and then expect him to turn over and become a man who criticises the sources.

We sometimes say, loosely, those of us who do not think, we must teach our boys to obey. We must learn to complete that sentence: we must also learn to say, to teach the boy to obey what? To obey in the abstract? If so, that term is significant of the old order of education. To obey a law, a rule. It is not without reason that even in our slang to-day we have made such use of the phrase: "show me." We speak about the lawlessness of our time; and certainly, as judged by old standards, we are a lawless people. We do not respect laws. Why should we? What has democracy itself done but utter its right to make and unmake laws, to make them over night and change them to-morrow? How can we still preserve the sanctity, the ancient sanctity of the laws, when we make them and unmake them according to our pleasure? But democracy can only proceed by making and unmaking laws. It is lamentable that we have to be so loosely experimental and empirical in our attitude towards laws; but let us not lose sight of the fact that in every state of the Union to-day democracy asserts its rights every year, or every second year, to go up and to put off the statute-books existing laws, to make others, and, if it is found it has made mistakes in a certain law, to make that law go into abeyance. We have created these conditions; and is it any wonder that the very boys on the streets cease to respect laws?

Many of the aspects of my work here to-night are unpleasant. I dislike myself to think of the lack of respect for our laws to-day; but, speaking as a student of sociology, that is the inevitable thing to be expected from our new order. We have got to go through a period of chaos, just exactly as other people have done. That is the virtue of the situation, however; this chaos is but temporary; but it indicates the transition from an old order to a new order; and it is into this new order that we have got to emerge; and the hardest thing of it all for many of us is that we dislike so much to give up the old order. We dislike to give it up. There is the sense to-day in which I believe that this great war that afflicts us all is simply a struggle toward more democ-

racy, It is a sense in which a part of the world is trying to struggle out of an ancient order of blind obedience to autocratic control. In our western world, and in a few years even in countries like Japan, we shall have to accept a new order, which, of course, came long ago in the economic world, but which is only coming to-day in the moral world; especially as it affects childhood.

The moral of this, therefore, it seems to me is that the twentieth century has before it the problem of adding to its indirect and more or less unorganized, but nevertheless very useful moral education as made effective in the home and in the school and through our other agencies—the twentieth century has the problem of adding thereto a safegoing moral education adapted to the requirements of the twentieth century which respects, if it is to be true to itself, every individual as a member of a political society, which respects the right of every individual to think for himself, the right of every individual, in greater or less degree, to share in the making and the unmaking of the laws to which he must render obedience: we have got to face that problem in our schools. We shall, even in this next decade, introduce, I am confident, in all our high schools over this country, in all our secondary schools, public and private, systematic courses in community cities, in ethics, in social science, in any study and any practice whereby we can enable our young people to perceive and to understand the social whole of which they are a part. We shall introduce all sorts and varieties of instruction that will make our plastic young people more and more sensitive to their numerous social obligations. We shall more and more strive, by the conduct of life in our homes and in our schools and on the streets and through our voluntary organizations, to make the term fair play potent and eloquent as applied to the great variety of situations in life.

We shall deliberately introduce into our schools the means of getting our children to penetrate upward and to penetrate downward through these courses of levels, courses that, even in our higher life, much as we persuade ourselves to the contrary, are developing more and more constantly for the advantage of the period of childhood; and, as much as we can, to abolish the lines of color and to abolish the lines created by standards of living, and to abolish the lines created by the professions so that we don't understand or we don't let grow, even in our democratic society, this crystallizing body of laws that in any society having them will sooner or later become explosive.

We shall experiment in the increment of

agencies for the accomplishment of this purpose; we shall never go back to the catechism; we shall never go back to the teaching, in our upper grades at any rate, by dogma, by precept: "Thou shalt" is not a phrase that we shall make much use of in our schools. We shall appeal more and more to the understanding; we shall complete that sentence which says "You must obey," and we shall specify you must obey this, and for these reasons. More and more we must do that; more and more in that work we must co-operate and enlist the agencies of moral influence that become potent in adult life—for example, in our great workshops to-day, where there are potent moral influences that are very efficient.

This is a problem of systematic organized moral education that will have to claim the very best that is in us; it is a problem that cannot be faced to any purpose by the person who does not saturate himself with the modern scientific social arm. That social arm, I understand to mean broad life, human society, both in its fundamental instinctive organic nature-cells, in what might be called its acquired or secondary second nature. Our teachers in that field, our creative leaders, have got to come equipped with all that modern sociology, which is itself but an infant science, as yet, can contribute. If we do not live up to these requirements, modern society is going to find that in its emphasis on democracy and its emphasis upon freedom of thinking, it has created Franksteins that may, sooner or later, work the destruction of society.

CHAIRMAN KEYES: Is there any sister or brother moved to remark upon the address, or any part of it?

ELIZABETH HALLOCK: The speaker said that he would arouse discussion: that we would oppose what he said. I doubt if there is that feeling in any mind, or in any heart, in the room. I believe he has given us what we who have tried to work in the field know is true. I believe that the war which is going on in Germany, as he says, throughout the world in fact, is a result of the old education. We have struck the child if the child did not obey; he became a man, and he taught the people under him to strike if the people about did not obey. I think he has given us a wonderful educational address; but I am going to ask him if he doesn't see in the future—not in the twentieth century, I will admit, perhaps in the twenty-first or twenty-second—an education higher than he has explained to us. He has gone to a certain height; but there is a height above it in the educational world; and until we get there, we will not have solved his problem. I believe we can take scientific, systematic moral training

into our school; we are trying it to a great extent: we have a class in ethics, and we find that the same note-book in the ethics class passes down from year to year.

What is the trouble? We are teaching ethics, We are teaching it with trained professors; in one of the best colleges in this country in the West that has been done. How many papers have been recorrected by the teachers year after year? I know of one in the Teachers' College in Columbia University that was corrected three times as an essay, three different years, in the three different grades assigned to it by the teacher; yet we have in that University the highest form of education. I believe there is an education beyond that we are coming to, and I believe the speaker will recognize that, until we get to it, the problem is not solved.

I wish I could take the time to tell you just what I mean; because I have worked it out in several years of experience; and I believe that it, and it only, will solve the problem of the school, will solve the problem of the communities of the world, will solve the problem of world war to-day, when we meet our pupil as our brother, as the spirit of Christ, no matter what the rules. Christ brushed away the rules: he had but one. I believe if this one body that meets here in Saratoga should go home with the feeling I, each individual I, will live out the law of Christ in my class-room, in my home, just let me ask you what one such life has done in 1914 years? Christ's life has influenced us; he had no rules; he had no systematic education: he had the attributes of God, he had God himself; and when we can bring God, God's attributes into our class-room, we don't need any rules.

DR. SNEDDEN: I would like to say just one word: you will notice that in all I have said this evening I have made no reference whatever to religion. Moral life and moral conduct, moral activity, is something that can be within limits, shaped and formed without reference to a particular type of religion, or religious plea, or religious faith. But quite obviously, wherever we can add the sanctions for it, the reasons for it—a vital faith in a religious ideal or a religious personality—we have increased our hold tenfold. We have largely in our public schools ceased making openly concrete religious appeals and I for one do not believe that religious appeals are very potent unless there is a large element of concreteness in them; but apart from that we are able to accomplish a great deal; and I think that we can work out—and I think that it will come well along in the twentieth century, too: as soon as our leaders get started in this direction, I think that even before the twenty-first century we shall

have a very well-developed system of a larger moral education, based, if I may say it, upon the social ideals, the ideals of our common brotherhood and our common co-operative humanity, that will be very potent; and wherever we can add to that appeal, the appeal to the religious belief, or faith, or personality, so much the better.

We must recognize, of course, that there are whole sections of our population to-day for whom that appeal does not seem to possess much potency. I merely add this lest you think that I ignore the importance, the tremendous importance of the appeal to the religious ideal—wherever we can make that as a sort of a great sanction, back of all of this, as it were, the great fundamental reason for it all.

ELIZABETH HALLOCK: I merely want to say that my experience has been in the public school for the past three years. I have worked it out with all denominations. I have one class in which fourteen different religions are represented. I find that the one appeal, appeals to every one of those religions. It makes no difference whether my boy is a Catholic, whether he is a Jew, a Presbyterian, a Methodist. If I want a thing done, and I go to him as I would go to my own brother, my own father, to the one whom I loved the most, and in that spirit, tell him that I want it done, there is a language which the boy who cannot speak a word of English, can understand. My attitude toward him he can read; but there are no rules or regulations I can form. I don't need to form the rule for my class-room. I don't need to form a rule for my study period, just as far as I have the strength, the power, the inspiration to guide him as it is his right to be guided. Just as far as I can give him this Christ spirit, the spirit of love, harmony, peace, of devotion to him as a soul the same as mine, I have no need for rules; he is at my knees, he does anything which I ask him to do; and there is but one prayer I raise for this conference—that you will give me help to carry back to those children in another week more of the spirit of love, that I may be strong to help them.

CHARLES KIRK: It seems to me that is a wonderful address we have had along right lines. It seems to me if it points to any one thing, it points to the doing away of human authority. And such being the case, there must be authority somewhere; and such being the case, it seems to me it points to one fact; and that is the fact that has been recognized throughout the ages. We had that in Job's time. He said: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding"; and now it seems to me that we are coming to just what our

brother has pointed out, that that must be the solution of it; that we must point the youth to that very thing; and if we can get obedience of the youth, because we must come to some authority—and so far as I can see that is the only authority that we can come to—we must point the youth to that authority; and if so, it seems to me it will be a solution of the problem.

CHAIRMAN KEYES: If we can point, at the same time, the teacher to this conclusion, that whether he is teaching morals or mathematics—the act of teaching is but giving the noblest there is in himself to the young people with whom he comes in contact: put these things together and we shall hope, before the end of the twenty-first century, to realize our solution.

Fifth-day, Ninth month 3d.

MORNING.

The Chairman called the meeting to order at 9.38 a. m.

THE CHAIRMAN: Friends are requested to observe the good order of a few moments of silence before taking up the regular order of business.

(Silence)

I have here the names of the Committee on Peace Statement: J. Russell Smith, Jesse H. Holmes, J. William Hutchinson, Elizabeth Lloyd, Clarence C. Mills, Rachel Knight, Arabella Carter, Charles Branson, Joel Borton, Charles McDowell, Allen C. Blackburn, Caroline Cooper.

This forenoon there will be two sections of the session. The first will be upon the subject of Purity—Moral Education, and Cassandra T. Carr, who is superintendent of that department in the Philanthropic Section of the General Conference, has requested that I preside in her place, as she fears that her voice would not carry through this hall.

The subject will be introduced by Reuben Brigham, of Sandy Spring, Md.

RELIGION AS THE BASIS OF PURITY OF CHARACTER.

REUBEN A. BRIGHAM.

There came one day to Jesus of Nazareth a man, a rich man, a man who was a ruler in that part of the country, one in authority, and he asked Jesus a question, "Good Master, what shall I do to inherit eternal life?" Jesus turned to him and said, "Why do you call me good? Do you not know that there is only One who may truly be called *good*, and that is God? You know his commandments, do you not? Do not commit

adultery. Do not kill. Do not steal. Do not lie. Honor your father and your mother." And the man was happy. He said with joy, "All these commandments I have kept from my youth up! What else must I do?" "Then," said Jesus, "there is only one more thing that you need to do. Sell everything that you have and distribute it among the poor. Then you shall have treasure in heaven as you desire. Come, follow me!" But when the man heard this answer he was sorrowful, for he was very rich. And when Jesus saw that he was sorrowful, that it went very hard with him to think of parting with his riches, he said, "How hardly shall they that have riches enter into the kingdom of God!"

If we have learned the lesson this story teaches, we have learned many things. We have learned what religion is, what purity of character means, and what we must be and do to enter the kingdom of God, inherit the eternal life which this man so eagerly sought. Yet we are told that he went away sorrowful. Why? Because he had not known before what these things were. He had thought of his religion as something apart from his every-day life—something beautiful, visionary, mystic, dealing with a life hereafter, beyond. And he found what? He found that religion is life itself, is living on earth and sharing that life with others; that purity of character is something more than just being good, is something more than not telling lies or killing people or taking those things that do not belong to you. He found that it, too, had to do with life, with the actions of every-day, that even being moral and keeping commandments did not pass him into the kingdom of Heaven if his life and his riches were not spent in the service of his fellowmen. "It is not enough that you and I have kept the commandments," Jesus told this man. "It is up to us to give our lives and our possessions to doing God's business on earth if we would inherit in his Kingdom. Come, follow me!" And even as he answered this man he answers us to-day, who are seeking the kingdom of God, who, like this man that went away sorrowful, long to inherit eternal life.

Religion to us is longing to be like Jesus of Nazareth and striving to do as he did, what else? Purity of character is realizing this longing and accomplishing in some measure the end of our striving. One is incomplete without the other. Jesus might have been a good man as we reckon a good man; he might have simply been content to keep the commandments, as this other man did; he might have lived the moral life in a desert place or a crowded city, yet if he had lived to him-

self, and for his self-improvement alone, he would never have been good as God would have us good—helpful to our fellowmen. He would never have gone down to the fisher villages or peasant farms, or into the hell of the underworld, or into the Mammon-ridden synagogues of its cities with his Message of Love and Divine Forgiveness if he had been content to be merely moral, to keep the commandments, to touch only those things that men call pure, holy, undefiled—something apart from the world, to be worshiped afar. It was Jesus who touched the loathsome leper and made him clean, who met the man besieged of devils and drove their fearful fantasies from his brain, who said to the outcast and despised woman, "Thy sin is forgiven thee. Go thy way in peace and sin no more." Who among us shall say that, in spite of vile surroundings and the touch of evil things, Jesus was anything other than pure and beyond reproach? How else could he have turned to those weary and heavy laden, and have said unto them as he did, "Come unto me and I will give you rest?" It may be that when at his hand lay the riches and the power of the world, he turned from the devil that prompted him saying, "Get thee behind me, Satan; touch me not. It is not for you to sully my purity!" But a far more effectual, a far more inspiring Jesus was he who came upon the devil-inspired money changers in the temple of God, and in terrible but righteous wrath bade them be gone, seeing to it that they indeed *went*!

"Honor thy father and thy mother!" we are commanded, yet it was Jesus, the runaway boy, whom his mother found searching among the scribes for knowledge. What was his answer to her frightened and trembling protest? "Wist ye not I must be about my Father's business?" Yet when the boy or the girl runs off down the road of life, and perhaps stops to play and get acquainted with somebody else's children that we don't know very well, or think not quite as nice as ours, or whose parents are perhaps not of friendly persuasion, we are sure they are about the devil's business. We are afraid they will be stained, that their purity will be taken from them. We'd like to shut them up in a closet, a pleasant closet it is true, but a closet nevertheless, with every door locked and marked in big letters, "Don't Do This!"

That is how our children get their first notion that purity of character is something apart from the world, that if they are to be pure as God is pure they must be mighty particular of what company they keep. They lose the common touch, and many never get it again, or they give up acquir-

ing purity of character as a bad job and are lost to us. They never comprehend that acquiring purity of character does not demand our giving up the delights of the world and mingling with its people, but rather encourages our entering whole-souled into its activities, its joys and its sorrows, believing that we can put as much true religion into our dancing or breadwinning as we do into our mourning and worship. Whether it be obeying the laws or amusing ourselves, doing our daily work or worshiping in our meeting houses, there is little difference, we are living our religion just the same. And in this living, it is the letter that kills, and the spirit that gives to our living life.

It is not living as we should live to dwell apart from those around us or, as Friends, apart from the rest of the people among whom we move and have our being. Among us, in our Society of Friends, we are too fond of spelling Friend with a very big F, and of wondering when we mix with "*other people*" if, after so doing, we are as good Friends with a big F as we were before. We dare to call ourselves the salt of the earth, yet of what good are we if we do not quicken with the seasoning of our spirit the life of the earth and the lives of the many, many friends at our very doors, whose name is spelled with a little insignificant "f" instead of a great, big, self-conscious one. We call ourselves the yeast with which the whole lump shall be leavened, yet how are we to make good, sweet bread out of God's world and people if we do not bestir ourselves with life-giving activity throughout the whole sodden mass? Are we, I wonder, at all like this child Jesus, who ran away upon his Father's business, less fearful of failing to keep commandments than of failing to learn how to bring his cleansing influence to bear upon the unclean things in the life about him?

In a recent issue of a popular magazine, I chanced on a wonderful illustration of this thought. It defines in terms of life both religion and its part in the building of purity of character. A woman, well bred, gifted in the graces that make womankind attractive, comes upon a slip of a girl struggling to make her living in the streets of New York. With well-meant kindness she brings the girl home with her to the quiet, inactive life of a little Western town, where the girl has a chance to be good, as *the woman believes* she should be good. How the girl tries to adjust herself to the woman's unfruitful life of self-improvement forms the story. It is when she finds that she is doing nothing useful, nor is ever likely to, that she rebels with her whole spirit,

and in her rebuke of the woman's placid, selfish, untroubled life lies her message to us.

"I don't want to be bad; I'd rather be good. But if being good is being like a lot of you respectable women, I'll take my chance and pass it up. It's because you ain't never seen life or felt it or rubbed up against it, or shed a little blood and sweat over it. You haven't been in the game at all. Them that ain't in the game, don't get hurt—I admit that. But I'd rather be in the game and get hurt and torn to a hundred pieces than never play at all. You and thousands of women like you ain't fit to class yourselves with me and my friends. We make breaks, but we're doing something, win or lose.

"That's what's the matter with all this religious business. It's always don't do this and don't do that. Well, I guess God wants us to do something, what? I'd die if I didn't. That's why I wanted you to find work for me. I want to do something or make something. I want to live hard and leave something behind. I'd like to be good like the women who play the game is good. I'd rather be good than bad, but I wouldn't be good like you are good for a million dollars.

"You and women like you—and there's a lot of them—have got to meet God some day, and he'll say, 'What have you done?' And you'll say, 'I ain't done nothing, but I've been *good*!' Then God will say, 'Women and everybody is supposed to be in some business besides being good. They ain't put in the world for the purpose of being good or to eat so many pounds of food. I put 'em here to be in *my* business. They is supposed by me to make something. If it ain't babies, which I like better than anything, then it ought to be something else.' That's what he'll say to you. You've been too blooming dainty. You ain't had the nerve to take a chance with any of the men who've wanted you. You might get married and leave the world with something live, healthy and human behind, but you're not going to. You might go and get a job and fit into the world's game, but you won't. Me, dancing in a cabaret, sweeping out the dirt your own feet has tracked around. Why don't you answer? You ain't never been a mother? Well, what else have you done? Look up at me! Listen! I'm going to leave you. I'm going to beat it. Lots of you women who think you is good, ain't good. You just ain't bad. Not for mine! Good-bye! That's my message to you all!"

There are two ways of purifying water—by distillation and by filtration. When we distill water, we heat it in a closed vessel until it boils and

becomes vapor. This vapor passes upward and away through a long tube that is cooled at the farther end. When it reaches the cooler end of the tube, the vapor turns once more to water. This water we call pure, distilled; it has left behind all the impurities of earth and of air. It is chemically pure. It is also dead. Life has gone from it. Let us take the other way. Rains fall on the hillside. They gather impurities from the air. They wash away soil in their discolored course. They soak into the ground among the dead and decayed matter left by plant and animal life. They pass beneath the soil surface by underground channels through darkness and places where no life exists. They come again to the surface, but as they come, everything foul, everything that savors of uncleanness and decay is taken away. The very soil that burdened them with its bitterness and its filth, cleanses them in turn. They come up through the bubbling sands in the bottom of some clear spring fresh and as pure as the water that was distilled. They may not be chemically, absolutely pure, but they are good to drink, and they are live! It was of such living waters, sparkling in spite of the experience they had gone through in the under earth, glad of the sunshine, glad of their purity, glad of their cleansing powers, that Jesus spoke when he said, "I am the Water of Life!"

Truly, a wonderful thing is Water. Without it life is desolate. With it, life is abounding. To those of us whose work lies in the soil, whose life is spent among growing things, water means everything. Its lack spells starvation; its plentitude, prosperity. Out of our Maryland farms we are beginning the harvest of our corn. For weeks there was upon us the longest continued drought that any of the younger generation remember. Corn fields that made a good start suffered. Those that were planted later after the drought began seemed hardly likely to be worth the harvesting. At a meeting of a farmers' club held recently, the members were discussing the prospects for this corn crop. All were agreed that the lack of water had cut the yield severely. Some opinions held that the yield would be 75 per cent. of the average, others put it as low as 60 per cent., and others still lower. Then they began to consider causes for difference in different fields. Those they decided that contained rich land and had been cultivated to hold the moisture would yield the best, 70 per cent., perhaps, 80 per cent. That corn which was sown in poor land, poorly cultivated, with little humus to hold the moisture, would suffer the most. On such lands there would, probably, be no crop worth mentioning,

certainly not more than 30 or 40 per cent. of the average yield.

Yet one afternoon as I stood watching such a field, yellow and withered before its time, its growth stunted, its leaves curled with their terrible thirst, there came a great cloud from the North, and with it thunder and lightning and rain. And when it was all over I could hear the soaked and happy corn rustling its thanks and praise to the Giver of Water and Life. Only you who have toiled in the dust of dry corn fields, who have gotten up with the heat of the dog days upon you, and have gone to bed with the sun a great red ball of scorching fire that has shriveled your corn leaves and dried up your hopes of a bountiful crop, know what the blessing of water is; you and the poor maimed creatures, made in the image of God, who even now lie thirsty and suffering on the sultry battlefields of a great and terrible war.

As the water is to the parched corn, and to the thirsty beast and man, so is the spirit of God to the soul-starved peoples of the earth. Those to whom a chance is given for soul's development, for the building of purity of character, by reason of the blessings of education, of competence, of a full stomach and the things that make life to be enjoyed, are those who suffer the least. It is easy for them to speak of purity of character as a thing that they in their fulness and strength can attain to. They are as those fields of corn rich in food, well cultivated, able to receive and hold the waters of the Spirit. But the barren lives, those that know nothing of education, of competence, of the blessings of the spirit, of the comforts of Christian homes and that thing we call the friendly influence, they are even as the barren fields, poor, starved, knowing neither how to receive nor hold the waters of the Spirit, yet do you think for a moment that their bliss, that their thankfulness is less when the Great Rain of enlightenment comes? Even though it wash away their footings, even though it lay them low in the mud and midst of downtrodden ways, their thirst is quenched and they enter far more easily into the kingdom of simple faith which is of God than we who fancy ourselves more deeply and securely rooted. More deeply rooted, yes, rooted deep in the selfishness of education, of competence, of self-improvement, that holds us fast and hard to the riches and luxuries of earth. Is there anything sadder to a thoughtful man than those words of Jesus, "How hardly shall they that have riches enter into the kingdom of God?"

Verily, the mercy of God is not strained. It is not a cold-storage product, nor is it meant to

be. Cold-storage mercy is the invention of man, made for his selfish convenience, a salve for his troubled conscience, and with his self-sufficient brand stamped upon it. Cold-storage mercy builds libraries, in which the many do not read, or if they do read, do not read wisely and understandingly. Cold-storage mercy endows universities that do not reach or educate the ignorant and needy. Cold-storage mercy is what makes the graduates of such institutions, instead of live forces for the kingdom of God, selfish men and women who, by reason of a little education or riches or taste for riches, are loath to turn the talents and the ability with which God has blessed them toward the bettering of their communities and their race. Take the man who has received at the hands of society education, means, experience, and too often his attitude is that the world owes him a living. Nothing of the sort. God, if not the world, requires of him service, humble service, in every-day life of his fellowman. He was raised that he might raise others, not that he might exalt himself above them. His education was not given him to place him in a charmed circle of the select, from which he might look down and sometimes wonder how the other fellow lives. Neither his wealth nor his ability to gain wealth were given him for selfish purposes or to support a spoiled and childless wife, while his less fortunate or less carefully equipped neighbor struggles to pay his honest way and give to the world children who shall make it better and brighter, and whose religion shall be a force and not a farce among men.

What did Jesus say to that rich man, to that ruler of the people, "Come, follow me!" And the man, what did he do? Though he longed to inherit eternal life, he went away sorrowful.

What did Jesus say to the woman, outcast and downtrodden who grovelled at his feet, begging the same boon, "Rise, follow me!" And the woman, what did she do? Did she turn away sorrowful? Ah, no, she rose in hope and gladness and followed him.

"Rise, come, follow me!" is the message of religion, of Jesus to us. What shall be our answer to his invitation? Shall we turn away sorrowful or, rising, follow him, living so that we may say of his influence on our lives, as another has said, "If I were asked to name a wish, I think I should ask to be to someone such a friend as you have been to me. Whatever song lies within my own heart, whatever possibility of achievement, whatever measure of success, I feel I owe to you. You have made clear the real meaning of life, you have taught me to find beauty in the gray days, you

have made the world over. I feel I can best thank you by passing on to everyone I meet the gladness which you have given me!"

Let us pause in silent thought. How many of us in the grip of the earth's struggle, in the pride of our riches and of the tastes and ambitions they give us, remember our duty toward our fellowmen and to our better selves? Shall we too, go away sorrowful from this assemblage? Shall we, too, the Society of Friends, fearful of being soiled in the earth struggle, turn away very sorrowful, denying our heritage as the Children of Light, of God? Or shall we rise and follow him, even Jesus of Nazareth, facing the dawn of a brighter and happier day, believing in what the morrow shall bring not only to us, the Society of Friends, but to all peoples determined to do our share in bringing into all and every life the unquenchable waters of the Spirit? "Emmanuel, God with us—with us, his people—his people of the whole world!" be our forward cry, as down the generations, echoing through the hearts and lives of consecrated men and women, we hear again to-day the Divine Message,—that final test of true religion for the character it has built within the human soul—"Greater love hath no man than this—that a man lay down his life for his friends!"

THE CHAIRMAN: After this splendid essay that we have had, which I am sure has reached the hearts of every one and spurred us all, I can only do as our friend did last night and give the theses. The first thesis I would suggest is this: that there is tremendous need in the world for moral education, for the improvement of the race. I had not been in this village two hours yesterday before I heard the hiss of the serpent on the main street of this town. There is a tremendous need everywhere for the salvation of our boys and girls from moral degradation.

The second thesis is, that information is not sufficient. The information on matters in relation to the sexes that come to the boy and the girl in the home is extremely valuable. That which comes in the school is also immensely needed, and that which does not come to them in the school and ought to come there is needed. The information that should come to them through the churches is much needed, but it is not sufficient. The example of our parents and our friends is tremendously helpful, but boys and girls have gone out of good homes and have been lost. Information and example is not enough. It is all right in its place; but before we can have purity of life, before we can save

the boys and girls, there must be developed in each boy and girl the religious spirit. We cannot save boys from knowledge, or girls either; we cannot keep them from temptation. It is all about them everywhere; it is all about every one of us. All we can do is to so build up the moral, religious character in our people that they will have that within them which will resist the temptation when it comes to them. We must develop the religion of each person in the world. We must so teach them to depend upon the spirit of God that they will be saved. There is no safety in relation to the temptations that come to us in life except by the development of the religious spirit within us. And when we come to depend upon God, when we live in an attitude of prayer, when our hearts are ready to lift themselves up to God at every portent of our lives in prayer for help, strength and guidance, then we are safe. And only then.

THE CHAIRMAN: Bird Baldwin will have charge of the second session.

BIRD T. BALDWIN: Before beginning our symposium on Friends' Schools, I wish to call your attention to the school exhibits in Skidmore Hall. We have there exhibits from a number of the Friends' Schools. For example, the Darby, Media, Abington, London Grove, Westfield, West Chester, Girard Avenue and Locust Valley, Rancocas, Camden, and we expect Wilmington. We have exhibits from these schools. If you go there and don't find your school represented, please make some inquiries at your home why it is not here, and perhaps it will be at the next conference.

The first speaker on the program for this particular section of our work is Ellen H. E. Price, Superintendent of the Friends' Schools in Philadelphia Yearly Meeting.

THE COURSE OF STUDY.

ELLEN H. E. PRICE.

This Sub-committee was appointed a year ago. As its initial step it sent out to each of the Friends' Schools in the various Yearly Meetings the following questionnaire:

1—Will you please send a copy of the course of study actually in use in your school, giving the number and length of periods per week and covering all phases of school instruction, such as regular academic work, manual training, domestic science, industrial arts—basketry, woodwork, modeling, etc.—physical training, hygiene, and

directed play, physical examinations, school medical inspection, agriculture, vocational work, etc.? These should be listed according to grades.

2—Do you contemplate changing this course of study in any particular; if so, why?

3—What opportunities do you offer for activity outside the regular school hours?

Is the library open? The shop? The laboratory? For how long?

4—To what extent is the opportunity appreciated?

5—What lectures have been given by speakers not connected with the school? Give the subjects and names of speakers for last year.

6—What changes have you made in your general course of study during the past two years?

7—Which of these do you consider has been most advantageous and in what respect?

8—What do you consider to be the function of your school?

Indiana, Illinois, Ohio and Genesee Yearly Meetings maintain no schools. Baltimore has within its area two, one of which, however, is not under the supervision of a Friends' Meeting. New York has three and Philadelphia has twenty-one, counting Friends' Central School System as one, although there are under the one management besides the High School, four primary and intermediate departments.

All of these twenty-six schools have responded to our request for information with greater or less fullness, except two, which was probably an oversight and was detected too late to remedy the error.

Although the request was sent for the course of study actually in use in each school, giving the number and length of the periods per week, such a large proportion failed to report definitely on the time allotted to each branch that no generalization in this respect can be made that would be at all fair or valuable. We note, however, a great similarity in the course used in all our schools as to the academic branches usually taught in each grade. What variation there is, is due to the introduction of physical and manual training, vocal music, etc., in an effort to broaden the course and to provide for the needs of the community. Also where a school of from four to eight grades is under the charge of a single teacher (as sometimes happens, unfortunately) there must be a sacrifice of either quantity or quality of work done. To the credit of our teachers, it may be said that where occasion arises for such choice the teacher decides to sacrifice quantity.

In certain rural schools where "seat work"

must be provided as occupation for pupils while the teacher is at work with another grade, basketry has been introduced with satisfactory results.

We note that Scripture is listed as a branch of study in five schools; that four schools limit their instruction in Physiology to Hygiene lessons in the primary grades; that four others, to intermediate grades using a text-book, and that three teach Physiology only in High School. Five schools do not teach it at all, three teach it through the whole course. There should be a happy medium found between the utter neglect of this important subject and the waste of time involved by carrying it through twelve grades.

The necessity of beginning the study of modern languages below the High School is more and more urged by teachers, if our pupils are ever to become linguists. Four of our schools teach French and five teach German in the Intermediate Department and conversational French is taught in two primaries.

(Second question)—Nine schools will make practically no change in course of study for next year; three will introduce a course in Agriculture; two will give up the High School grades, maintaining primary and grammar grades only; three report that they will make changes from time to time to conform to college requirements or to meet the demands of the curricula of schools for which they prepare.

One will put more science into the High School and Manual Training in the grades. One reports the introduction of sewing in the intermediate department, and one is looking forward to half-yearly promotions in the primary and ultimately through the whole school.

As to opportunities for activities outside regular school hours,—nineteen of the schools in Philadelphia Yearly Meeting have exceptional advantages in playgrounds. In the eleven strictly rural schools of this number pupils show great interest in studying the birds which nest in the old trees surrounding the meeting houses and schools. In the larger schools of the three Yearly Meetings, great care seems to have been exercised to provide for the child's right to play; gymnasiums, and playgrounds, athletic fields, country clubs are reported.

Opportunities for hand work, too, are offered; in the larger schools there are work shops and laboratories although one school wisely says "we do not encourage pupils to remain indoors, they need the fresh air." Another reports "Our School property is a bee-hive from two to five." But five schools make mention of any library; this is a source of weakness to be noted.

One school has a corn club and holds a contest in corn-raising and flower-growing every fall, made possible by the interested assistance of Friends in the neighborhood. This school also has won prizes in basketry two years in succession at the County Fair. A city school in reporting the gymnasium and yards open for play and the school room for study after hours, replies to the question "How are these opportunities appreciated?" In the laconic phrase "for play, greatly; for study not much."

(Question five)—Nine of the schools are too elementary to gain much from the lecture proper. Five talks on temperance have been given gratuitously by the Philanthropic Committee of Philadelphia Yearly Meeting. Two schools have had lectures on sex hygiene by such eminent authorities as Dr. O. Edward Janney and Laura Garrett. Five of the schools have employed John Henry Frome for Nature Talks and Rambles. Among the other speakers and their subjects reported are:

HISTORY, GEOGRAPHY AND CIVICS.

- Fred C. Hicks, The Panama Canal.
 Fred. Monsen, Mexico and the Revolution.
 Ex-President, William Howard Taft, American Ideals in Statesmanship.
 Edward R. Bushnell, The Olympic Games.
 Mrs. Abby Guan Baker, The Historic White House.
 Dr. Charles A. Eastman, "Ohiyesa," The Real Indian, and An Indian Boyhood.
 Mr. Arthur Deerin Coll, The New Patriotism.
 William H. Berry, American Citizenship.
 Dr. A. W. Lamar, Down in Dixie Before the War.
 Nox McCain, The Balkan States.
 Mrs. A. Barneveld Bibbins (Chairman Historical Committee), Baltimore in History.
 Dr. J. Hall Pleasants (President, Board of Supervisors of City Charities), The Department of Charities.
 Ezra B. Whitman (Water Engineer), The City's Water Supply.—Illus.
 Calvin W. Hendrick (Chief Engineer, Sewerage Com.), "The New Sewer System, Viaduct and Covering of Jones Falls."—Illus.
 Mayor James H. Preston, Baltimore's Future.
 William H. Maltbie (Director, Bureau of Municipal Research), The Need and Meaning of Efficiency in Public Service.
 William P. Childs (Deputy Comptroller), The City's Markets.—Illus.
 J. Henry Baker (President, Board of Liquor License Commissioners), Work of the Liquor License Board.

Dr. Thomas M. Beadenkoff (Secretary, Free Public Bath Commission), "Public Baths in Europe and America."—Illus.

NATURE AND SCIENCE.

- Prof. A. R. Spaid, A. M., Eggs and Feathers.—Illus.
 Louis Williams, The Wonders of Electricity.
 Henry Oldys, Bird Notes.
 Mr. Avis, Bird Notes.
 Dr. E. F. Bigelow, Haunts of Nature.
 Henry M. Neeley, New Conquests of the Air.
 Miss Wills, Relation of Alcohol to Growth and Efficiency.
 Mrs. Davis, Temperance.

TRAVEL.

- Hon. Arthur K. Peck, Quaint Little Holland.—Illus.
 Fred. T. Sharpless, A Trip to the Gold Fields of South Africa and By Boat and Mule Back Through Columbia, S. A.
 Augustine D. Ohol, Glimpses of Oriental Life.
 Dr. Mary T. S. Schaffer, Through the Rockies With a Pack Train.
 Miss Hollingshead, Travel Talks.—Illus.
 Mrs. Rebecca Nicholson, Alaska.
 Dr. Arthur De Yoe, Yellowstone Park.
 Livingston Corson, Ph.D., The Canadian Wilderness.

Moving Pictures of Foreign Travel.

SOCIAL SERVICE.

- Mrs. Constance Leupp, The Consumers' League.
 Prof. Frank O'Hara, The Consumers' League and Minimum Wage Legislation in Oregon.

IN A LITERARY LINE.

- Charles F. Underhill, Merchant of Venice.
 Professor Paul M. Pearson, Joel Chandler Harris, James Whitcomb Riley.
 Hamilton Wright Mabie, The Tradition of Good Talk.
 E. Hopkinson Smith, Old-fashioned Folk.
 Edward A. Mead, The Christmas Carol.
 William S. Battis, Oliver Twist.

UNCLASSIFIED.

- J. Lorenzo Zwickley, Art Entertainment.
 Madame T. Combe, Day Dreams.
 Mr. Murray, Princeton University.
 Vice-Prov. J. H. Penniman, University of Pennsylvania.
 Dr. L. O. Howard, Cornell University.
 Prof. Paul H. Hanus, Educational Life-saving Station.
 Hon. Champ Clark, Commencement Address.
 Phidelah Rice, The Peaceful Valley.
 Virginia Brooks, Twentieth Century Joan of Arc.
 Miss Mary Adair, Story Telling to Children.
 Miss Nan Mildren, The Value of the Story.

MUSIC.

The Harmony Concert Party, Recital.

Emil Closo, Swiss Hand Bell-Ringer.

Prof. Harry Patterson Hopkins and Mrs. Janney, Recital.

Prof. Hopkins and Mrs. Franceska Kaspar-Lawson, Recital.

Male Quartette.

Cecil Wright, Recital.

(Eighth question)—While twelve of the schools prepare pupils for college, only five mention this as the function of the school. The replies to this last question—What do you consider the function of your school—are of especial interest as they express the motive in maintaining a school, often under great difficulties. They may best be given in the words of the report.

From rural schools: "To give pupils who do not attend any other school as broad an education as possible so that they may become useful, intelligent, and thoughtful citizens." "Character-building and an uplifting and Friendly Influence upon the community." "The intellectual, moral, and physical development of each child so far as possible with given means." "To encourage high ideals, intellectual and moral."

"Not only to lay a firm foundation in elementary work (academic) but to aid in building strong, moral character."

Of our larger schools, one aims to make "strong men and women first, scholars if we can"; another, "To give physical, intellectual, esthetic, moral and spiritual training to boys and girls in an atmosphere conducive to the development of the virtues of moderation, simplicity and sincerity"; and still another, "To strengthen and develop mind, character and body, to lead pupils into the formation of good habits, to teach economy, temperance, a love of nature, and a desire for peaceable and just settlement of difficulties between men or nations by mutual agreement or by arbitration."

One Principal in replying to this question, writes: We have the advantage of independence in our adjustment of course of study and in fitting our means to our ends. Our classes are small enough to give opportunity to study the individual needs of children. With these two points in our favor, we feel a particular responsibility for combining in wise proportion the two elements of individualism and community feeling in our school life.

CHAIRMAN BALDWIN: Last night we heard a good address on moral education, but somehow or other I felt, and I believe that you felt, that the speaker did not go quite far enough. He

came up to a level which would be in advance of that of many audiences; but for the past ten years the Society of Friends has been anticipating practically everything that he said. The Society of Friends is going ahead and blazing the way in moral education and in religion. It is a very easy matter to say in a paper, "I will not confuse religion with moral education"; but in life, in every-day life, as Dr. Janney has just told us, you cannot separate morality from religion. And the Society of Friends is proving that day after day. But the most discouraging thing I know in our Society is to hear some people say, "Well, the Society of Friends has fulfilled its mission. There was a time when we were needed, but that time has gone by, and I have been fortunate enough to be a member." Now, that is the worst possible thing that a person can say. There was never a time when the Society of Friends needed to blaze the trails in moral education and in religion more than to-day; and if those people would either get into the Society or get out of it, we could go ahead and do something.

We have with us this morning a man who has been teaching moral education. I will not tell you how long. I think it is thirty-seven years, but it is a long time; and we will now have Edward Rawson give his views on "Moral Education," as based on what our schools are doing.

EDWARD B. RAWSON: I did not understand at all that I should have an opportunity of giving to you my views on moral education, and I have not incorporated them in this brief report that I have to offer. The report is simply a statement of the status of Friends' Schools in regard to moral education, as I have gathered it from questioning the principals of the Friends' Schools.

MORAL EDUCATION IN FRIENDS' SCHOOLS.

EDWARD B. RAWSON.

It is hard to frame questions so that they will be understood, and just as hard to give answers that are clear. Conclusions based upon questions and answers without discussion, are therefore of doubtful value. The conclusions of this report are drawn from the answers received from twenty-seven of the twenty-nine Friends' Schools to which a series of six questions was put. Answers from the other two schools were not considered because they were not received.

It is apparent, from the replies at hand, that the importance of moral education is recognized, and that moral development is a conscious aim of the teachers in Friends' Schools. Practically all have more faith in the efficiency of indirect in-

struction, though about one-third believe that there should be direct teaching, too; but only one school reports a systematic presentation of the subject with a text-book and a regular place on the program. Other schools that provide a special time for direct moral teaching find that time in the opening exercises or in the occasional lecture, or in the mid-week meetings. The means employed are, readings from the Bible and other literatures, stories and talks suggested by occurrences in the schoolroom or on the playground.

Many suggestions are given of agencies for indirect instruction.

Following are the questions and summaries of the answers:

1. Is moral education a conscious aim of the teacher? 24, "yes"; 1, "an unconscious aim" (whatever that may be); 1, "not a separate aim."

2. Is a special time allotted to moral instruction? 14, "no"; 4, "yes"; 9, "morning exercises"; 1, "mid-week meeting."

It is likely that the opening exercises are occasions of moral instruction in some of the schools that answered No.

3. If so, what means and methods are used? 1, Dewey's text-books, "Lessons on Manners"; 4, "Bible readings"; 1, "mid-week meeting"; 3, "stories and talks"; 2, "courses of lectures on sex hygiene, temperance, etc."

4. Do you feel that you should do more than you are doing? 13, "yes"; 14, "no, or non-committal."

5. Which do you believe to be better, direct or indirect moral teaching? 18, "indirect"; 9, "both necessary."

None believe direct teaching better.

6. What do you consider the most effective means of indirect moral teaching?

Personality of the teacher, working through example, suggestion, appreciation of beauty, sympathy, fair play, cheerfulness, and the creation of a moral atmosphere.

Regular school studies, as history, literature, hygiene, nature study, athletics.

Student organizations and student government.

School discipline and training and habits of speech and manner.

Discussion of remarks heard in meeting.

It is my opinion, based upon observation, that the moral atmosphere in Friends' Schools is distinctly better than that of the public schools, in general. It would be absurd, however, to conclude that conditions are better in a particular school, because it is a Friends' School, than in another which happens to be a public school. Individual cases may be found in which the reverse is true.

I do not see what purpose this report will serve if there is no opportunity for discussion of the questions it suggests. These questions, or some of them are:

Are the schools right in considering indirect methods of moral instruction superior to direct?

Are they right in believing that some direct teaching is necessary?

Are they justified in relegating the direct teaching to the opening exercises and the occasional talk rather than having "systematic and purposeful" teaching provided for in the daily program?

Are half of them right in feeling that they should do more in the way of moral education, or are the others right in feeling that they are doing enough? (It does not appear that the satisfied schools are doing any more than the unsatisfied).

When these questions are answered, others relating to methods and means will arise.

I trust the new committee will push these questions.

CHAIRMAN BALDWIN: The next paper is on the topic of the "Home and School Associations." Sarah Paiste was unable to be here, but one of the teachers for West Chester Friends' School, Emma Lippincott Higgins, has volunteered to take her place and read the paper prepared by this committee.

HOME AND SCHOOL ASSOCIATIONS.

SARAH R. PAIST.

In order to determine the policy adopted by Friends' Schools to bring the patrons and faculty into closer relationship, the sub-committee on Home and School Associations sent the following questionnaire to the principal of every school.

1st—Have you a Home and School Association, organized or unorganized? Kindly send newspaper clippings or printed matter showing aims and methods.

2d—Do you try to arouse through such meetings the interest of Friends or Friendly people in the neighborhood who are not parents or patrons of the school?

3rd—Will you state what topics for discussion have been found practical and helpful? If you have printed programs, will you send copies of them?

Responses were received from seventeen of the twenty-five schools thus addressed. Five of them have no Home and School Association. One of the smallest schools would welcome suggestions for starting the work. Only three schools in the whole number report organized associations that meet regularly. One of these a large Mothers' Club holds monthly meetings during the winter and co-operated very closely and enthusiastically

with the school. They discuss such topics as the "Care of the Health of Children," "The Cultivation of a Sense of Responsibility," "The Binet Tests," and kindred matters of general educational interest.

The second one has a well organized Parent-teachers Association. It is affiliated with the National Congress of Mothers and working with them for the general betterment of schools. Principals and Elementary teachers last year took part in a discussion of the question, "What do we teach and why?" Addresses were made by a physician, a specialist in his line, on the "Delinquent Child," "The Abnormal and Sub-normal Child," "How to Detect Delinquency," and "Some of the Causes." The report admits, however, that they have tried with indifferent success to arouse in the community the feeling that the Parent-teachers Association is a much-needed organization.

The third in this group reports a Mothers' Club in the kindergarten department that meets regularly. The principal suggests that certain substitutes in other departments informally bring patrons and faculty together. Such occasions as Thanksgiving, Christmas, Washington's Birthday and Easter, a May-day fête in the open and a series of public lectures given throughout the winter.

Two other schools, both wide awake and progressive, make much of opportunities to arouse the interest of Friends and Friendly people, through school exhibits, entertainments, talks on children's reading, etc. One of these schools opposes formal organization for such work in its community, finding that best results are obtained when the work is in a measure spontaneous but done under the indirect guidance of the school.

This same idea is conveyed in another report; the principal believing that effort may better be spent in other directions, owing to the difficulty of getting people to attend Association meetings.

Four other schools describe functions that make parents and faculty better acquainted. These vary in character from practical demonstrations of work in the schoolroom to athletic sports in the open.

Special day observances in moderation are good things, but we would caution against that kind of display which tends to "show off" the children. Visitors are an asset to the well-regulated school. They should come often and stay long, so that their presence would not cause a ripple of excitement to pass over the school. If the regular order of work is followed at such times, we get the most satisfactory results in the long run, to both patrons and scholars.

A summary of these reports shows then a manifest desire on the part of our schools to bring the public, from which they receive their support, into an intelligent and sympathetic understanding of their aims and ideals. We learn that sometimes this is accomplished by one means, sometimes by another. In some localities Parent-teachers Associations are helpful and stimulating. In other places they are deemed unsatisfactory, even useless. In such instances, the school exhibition has been introduced as a sort of substitute.

The answers to the questionnaire were received so late in the school year that it seemed at the time, impracticable to offer suggestions for the formation of associations even in those centers that would welcome such help.

When they can be made to fit in, we believe that Home and School Associations should be pushed and pushed vigorously. Time, thought and effort should be expended on them, that they may become forceful, stimulating adjuncts of the school.

SARAH R. PAISTE.

CHAIRMAN BALDWIN: The Educational Committee is divided into a number of sub-committees, and these reports which we have listened to were prepared by the sub-committees, under the direction and guidance of chairmen, and they have been read by the chairmen, with one exception.

The most popular subject that was ever introduced into the National Educational Association was the question of teachers' salaries, because 99.44 per cent. of the people in the audiences at the National Educational Association are teachers. When we began to inquire into the salaries of teachers in the Friends' Schools, we found a great many people interested; but nobody wanted to present the material, because 99.44 per cent., perhaps, of this audience is composed of members of the committees who have to pay the teachers, and they have to hustle around and get the funds for paying the teachers. So it falls upon me to present this report, and I shall simply give you a summary of the "Present Status of Teachers' Salaries in Friends' Schools."

TEACHERS' SALARIES IN FRIENDS' SCHOOLS.

BIRD T. BALDWIN.

An historical survey of our Friends' Schools would show that on the whole they have done splendid work for the Society. They have helped to make strong meetings, they have helped to spread our religious principles and testimonies in a very effective way, they have filled a place left almost vacant by our public schools, they have

ranked in most instances good in scholarship and they have good teachers. But the general awakening of interest in public education is rapidly changing the status of the Public Schools and our Friends' Schools are in danger of falling below present-day standards. The aim of these reports worked out by the Educational Committee of the Friends' General Conference on our Courses of Study, our Methods in Moral Education, our School Exhibits and our Home and School Associations is to give the Society a better knowledge and appreciation of the work that our schools are doing, for a knowledge of their aims and results will insure interest and support.

It is the purpose of this report to make a survey of the present status of teachers' salaries in Friends' Schools. Numerous studies have been made by state, county and city superintendents, by the N. E. A. and the United States Bureau of Education on the subject of salaries in Public Schools but so far no large number of private schools have been thought sufficiently allied to make such a study feasible. Since there are twenty-nine Friends' Schools such a study is advisable for comparative purposes. We know that our students hold high rank in their communities and in College, but as yet we have not compared the teachers to whom we are intrusting this work with the teachers of other schools either from a professional or economic standpoint.

This report consists of the replies of seventy teachers and principals stating academic, professional and daily preparation, remuneration and expenditures. The following questionnaire was sent to the teachers:

Please report for year 1912-13:

1. Name and address. From what school did thee graduate? What degrees, if any? How much professional training has thee had? When? Where? Number of years thee has taught? Number of years in Friends' School? Age?

2. Married? Number of children?

3. How many people are dependent upon thee for support? How many people are partially dependent upon thee for support?

4. Does thee rent—or own—thy house?

5. What amount does thee pay for rent? Taxes? Other household expenses?

6. If not a householder, what does thee pay for board and room?

7. What was thy salary for the year 1912-13?

8. In what ways did thee supplement thy salary—give details?

9. Has thee been able to acquire any property from the savings from thy salary since thee started to teach in Friends' School? How much?

10. Does thee carry any Life Insurance? If so, how much?

11. How many hours a day does thee spend in teaching and in its preparation?

12. A brief summarized statement of thy expenditures for the year will be very helpful to us—including dues, books, magazines, travel, dress, recreation, etc.

Remarks:

While all who answered these very detailed questions could not give replies in every instance, the answers received enable us to compute fairly just and authentic answers. Of the seventy who replied thirty-seven are college or university graduates, eleven are normal school graduates, eleven are graduates from institutes and special training schools in kindergarten, music and domestic science and three are not graduates of any school. Of the thirty-seven college graduates, five have taken their M.A. degrees and one the Ph.D. degree. The colleges and universities attended include practically all of the best in this section of the country. The average number of years of teaching is 12 1-3 years; the average time in Friends' Schools is 8 1/2 years. The average age is 34.3 but 10 did not give their ages. These averages are considerably higher than in public schools. The replies show that 54 per cent. of the college graduates have had professional training before or after starting to teach and nearly all of the others have had such work in a university or normal school.

Before discussing salaries it is necessary to give a general insight into rise in the cost of living. The report prepared by Dr. Robert C. Brooks in January, 1913, for the N. E. A. under the direction of President Swain, shows that the cost of living which must be met and solved by the teacher to-day is conditioned fundamentally by a general level of prices which has risen at least from forty to fifty per cent. above that of 1896. There certainly has been no decrease in this cost since this report was made. The average salary for all teachers and principals in Friends' Schools, including board and room when given is \$969.71. According to J. C. Boykin's report for the U. S. Bureau of Education for the current year 34,618 teachers in elementary schools in first-class cities receive on an average \$1,018, while the average for supervising principals, and vice-principals in these elementary schools is nearly twice this amount. Public high school teachers in these schools receive on an average \$1,746 and the principals \$3,565. The range in Friends' Schools is from \$350 to \$3,500 per year.

(To be continued next week on page 33 of the Supplement)

A RESEARCH FELLOWSHIP IN ASTRONOMY.

[Remarks of Susan J. Cunningham at the Alumni Banquet, Swarthmore College.]

Mr. Toastmaster and Friends of Many Years:

I was asked to give a five-minute response to my own choice of subject. Naturally I chose Astronomy, and may I be reminiscent for two minutes of my five?

I spent the summer of '81 in the Princeton Observatory working as I could with Professor Young, a great teacher and a great astronomer. After coming home I asked for and was promised a sextant, which fortunately was not bought until after our fire. Finally we obtained a second-hand instrument for \$20 and later added a mercury horizon after I had objected to using molasses upon a plate as a horizon. Thus our astronomical equipment was begun. Two or three years later I asked permission to secure a couple of hundred dollars in order to buy a small telescope, but was told that I could as easily get \$1,000 as \$200 and was advised to attempt the former sum. I assure you it was no light matter to secure nearly \$7,000, with which we built and equipped the Swarthmore College Students' Observatory. This money was obtained in sums varying from 50 cents up to \$350. You will be amused to know that I knitted silk mittens for several students, thus adding for each pair of mittens a dollar to the sum needed. From these small beginnings resulted our great 24-inch, the gift of a graduate of the Class of '91. The astronomical world is waiting with eagerness for the published work done with this great telescope, and most valuable work in stellar parallax is well under way. To further this work there is needed the aid of an experienced research assistant.

This assistant we have had for three years and shall retain her another year; but there are no funds of the College available for such a post, and now comes the burden of my plea. To-morrow the forty-second class will graduate. Why cannot the men of these forty-two classes, or one man, or a group of men, form a Research Fellowship in Astronomy named after the co-founder and fellow-worker with Martha E. Tyson, Benjamin Hallowell. Sixty years ago Benjamin Hallowell was the greatest mathematician and astronomer in the Society of Friends. He, as a young man, computed the total solar eclipse of 1869 and set aside the sum of money needed to go a few hundreds of miles to view it; but that year of '69 every available dollar that interested Friends could give, was needed to complete and furnish this College, and he gave up his cherished plan, giving to the College the sum he had set

aside. Fortunately the government sent him as one of its observers and his hope of viewing this eclipse was realized. We Somerville women have founded and we maintain two Fellowships; one in memory of Lucretia Mott, a woman whose name is known wherever English is spoken, the other in memory of Martha E. Tyson, who originated the idea of a college for men and women under the care of Friends. As a result of an idea laid before Baltimore Friends in 1860 we have our much-loved Swarthmore College.

Now comes my real plea. If the one man or group of men cannot be found, why cannot you men of forty-two classes carry parallel with your new Athletic Field "The Benjamin Hallowell Research Fellowship in Astronomy"? I assure you Dr. Miller will bear me out in my statement that this post of Research Assistant is an absolute necessity for the output of work that such an observatory as the Sproul Observatory should give to the world.

TIPS AT GRISCOM HALL.

The giving of tips I always supposed to be something that Friends generally would dislike and not approve of. I can understand, of course, why they feel bound to give tips when those that serve them do not receive a sufficient wage; but it seems strange to me that that should be the condition at Griscom Hall. I was also surprised that Swarthmore students and other self-respecting girls who serve as waitresses should be expected to receive tips.

Is service included in the term "board"? It seems to me that it is, or should be, since board is not given without service; guests are not expected to care for their own bedrooms, or to go to the kitchen to get their own meals when they do not wish to give tips.

If service is included, then a tip is either a second payment for something that has already—supposedly—been paid for by the management, or it is a payment for special favors, for serving one person better than his neighbors, where all should be treated alike. In either case I should not care to receive a tip. It is much better for workers to receive a fixed salary than to depend upon the favors of those who have means and feel generous. While the other disadvantages of the system of tipping are undoubtedly less evident at Griscom Hall than in most other places, they should be considered in estimating the system. When workers' incomes depend largely on tips, one can hardly be surprised that they often lose their human kindness, and regulate their service by the money expected.

The giving of tips, originally at least, was the patronizing benevolence of a "superior" person toward one of a lower class; and there is usually present implicitly a trace of this class distinction, even when there is no selfish aim to get better food or more attention than one's neighbors receive. Moreover, for people of strictly limited means and those who realize the harm of excessive tipping, it is often perplexing to know how much to give, and to whom. Guests really have no knowledge of wages and other conditions to enable them to avoid spoiling a servant by giving too much, or injuring him by not paying enough. This question ought not to be imposed upon guests; it is the business of the management to decide and pay whatever is due for the service.

As Griscom Hall is managed and largely patronized by Friends of the more simple and democratic sort, it seems to me they have an opportunity to do good work in a good cause by forbidding the giving or the receiving of tips. To do this it may be necessary to raise the price of board in order to raise sufficiently the wages of some of the workers; but surely all Friends are willing to pay for what they get, and many will rejoice when they know that tipping is unnecessary. The movement against tips has already begun. Certain trades unions of waiters have declared against it; and the Home Economics Association, I understand, is decidedly opposed to it, advising people to refuse to pay tips everywhere and so force proprietors to pay sufficient wages. But how much better it is for the management voluntarily to forbid tips and raise wages so that no loss may fall upon workers who can ill afford it. X.

WAR CONDITIONS IN ENGLAND.

Although I have come back from a neutral country not involved in the war, to my own country, which unfortunately is at war, the contrast between the two is most noticeable, it is astounding. In Denmark, as in other Continental countries, there is now scarcely a young, able-bodied man to be seen on the streets unless in uniform of some sort. Here in London scarcely any difference from the normal is noticeable, and except for the newspapers one would scarcely guess that there is a war going on at all. Yet the distance that separates the nearest battlefield from England is no more than the distance between Philadelphia and New York. If the German army were coming our way at the same rate that it is advancing on Paris it would be in London in a few weeks. Yet London is a city of tranquillity, food

is selling at the usual prices, except that fruit is even cheaper than usual.

I had a chat with A. C. Myers to-day. He is pursuing the even tenor of his course, hunting up discoveries about William Penn, and American tourists are to be seen each day at Devonshire House engrossed in the peaceful occupation of searching out the names of their ancestors in old registers.

The reason for this startling difference between England and the Continental countries, and the fact that for several generations we alone of the European nations have never had and have not now compulsory military service, is just that twenty miles of water that separates us from France. Truly we in England have much to be thankful for and much responsibility towards those less favorably situated whose blood is being shed and whose homes are being devastated, or at very best deprived of workers, on the battlefields of Europe.

But Friends in England have before them a time of severe trial. Conscription is coming not by law but by the action of employers and by force of public opinion. Friends in England are now up against the same problem that faced Friends in the United States before and during the Civil War.

At the bar of public opinion our young men are being tried. They must meet the accusation that they are (*sic*) skulking at home in comfort, earning money for themselves, while their neighbors are offering their blood and their lives on the battlefields of France and Belgium. Truly there is a great trial and a great task before us, and that is to show that there is something even greater than to die for one's country, and that is to live for it. ED. HAROLD MARSH.

Ninth month 11, 1914.

"IN TIME OF PEACE PREPARE FOR WAR."

[Furnished to newspapers by Pennsylvania Arbitration and Peace Society.]

Ex-President Roosevelt was the champion of this mistaken wisdom. Nations have tried it and where are they? Every increase in the German fleet was met by the same increase in England and France. The addition of an army corps in France was balanced by similar measures of possible opponents—the result—they have wasted billions of dollars without gaining a point or any one being any surer of peace than before.

The policy is clearly seen in Sir Winston Churchill's declaration that the only way for

England to have peace is to be so strong that nobody dare attack her. Within a week of that statement Colonel Baron von Harding proclaimed that the only way for Germany to have peace was to be so strong that nobody dare attack her.

In other words, the only way for England and Germany both to have peace was each to be stronger than the other—which is a logical impossibility.

A better plan is that adopted along our Canadian border, "in time of peace prepare for peace." Not a dollar spent for forts, boats, soldiers and not a person who fears invasion on either side of the line. You usually get what you are looking for even if you have to go to the school of experience to find it.

HORSHAM FRIENDS' SCHOOL REUNION.

Many old-time pupils and interested friends of Horsham Friends' School gathered at Horsham meeting house on Seventh-day, the 12th, to exchange greetings, renew old friendships and effect an organization.

Davis W. Sill presided and welcomed the friends at the morning session. Then Martha Parry Allen, an old pupil, and teacher also, gave a most pleasing response, touching on the circle of Mother, Child, School and Home, referring to this school and meeting, with its old oak trees, as the home, and spoke of the pleasure of the return to those who live outside the fold. The children of the school gave some recitations and a dialogue, "The Elf Child," which was very pleasing. They were in charge of Anna S. Butcher, the principal.

A social luncheon hour was enjoyed at which coffee was served by a committee while the basket lunch was eaten.

In the afternoon Davis W. Sill presided and Susanna L. Walton read the minutes of last year's reunion. William H. Satterthwaite, Jr., chairman of the committee to prepare constitution and by-laws, read the suggested ones, which were adopted with very little alteration. The membership may include all friends, patrons, teachers and pupils of the school, past and present. The object is to create interest and help the school. Dues are 50 cents yearly. The officers chosen for the next term are: President, John S. Engart, of Philadelphia; vice-president, William L. Paxson, of Dresher; secretary, Florence J. Williams, of Horsham; registrar and treasurer, Susanna L. Walton, Horsham. An executive committee of nine was named, to have charge of arranging for the next meeting, which will be at their discretion in two or three years.

Dr. Francis H. Green, of West Chester, then entertained his hearers with an address on "Counting," in which wit and wisdom were mingled. He said we should count our blessings, blunders and benefactions. Do it in the right way, and count the thing worth while, in order to become a unit in life.

A. D. H.

ANNOUNCEMENTS.

Joel Borton, by invitation of the pastor, will deliver an address on Peace at the Second Baptist Church, Seventh Street, below Girard Avenue, Philadelphia, at 3 p. m.

The Bucks County First-day School Union will hold its Fall meeting in the Friends' meeting house, Newtown, Pa., Seventh-day, Ninth month 26th, at 10.30 a. m. Trains leave the Reading Terminal at 9.23 a. m. Newtown can be reached by trolley from Bristol, Langhorne, Doylestown, Yardley and Trenton.

A Friends' Meeting and Conference will be held at Octararo People's Church, Ninth month 27th, at 2.30 p. m. Subject for Conference, "The Outlook." Opened by a talk by E. R. Buffington, which will be followed by general discussion.

A Meeting and Association Exercises will be held at West Nottingham, Tenth month 4th, at 11 o'clock.

PEACE MEETING AT WEST GROVE.

A Peace Meeting will be held in Friends' Meeting-house, Harmony Road, West Grove, Pa., First-day, Tenth month 4th, at 2.30 p. m. The meeting is under the care of a committee, representing the various denominations of the neighborhood, and it is hoped to have a full attendance of all who are concerned to promote the cause of Peace. Addresses will be made by President Isaac Sharpless, of Haverford College, and Dr. Geo. H. Turner, of the Oxford, Pa., Presbyterian Church, who is well known as Chautauqua Director of the local circuit the past summer. Isaac Sharpless will speak on "Some Lessons from the Present War"; the subject of Dr. Turner's address is not yet announced.

FRIENDS' EQUAL RIGHTS ASSOCIATION

All Friends who are members, or who wish to become members, of Friends' Equal Rights Association (which includes all the Yearly Meetings) are asked to send their dues, names and addresses, and 10 cents each, to Rebecca Webb Holmes, Swarthmore, Pa., by Tenth month 6th.

Friends are invited to attend meeting for worship at Warminster, Pa., Tenth month 4th, at 10.30 a. m. At 3 p. m. Hon. Edwin M. Abbott, of Philadelphia, and Harry J. Shoemaker, of Doylestown, Pa., will talk on "Prison Reform." Trains leave Reading Terminal for Johnsville Station at 9.13 a. m. and 1.43 p. m.

There will be a Pilgrimage to Flushing Meeting, Long Island, under the care of the New York Joint Fellowship Committee, Ninth month 27th. Meeting at 11 a. m. A conference will be held at 2.30 p. m. on the general topic, "Why Has Family Worship Disappeared?" Trains leave Pennsylvania Station, New York, at 9.20 and 10.20 a. m.

WEST PHILADELPHIA FIRST-DAY SCHOOL, Thirty-fifth Street and Lancaster Avenue, will re-open for the winter, Tenth month 4th, at 10 a. m. With eight classes conducted by efficient teachers, the school will have something of benefit to offer every one who will come, and a cordial invitation is extended to all who live within its reach, young or old, to attend whenever possible.

NOTES

Those in attendance at the Saratoga Conference will remember that Alice C. Robinson, of Baltimore, made an earnest appeal for money to aid the Red Cross relief work. The following letter, from the National Headquarters, Washington, D. C., shows the result of her efforts:

"My Dear Mrs. Robinson:

"This will acknowledge receipt of your letter addressed to Miss Boardman, and inclosing \$225.00 for the relief fund of the American Red Cross, the same having been contributed at a conference of Friends, lately held, at Saratoga, N. Y.

"On behalf of the American Red Cross I wish to express to you and to the other contributors our deep appreciation of your generous aid, which, just at this time, is of such unusual value.

"C. N. MAGEE, *Secretary.*"

The meeting on the 19th at Old Centre, Del., arranged for by the young people of Wilmington and Chester, in the house whose history was given in our issue of the 12th, was so well attended that the house was full to overflowing. A report of it will be given next week.

The First-day meetings at Pittsburgh, Pa., were resumed at 424 Duquesne Way, on First-day, the 6th, with fourteen present. James Thorburn spoke of the war now going on in Europe and its terrible effects. He said when he lived in London, twenty years ago, he was asked to join a peace society and declined because he thought the days of war had passed. He found his mistake when the Boer war took place soon after.

This summer the Friends of Columbus, N. J., are conducting a First-day School in the "Mount" Meeting House, of which Florence D. Shreve is superintendent. There have been as many as 45 children present at one time, none of whom are Friends. The superintendent is not herself a member, but she is descended from Friends.

Another Friend safely returned from abroad is Harriet Mason, who has been for many years a teacher in Friends' Intermediate School, Fifteenth and Race Streets. She had no unpleasant experiences except the loss of her trunk, which she yet hopes to recover. After waiting so many years to take the European trip, it was, of course, a disappointment to have "not even a peep at Switzerland, Germany or Paris," but she had a delightful time in the British Isles.

DRUMORE FIRST-DAY SCHOOL devoted its session, Ninth month 20th, to a Memorial Service to Henry W. Wilbur. Elizabeth Hambleton read from the *Intelligencer* the account of his death, Alice Smith the account from the *Public Ledger*; Cassie Bolton read "Needs of the Society," an address delivered by Henry Wilbur at Asbury Park Conference. Ann Amanda Lamborn gave some reminiscences of his life. Wilmer P. Bolton gave a talk and read part of President Swain's address at his funeral. Priscilla, Helen, Esther and Herbert Lamborn read selections from his writings. C. L. Lamborn read his address given Founders' Week in Philadelphia. "Thoughts for the Future" was read by Alice Smith. Penrose Rutter read, at the request of T. B. Hambleton, an article written by Henry Wilbur in the last week of his life, relative to the candidacy of Dr. Brumbaugh for governor. The feeling was that

"None knew him but to love him;
None named him but to praise."

The yoke of oxen that added so much to the tableau of the Quaker Pioneers, in the pageant at Saratoga, were driven to the scene of action by their owner, Melvin Thomas (a Friend and a friend of Henry W. Wilbur), whose home is near Schuylerville.

"A Morning Prayer," by Clara B. Miller, which was published in our issue of Ninth month 12th, was written at The Antlers, where she was spending the summer, and not at Buck Hill Falls, as was indicated.

On the afternoon of Eighth month 22d, the Friends of Lydia Sharpless, Whittier, Cal., met at the home of her grandson, Leonard Sharpless, to celebrate her 104th birthday. Children, grandchildren, great-grandchildren and many other relatives were present.

FRIENDS' ASSOCIATION.

MATINECOCK FRIENDS' ASSOCIATION was held Ninth month 15th. The program was given over to the Conference at Saratoga. Margaret L. Seaman had a paper on the Religious Meetings; Charles P. Valentine gave a short talk on the Round Tables; Caroline R. Coles had as a topic the Social Activities; Frederick W. Seaman, Young Friends' Activities; William H. Seaman, Athletics; Franklin A. Coles concluded the program with a short comparison of the Conferences of 1912 and 1914.

M. GERTRUDE COLES, *Secretary.*

FELLOWSHIP CLUB.

The Fellowship Club met at the home of James and Sara Calvert, Newtown Square, Pa., on the 2d. The president recited a short poem, and Marguerite Dickinson and Elizabeth Calvert sang "Those Songs My Mother Used to Sing." The following officers were elected: Thomas S. Bartram, president; Ezra Thomas, vice-president; Anna C. Jones, secretary; Annie Lewis, treasurer; Dillwyn Lewis, Sara B. S. Calvert, Ruth T. Forsythe, executive committee.

"A Perfect Day" was sung by Marguerite Dickinson and Elizabeth Calvert. Stanley Thompson, a resident of New Mexico, gave an interesting talk on Mexico and New Mexico. Thomas D. Smedley read Current Events. By request the play, "The Cricket on the Hearth," was repeated.

A. E. S.

BIRTHS.

CONRAD.—At Tioga, Pa., Eighth month 3rd, to Herbert S. and Rachel L. Conrad, a son, who is named Allen Lippincott Conrad.

EWING.—To Robert P. and Grace B. Ewing, of Greenwich, N. J., Ninth month 16th, a daughter, who is named Isabel Dare.

LUFFBARRY.—At Sewaren, N. J., Sixth month 22d, to George S. and Ida May Wilson Luffbary, a daughter, who is named Elizabeth.

THOMPSON.—Eighth month 5th, at Mickleton, N. J., to Edgar and Martha H. Thompson, a daughter, who is named Evelyn Leona Thompson.

MARRIAGES.

PRESTON-HOFFMAN.—Ninth month 9th, by Friends' ceremony, at the home of the bride's parents, Charles Fairlamb Preston, of West Chester, Pa., and Bessie Jones Hoffman, of Clarksboro, N. J.

YERKES-MOON.—At the home of the bride, 3432 Center Street, Washington, D. C., Ninth month 2d, under the care of Alexandria Monthly Meeting, Rebecca, daughter of John and Caroline Ballinger Moon, and Arnold Phipps, son of Margaret H. and the late Arthur Yerkes, of Pennsylvania.

DEATHS.

COLLINS.—On the 12th of Ninth month, passed away at her home in Moorestown, N. J., Rachel A. Collins, aged 73 years. A sketch of her life will be given next week.

DIXON.—Suddenly, in Buffalo, Ninth month 18th, Sarah M. (Willson), beloved wife of William H. Dixon, mother of William E., Robert J., Alfred E., Edward C., Ethel M. and Grace Dixon, Mrs. Walter Hall and the late Mrs. C. A. Daman. Funeral services were held at the home and also in the Friends' Meeting House at Orchard Park.

Her daughter, Ethel, was the last person to walk with Henry W. Wilbur; she accompanied him from Convention Hall to Skidmore Hall, and when he was called away almost immediately she little thought that the Death Angel would so soon visit her own home.

KIRK.—Near Wakefield, Pa., Ninth month 15th, Zella A. Kirk, youngest daughter of William J. and Eva M., aged nine months.

LONGSHORE.—At Jenkintown, Pa., Eighth month 31st, Florence B. Longshore, widow of the late Elwood B. Longshore, aged 70 years. Interment in Newtown Cemetery.

REYNOLDS.—Lydia E., wife of Edwin H. Reynolds, of Rising Sun, Md., a highly esteemed elder of West Nottingham Meeting, passed from this life Ninth month 18th, leaving with her many Friends the comforting assurance that she has entered the realms of a higher life.

RHOADS.—Jonathan E. Rhoads, one of Wilmington's best-known business men, died at his home, Ninth month 15th, in his 85th year. Funeral services were held in the Friends' Meeting House, Ninth and Tatnall Streets. Besides being a minister in the Society of Friends, he was connected with the management of Westtown School and various branches of meeting work.

SHELDRAKE.—At his home, near Swarthmore, Pa., Eighth month 27th, William M. Sheldrake, aged 43 years. He was a member of Green Street Monthly Meeting of Friends and received his early training at Darby Monthly Meeting schools. His exemplary life won for him many friends who deeply mourn his loss. He was a loving husband and father.

WARNER.—Edith R., daughter of Mary S. and Isaac Warner, entered into rest Ninth month 3rd.

To the sorrowing parents and friends of the lost one words are but small comfort, yet in thinking of Edith we cannot but remember her patience and cheerfulness and even mirth all through her long illness. Not only is her bright and sunny disposition a worthy example for all of us, but also her beautiful and implicit trust in all those about her. Just as her trust in man, so was her trust in God; just as her love for her fellowmen, so was her love for God. Those who were nearest her and knew her, loved her and strove to keep her here, but God loved her, too, and so took his treasure from earth to heaven. Sometimes when we think about her going away, it seems almost like a dream; and yet when we think again, we know God spoke to her and so she fell asleep.

She is not dead—the child of our affection,
But gone unto that school

Where she no longer needs our poor protection,
And Christ himself doth rule."

WHITE.—At his home on Vassar Square, Atlantic City, N. J., Ninth month 18th, Josiah White, founder and principal owner of the Marlborough-Blenheim Hotel, in his 74th year. A sketch of his life will be given next week.

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m.
- Girard Avenue and 17th St., 10.30 a. m.
- West Phila., 35th St. and Lancaster Ave., 10.30 a. m.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.

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Dinner 6 to 7.30 p. m.

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—*Fairhill*, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

—*Park Avenue*, First-day, 11 a. m. Fourth-day, 8 p. m.

—*Asquith Street*, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: At office of Dr. H. M. Woolman, 54 13th Ave., at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

NINTH MO. 26TH (7TH-DAY).

—Scipio Quarterly Meeting, at Scipio, N. Y.

—Bucks First-day School Union, Newtown, Pa., at 10.30 a. m. Trains leave Reading Terminal at 9.23 a. m.

NINTH MO. 27TH (1ST-DAY).

—Religious Meeting at the Delaware County Home at Lima, Pa., at 3 p. m. Under care of Swarthmore Monthly Meeting of Friends.

—Meeting at Radnor, Pa., 3.30 p. m. Emma L. Higgins expects to be present. All are cordially invited. Take Phila. & Western from 69th St. Cars leave every 20 minutes.

—Meeting at Providence Meeting-house, near Norristown, Pa., 3 p. m. See page 602.

—Fair Hill Meeting, Phila., 3.30 p. m., visited by members of Phila. Quarterly Meeting's Committee. First-day School at 2.30 p. m.

—Friends' Meeting and Conference at Octoraro People's Church, at 2.30 p. m. See Announcements.

—East Hamburg Executive Meeting, at Orchard Park, N. Y., at 11 a. m.

—Pilgrimage to Flushing Meeting, under care of Joint Fellowship Committee, 11 a. m. See Announcements.

NINTH MO. 27TH AND 28TH.

—Canada Half Yearly Meeting at Yonge St., (near Newmarket), Ontario 10 a. m. See page 602. Isaac Wilson expects to attend.

TENTH MO. 3RD (7TH DAY)

—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a. m. Isaac Wilson expects to be present. A meeting will also be held on First-day, the 4th.

—London Grove Bi-Centennial, both branches of Friends, Edward A. Pennock of Chatham, Pa., chairman of committee. 10.30 a. m. and 2 p. m.

Luncheon for sale on the grounds. Free conveyances will meet trains at Toughkenamon, 8.48 a. m. and 12.26 p. m. Friends coming from Oxford, etc., please wait until above-named time. Trolleys from Wilmington met at Toughkenamon at 9 and 10 a. m. Trolleys from West Chester met at Willowdale at same hours. All expecting to come by train or trolley please inform Edward B. Walton, London Grove, Pa., when and where they will arrive. For program, etc., see page 601.

TENTH MO. 4TH (1ST DAY).

—A Meeting and Association Exercises will be held at West Nottingham, Pa., at 11 o'clock.

—Peace Meeting at West Grove, Pa., at 2.30 p. m. See Announcements.

TENTH MO. 11TH (1ST DAY).

—Buffalo Friends' Meeting, 3.30 p. m. at home of Mrs. James Valentine.

BOOK NOTES.

—"Beaumont, the Dramatist," by Prof. C. M. Gayley, gives a very human and sympathetic account of the great writer's family and personal history, and distinguishes between his work and that of his literary partner, John Fletcher. (New York: The Century Company.)

BOOKS BY

Henry W. Wilbur

Lincoln and Emancipation, just out. \$1.25, postpaid

Life and Labors of Elias Hicks, with introduction by Elizabeth Powell Bond. \$1.50 postpaid

Job Scott: An Eighteenth Century Friend. 75 cents, postpaid

Five Points from Barclay. The main teachings of "Barclay's Apology" condensed. Uniform with Job Scott. 50 cents, postpaid

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—"Hoof and Claw," by Chas. G. D.
Roberts, is a book from which boys
and girls, the adventure lover who
usually scorns the novel, and the
sportsman, will get quite as much en-
tertainment as the regular fiction en-
thusiast. It contains more than a
dozen stories in which the chief
actors are bears, wolves, moose, lynx,
birds and other denizens of the woods
and streams. (New York: Mac-
millan.)

—"It Happened in Egypt," by C.
N. and A. M. Williamson is a story
laid in the land of mystery. "A
young English diplomatist finds him-
self compelled by an unusual combina-
tion of circumstances to become the

temporary conductor of a party of
tourists cruising on the Mediterra-
nean and seeing Egypt. His strange
new duties plunge him into the midst
of adventures both comic and seri-
ous." (New York: Doubleday, Page
& Co.)

—Leslie Moore's "Aunt Olive in
Bohemia" tells of an old lady, a real
"character," who makes history for
various interesting young artistic
people. (New York: George H. Dor-
an Co.)

—"The Story of Duciehurst," by
Charles Egbert Craddock. A story
laid on the Mississippi River, with
lost jewels and missing title-deeds to
a great southern estate, and pictur-
esque aristocrats to give romantic
flavor. (New York: Macmillan.)

OLD AMERICAN WATERWAYS

If to-day you would see these ancient
pathways of American commerce once
again, you can find them close at
hand—if you chance to live almost
anywhere along the North Atlantic
seaboard. If it so happens that you
are a resident of the city of New York
you can see the beginnings of what
was once one of the most famous of
the coal-carrying canals by taking a
ferry-boat and going to Jersey City.
But if you would see the Morris &
Essex Canal at a still better advant-
age, board a suburban train at Ho-
boken, which will bring you within an
hour's quick running to some of the
most interesting portions of this old
waterway. It is still maintained,
after a fashion, although Commerce
rarely comes nowadays to ripple its
placid surfaces, and Traffic does not
disturb the boys who find that it pro-
vides delightful swimming-holes. Its
plane-cables and hoists grow rusty,
and the water itself mocks at the
stout wooden aqueducts that man

made to hold it by dripping steadily
and discouragingly from every one of
of them.

But in its day the Morris & Essex
was an engineering enterprise to be
regarded in no satirical vein. In its
even hundred miles of sinuous twist-
ings and turnings it crossed a pre-
tentious range of New Jersey hills.
Sixty miles from New York—at Stan-
hope—it had climbed 914 feet from its
terminal at the Hudson River. Be-
yond Stanhope there is a descent
of 760 feet to the waters of the Dela-
ware. For a canal to climb nine hun-
dred feet up and seven hundred feet
down meant, and still means, en-
gineering. To the minds of the men
who first planned it there must have
come appalling visions of locks, not
merely by the dozens, but by the hun-
dreds. After the fashion of most en-
gineers, they found an easier way out
of their difficulties. By the use of
twenty-three inclined planes on the
two slopes of their waterway they
brought down their water liftage to
the same number of locks. The
twenty-three planes raised or lowered
the barges 1,449 feet; the twenty-
three locks together represented 205
feet of ascent or descent.

It was a bold piece of engineering
for the third decade of the last cen-
tury; building long, steep boat rail-
roads, in which barges, cargo and all,
might be carried in cradles up and
down sharp hills, hills that would
otherwise have defied the genius of
canal-builders. Even to-day, when
the inclined planes are in their de-
cadence, so rusted that the operation
of the two or three barges that some-
times still come to them is a fearful
task, they are impressive. The earlier
America had its engineers. Their
precedents and their inspirations were
few. But they did not shrink.

—Edward Hungerford, in *Harper's
Magazine*.

Black Dress Goods in Vogue

We cannot emphasize too strongly the preponderance of BLACK this season, many manufacturers confining their efforts exclusively to the productions of Black Fabrics. In consequence of this vogue Black Dress Goods are more varied and beautiful than ever, and our stock is more comprehensive than in many seasons past. It contains everything from thin, clinging weaves to sturdy Cloakings, in foreign- and American-made weaves. Foremost are—

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Black Serge—50c to \$3.00

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Black Cheviot—75c to \$2.00

Black Chinchilla—\$2.00 to \$3.50

Black Coatings—\$1.50 to \$4.50

Black Fur Fabrics—\$5.00 to \$12.00

Black Prunella—\$1.00 to \$2.50

Black Gabardine—75c to \$3.00

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A Religious and Family Journal



Martha J Warner

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Baltimore Yearly Meeting 1914

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In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Sale	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

Glory and Woe (verse)	629
Tributes from English Friends to Henry W. Wilbur	629
Prayer and Power	629
Friends' Neighborhood Guild . . .	630
The Schofield and Laing Schools . .	631
Editorial:-	
Good Prevailing Over Evil . . .	632
Note and Comment	632
The School for Social and Religious Education	633
Congressman Palmer's Temperance Principles	633
The Peace Conference at Constance	634
Friends' Central School System . .	634
The London Grove Bi-Centennial . .	635
William W. Moore	636
Abington Friends' School	636
Joint Fellowship Meeting at Flushing	636
Announcements	637
Notes	637
Swarthmore College Notes	638
Friends' Associations	639
Births	639
Marriages	639
Deaths	639
Calendar	639

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PHILADELPHIA, TENTH MONTH 10, 1914.

{ Volume LXXI.
{ Number 41.

I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action, a nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

PRESIDENT WILSON.

GLORY AND WOE.

The bugles blow, the soldiers ride away,
To gather glory in the mighty fray;
Their heads thrown back, their martial shoulders squared—

What sight with this can ever be compared?
And they have dreams of honors to be won,
Of wreaths of laurel when the war is done.
The women watch the soldiers ride away,
And to their homes repair to weep and pray.

No bugles sound when back the soldiers come;
There is no marching to the beat of drum.
There are no chargers speckled with their foam;
But one by one the soldiers straggle home.
With empty sleeves, with wooden legs they drill
Along the highway, up the village hill.
Their heads are gray, but not with weight of years,
And all the sorrow of all worlds and spheres
Is in their eyes; for they have walked with Doom,
Have seen their country changed into a tomb;
And one comes back where twenty went away,
And nineteen widows kneel alone and pray.
In Judge. WALT MASON.

TRIBUTES FROM ENGLISH FRIENDS TO HENRY W. WILBUR.

I shall certainly be expressing the feelings of many Friends in England, as well as my own, in saying with what deep sorrow and sense of personal loss we have heard of the sudden and wholly unexpected death of Henry W. Wilbur. He had made many friends in this country, and not a few of us, who have had the privilege of visiting America, owe very much indeed to his thoughtful kindness. He dedicated intellectual ability of a high order to the service of his brethren, which he prosecuted with unwearied diligence; and his sweetness of temper, the outcome (as one could

not but feel) of a deeply religious character, endeared him to many beyond those of his own section in the Society.

In the last letter I received from him, dated the 18th of Seventh month last, he says:

"In these days I am finding myself less and less desirous of cultivating a spirit which indulges in theological disputation and discussion, and I am hoping and praying for spiritual unity and peace in the Society of Friends, in all relationships and in all its branches."

That was characteristic of the man, and there are happily many here whose thought and desire it well expresses.

The loss of our devoted leaders should stimulate us to renewed consecration to the service of Christ and our fellowmen.

EDWARD GRUBB.

Croydon, England.

The blow caused by the loss of our dear Henry Wilbur has struck home here. How shall we ever do without him? is our first thought. Time may reveal other servants of God to do His work in our Society, but for the present virtue has indeed gone out of us. I am writing rather more fully a notice for *The Friend* where he was less known than among his own people, to whom words of characterization or of praise are little needed. My sympathies go out to you all.

JOHN W. GRAHAM.

PRAYER AND POWER.

Our President has proclaimed a day for prayer, for all our people, for restoration of peace where now is war. How can reasoning persons accept the view that, if there be susceptible and discretionary power of supernatural nature that can be influenced by prayer or appeal without having an understanding and thought that if there be such power there must be responsibility by it for the evil for which there is deemed to be occasion for prayer or appeal?

Such prayer, applied to supposed Divinity, implies a distinctly irrational action for intelligent human beings. A day of general prayer by the people may have some good features, it may promote a widened and more extended recognition and a more prevalent thought concerning the common interest and thereby encourage an influ-

ence, the effect of which may be for good in developing a tempering force acting upon conditions incident to human disturbances. My prayer would call for such influence and such result and for a righteous recognition of and accountability for responsibility on the part of the person or persons forgetful of international agreements of a binding nature, forgetful of obligations to humanity, to industry, to commerce, to learning, to the general welfare of people occupying the highest position in civilization, where peace and reason should prevail; forgetful of the rights of the defenceless and claims of the innocent. And for what purpose?

Prayer for intervention in worldly conditions must imply belief in existence of a power capable of intervening, else it is lacking in meaning, sincerity and excuse. The Emperor of Germany exhorts his subjects by proclaiming that he has the support of God and that God never deserted Germany in an hour of need. Under such declarations he assumes everything that can be implied under Divine Power, and proceeds to the destruction of the results of intelligent and elevating labor and industry in a manner unprecedented in the world's history in preparedness, in action, in human slaughter. He would sanctify his doings in prosecuting butcheries of human beings under assumptions of Divine influence.

The British King, on bended knees, devoutly offers his prayers to God to support him and his forces in what he is called upon to do in resistance of the German Emperor's action in devastation, which resistance adds to the extent of responsibility for sufferings from abrogation of every claim of humanity for peace wherever that responsibility rests.

The French people, under the encroachments of the aggressive Emperor, praying for Divine support in meeting the demands of conflict with the powerful and merciless enemy, sing their praises to God in an assumed manifestation of belief in aid from such source.

The great Czar declares to his people that God is on their side in a war conflict confronting them, into which they were to be or have been drawn.

If God is God, and God is a Power to be recognized in the antagonisms and deeds of human beings under appeals by prayer, how can there be expected a response in line with such appeal when there are such differing claims for consideration? And if there cannot be some evidence of there being a power to so respond, how can prayer so applied find justification?

At a recent Quaker Conference a member of the body is quoted as saying: "Let us never for-

get that when there seems to be a dominance of evil, out of that evil is born a greater good than the world has ever known before; that, even as the result of great warfare, there has been a prevalence of a new spirit, which has made present in the minds of all the causes that have led to these presages among men and a desire, under this Divine leading, to remove the causes that bring this great presence of sinful acts."

Is it not the logic of this teaching that "sinful acts" are to be regarded as good for mankind, on the assumption that "out of evil is born a greater good?" If this were to be so recognized, why should evil and warfare be descried? Would it not be more consistent with humanitarian doctrines to hold up to view the responsibilities of those who bring into existence the evils and the warfare, to exhort the powers in the different nations to join hands and, as far as practicable, to vie with each other in a demonstration of acts counting in the fullest degree possible for elimination of causes of evils such as warfare? Would it not be more consistent with reason to preach the doctrine that, if the world rulers would make an equal effort and endeavor for prevention of warfare that is given to securing preparedness and fostering intent and impulse for it, there should be expected a betterment for all interests concerned, and the meaning of the term civilization would have more worthy significance?

Evil is not goodness, or an element to be held as productive of goodness, as argued by the Quaker whose words are herein quoted. Evil may be overcome and goodness take its place. It is not a commendable doctrine to teach that evil is promotive of goodness in the affairs of mankind.

CHARLES B. MURRAY.

Cincinnati, Ohio.

FRIENDS' NEIGHBORHOOD GUILD.

Friends will remember that our Neighborhood Guild occupies the only open green spot in a vast area of bricks and mortar—the old, thickly settled river wards in the northeast of our great City of Brotherly Love. From his unsought, exalted position on top of City Hall, the Founder, our friend William Penn, looks toward our oasis and extends his hand in seeming blessing upon the place where his followers are finding out the truth of one of those excellent maxims which he wrote "in solitude"—"God sends the poor to try us; as well as he tries them by being such; and he that refuses them a little, out of the great deal that God has given him, lays up poverty in store for his own posterity."

The feature of the Guild is still the playgrounds—with trees, swings, giant slides; sliding boards for the children, volley-ball and basket-ball for the older ones and the game of "Peggy." Perhaps we will be inclined to think that "playing" is obvious for children. We always played when we were children and we had pleasant surroundings and opportunity and nice little friends and gentle parents to make our little hearts glad and our growing characters sweet, so that we grew up to be useful and decent. If we imagine for a moment the absence of all this and vicious and ignorant environment added, we will begin to see what Friends are trying to do at Fourth and Green Streets. Two hundred children and grown-ups—as many as can be accommodated—have used what we have offered every day and have shared the flowers Friends have sent in from the country which seems distant and fairy-like.

The library is popular, too. The children are tested in reading first and are given cards to sign and have their parents sign. In case this can not be done in either their native language or English, the kindly and obliging "butcher or baker or candlestick maker" is pressed into service. This is merely so that the family share the responsibility in caring for the borrowed books. Often the father reads the books as zealously as the children. After the child returns the card of admission, a visit is made to see that the parents understand, then the child becomes a member of the library, exchanges his book every week, helps in keeping the books in order, arranges the rooms and is generally identified with that department. Responsibility, system, orderliness and co-operation, you see.

The gymnasium is in great demand—it is the men's side of the old meeting house—and two sets of boys play during the evening after the little girls have had the afternoon. There are not enough leaders in this work and the participants too often have to take care of themselves.

The Polish women's club, under the leadership of one of the district nurses, promises to be a great success, and the Penny Savings Bank is very thriving. Since the first of the year over six hundred cards have been issued. The Woman's Club spent a day on the river in Wilmington, Delaware. Sixteen little girls spent a day in Fairmount Park under the care of two of our volunteers while another group had a long-to-be-remembered day in Moorestown, the guests of a First-day school class.

One of the most helpful gifts has been the use of two cottages at Atlantic City put at our disposal for mothers with sick babies. Beginning

early in Seventh month two mothers with their children have gone there each week. It has put many a baby on the fair road to sturdiness that otherwise would have fought for his little life in the city's heat.

The Municipal Band played in the yard one evening—just think of that, at old Green Street Meeting, and rejoice that the Quakers are such a stirring set, bent on bringing joy into the souls of these many cramped lives as the way opens.

L.

THE SCHOFIELD AND LAING SCHOOLS.

At the recent General Conference at Saratoga, Helen Underhill, of Jericho, Long Island, was made Superintendent of the Department of Work Among Colored People. She is the daughter of Emma and the late Samuel Underhill, well known as the firm friend of Swarthmore College, of which college Helen is a graduate. She is interested in the welfare of the colored people and is a manager of the Howard Orphanage for Colored Children.

I hope Friends everywhere will make the work of the new superintendent easy by responding as generously as possible to the calls of the two schools under our care. Contributions to the Schofield School should be sent to Sarah J. Taylor, Schofield Industrial School, Aiken, S. C.

The Laing School at the present time especially needs friends. Since the sudden death of Abby D. Munro, Henry W. Wilbur, in behalf of the Pennsylvania Abolition Society, has taken entire charge of that school. He has supervised its work, engaged and paid the teachers and planned an increased usefulness for its future. At his death the school was left without a head as absolutely as when Abby D. Munro was taken. The Abolition Society has appointed Elizabeth Lloyd and Ellwood Heacock to look after its interests. All regular contributors to the school should now send their contributions to Elizabeth Lloyd, 140 N. 15th Street, Philadelphia, until further notice. Barrels should be sent to the Laing School, Mt. Pleasant, S. C., via Charleston; those from Philadelphia and vicinity may be delivered as heretofore to George T. Laing, 30 N. 3rd Street, Philadelphia. Contributions, large or small, may also be given at any time to Helen Underhill or to me. The change in the Superintendency of the General Conference makes no change in New York Yearly Meeting; I am, as I was before, that meeting's superintendent and treasurer for Southern schools.

ANNA M. JACKSON,

No. 50 Beekman St., N. Y. C.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 10, 1914.

GOOD PREVAILING OVER EVIL.

Because evil conditions are often followed by very much better conditions than those that existed before the evil had full sway, there are many who make the mistake of thinking that good somehow comes out of evil. It is a part of the Divine law under which we live that men are left free to find their own way upward or downward. By experiencing the results of ignorance they learn wisdom. In every generation there have been men of vision who have pointed out what would happen if wrong courses of action were pursued, but the great mass of the people were not able to see what was so clear to them, and so they have persisted in going their mistaken way until they have learned by sad experience that the course they were warned against has brought woe and not weal.

The seers of our generation have been telling the people who would listen that the inevitable result of each nation trying to have a larger army or a stronger navy than any other would be war and not peace. They have called attention to the hundred years of peace between England and the United States, without a ship, a fortress or a soldier along the boundary line between the two nationalities. But while a gradually increasing number of the more intelligent men and women of the world were convinced of the reasonableness of this teaching, the struggle of the nations each to make its own armament most powerful continued until a spark fell into a powder magazine and the inevitable cataclysm followed.

That the people of the world largely realize that this ought not to have been is shown very plainly by the general tone of the public press and the conversations between man and man. Nowhere is there any disposition to talk of the glories of war. The cartoonists picture instead the sorrow and desolation that follow in its train, and the war news tells of the thousands who are slain and the miles of trenches in which they are hurriedly buried. Instead of speaking of "civilized warfare," there is a general agreement that no matter what degree of civilization a nation is supposed to have reached, the war it wages is barbarism and death and destruction follow in its wake. When the embattled armies are ready to call a halt because it has become physically impossible to continue the struggle, the onlookers, as well as the participants, will have been convinced that armaments and militarism have no place in modern civilization, and that some other way must be found which will enable the nations of the world to work together in peace, realizing that they are so closely united that nothing can be for the good of one that is not for the good of all. And this will come to pass, not as the outgrowth of war, but because the people who make up these nations will have learned by the terrible results of the great struggle that war is an anachronism and must cease.

At the meeting of the Resolutions Committee of the National Education Association held at St. Paul last summer, the following resolution was adopted:

"Resolved, That this Association recognize with high appreciation the intelligent and devoted services of President Swain in administering the duties of his office for the year now closing. His grasp of the problems before the Association; his sympathetic co-operation with officials; the dignity and grace with which he has presided at the meetings; his attention to every detail of the program and the unmeasured use of his time have won for him the admiration and respect of all interested in these meetings. The Association thanks him most cordially for his service and wishes him abundance of honor in his future career."

Dr. Benjamin F. Battin, of Swarthmore college, who was one of the delegates to the Church Peace Conference at Constance, Germany, returned from London to Germany twice for the recovery of luggage of the delegates to the Conference, and to visit delegates to the Conference who had been unable to be present.

As a result of his work in this connection, the International Committee for the Furtherance of Friendly Relations Among the Nations requested him to obtain leave of absence from Swarthmore College for the present college year in order to continue this work of visits in the several countries of Europe.

The college authorities have granted this leave of absence and he sailed for Europe on the 2d, on the steamship Minnehaha of the Atlantic Trans-

port Line. Before leaving, Doctor Battin spent a few days at Lake Mohonk in conference with J. Allen Baker, chairman of the British Consul for the Promotion of Friendly Relations among the Nations, and with Andrew Carnegie. Various matters concerning Doctor Battin's work for the coming year were discussed in this conference.

His permanent address in Europe is—Care of Brown, Shipley Co., 123 Pall Mall, London, England.

At the session of Friends' General Conference, held at Saratoga, New York, in the afternoon of Ninth month 8th, the following was introduced: "Since the death of our beloved Henry W. Wilbur, many friends have expressed a concern that a fund be raised to provide an income for his widow, Eliza M. Wilbur; the conference records its sympathy with this concern and suggests the Executive Committee of the Central Committee take this matter in charge and solicit and collect a suitable fund, make proper legal arrangements for the holding and investing said fund, and pay the income thereof to Eliza M. Wilbur during her life, and at her death to hold said fund subject to the directions and order of the Central Committee of the Friends' General Conference."

Contributions amounting to about \$1,100 have been received. Friends wishing to contribute to said fund will please send their contributions to our treasurer, Harry A. Hawkins, 57 Pierrepont Avenue, W. Rutherford, N. J.

From the minutes of the Executive Committee.

JAMES H. ATKINSON,
Chairman.

THE SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

The Special Committee in charge of the School for Social and Religious Education has been busily engaged during the summer in repairing the house on the grounds adjoining those of Swarthmore College, and in arranging the course of study to be followed by those who will attend. The furnishing of the hall is proceeding also, and it is expected that the building will be quite ready for the opening, which will be the first of First month, 1915.

Those in charge of this movement are keeping steadily in view its main purposes: To provide a house, under religious influences, where earnest persons may reside while pursuing a carefully-selected and supervised course of study, reading, observation and practice that will tend toward

a consecration of life in service, and to provide a training that will enable them to return to their home meetings better equipped to assist in the work of these meetings.

It is the earnest desire of the Committee on Advancement, that this movement be brought to the attention of Friends everywhere, and that they show a sympathetic and helpful spirit towards what seems to be one of the movements most likely to exert a wide influence for good in our Society.

The course of study is for three months, and the terms have been fixed for the present at \$100 which includes all necessary expenses. It is hoped that monthly meetings will select some suitable persons, whose attendance at the school will be made possible. For detailed information and applications, address, The Advancement Committee, 140 N. 15th Street, Philadelphia.

CONGRESSMAN PALMER'S TEMPERANCE PRINCIPLES.

There has been considerable surprise expressed among members of the Society of Friends over the action of a recent conference of the Anti-Saloon League's representatives in Harrisburg in endorsing Gifford Pinchot, as the Anti-Saloon League candidate for United States Senator in Pennsylvania, while at the same time withholding that endorsement from A. Mitchell Palmer. True, a resolution was adopted praising Congressman Palmer's attitude upon Local Option.

The exigencies of "practical politics," the leaders state, constrained them to endorse the Progressive candidate for Senator, inasmuch as they have endorsed the fusion candidate of the Democratic and Progressive parties for Governor.

Some Friends, to whom principles mean more than "practical politics," strongly disapprove of this action. The belief of many has been that the work of the Anti-Saloon League is confined to the promotion of temperance propaganda, and to endorsing those candidates for public office who are known to support temperance legislation. We fail to see any circumstances that justify the league in repudiating this basic principle and practice. We doubt the "practical" wisdom of our friends who committed this great organization to a partisan candidate, whose temperance activity is by no means so well known as that of Congressman Palmer. The latter has steadfastly maintained the doctrine of the Society of Friends upon the temperance question, even to the risking of his whole political career. Since the Demo-

cratic Party of the State is the only one which has unequivocally broken with the liquor interests, and taken a clear-cut position favorable to the Local Option question, for the temperance leaders to repudiate that party's foremost candidate does not seem the wisest way of insuring the support of a great body of voters.

We cannot think that the liquor forces of Pennsylvania would be so disloyal to their friends and their foremost champion as the Anti-Saloon League has been in this instance. All enemies of the saloon want to feel free to support the Anti-Saloon League with a clear conscience, and an assured belief that its guns are turned against only the enemies of temperance. A few more surprises like this one at Harrisburg would seriously disturb public confidence in the league's loyalty to its primary purpose. Not many of its friends are ambitious to make it a new political party.

Perhaps the Anti-Saloon League's organ, "The American Issue" can tell its readers why the candidate for United States Senator who is making the most effective campaign against Penrose and his liquor allies, and who is a proved publicist and statesman, and an eminent member of the party in power at Washington, should have been repudiated at Harrisburg. JESSE H. HOLMES.

THE PEACE CONFERENCE AT CONSTANCE.

Accounts of the first International Conference of the Churches, held under the auspices of the Church Peace Union, have been received from Dr. William I. Hull, one of the delegates, and Frederick Lynch, secretary of the Union. Although just at the outbreak of the war, there were 100 delegates present representing thirteen countries. Fifty out of sixty American delegates were in attendance. An informal meeting was held Seventh-day evening, Eighth month 1st, and three regular sessions the following day, the session on First-day morning being devoted entirely to prayer.

On account of the seizure of the railroads by the government, the closing session was held two days later at the Westminster Palace Hotel in London. In the afternoon some of the leading men of England and America opened their hearts as to what the churches must do to abolish war. At the evening session the formal business was taken up and the four resolutions presented by the business committee were unanimously passed. At this time "some of greatest men of the English and American churches spoke without reserve to the point that the churches of the world must see now that this thing never happened again."

The great achievement of the Conference was the making of itself a permanent institution under the name of the "World Alliance of the Churches for International Good-will." "The fundamental keynote of the Conference was absolute belief in and reliance upon God, through his children, to establish peace between nations and a genuine belief in the brotherhood of men of all nations."

FRIENDS' CENTRAL SCHOOL SYSTEM.

The Friends' Central School System in Philadelphia has been extended to include the school at Greene Street and School Lane, Germantown. Like the school at Seventeenth Street and Girard Avenue, the Germantown school has its own local committee, but its pupils of high school grade will now be promoted to the Central School, at Fifteenth and Race Streets, and the principal of Friends' Central, W. Elmer Barrett, becomes its superintendent as he is of the other primary and intermediate schools of the system.

This supervision by the principal of the High School unifies the work of the schools and gives a carefully graded course from kindergarten to college or technical school. This system of schools also provides a practical English and business education—the value of which is attested by a large number of former pupils who are now successful in business life.

The school at Thirty-fifth Street and Lancaster Avenue is in charge of Lillian E. Rogers, a graduate of Columbia University, who comes directly from a successful experience in the Demonstration School of Teachers' College, widely known as the Horace Mann School. Her work with boys and girls there, and in the Summer School of the University of Pennsylvania, has attracted wide attention, and visitors from many parts of the United States and from foreign countries have observed her methods. Her teaching of arithmetic has been especially well known because of the zeal and enthusiasm of her pupils for this often unpopular subject. The value of her personal touch with each pupil and her study of his individual needs will be evident in later years as well as in the present.

The Central School faculty includes graduates of Swarthmore, Haverford, Columbia, Harvard, Cornell, Princeton, Pennsylvania, Lafayette, Colby, Wellesley, Vassar, Radcliffe, Bryn Mawr, Michigan, Mount Holyoke, West Chester and Millersville Normal Schools, Neff College of Oratory, Zanerian Art College, School of Industrial Art and Philadelphia School of Physical Training.

(Continued from last week's Supplement)

Sidney Yarnall said that there is nothing a teacher needs more than to come into such a God-consciousness that he may be able to meet it in the child and develop it. We as Friends have always taught this, and if we are true to it we shall have a glorious humanity. Dr. Jesse H. Holmes said in part: "Dr. Starbuck's address was most vital from this standpoint. It is not that the child must understand us, but that we must understand the child. We must get back into his language. Then we must be sure of the direction we want him to take. If we don't know what we are driving at, we cannot lead him. What is the type of manhood and womanhood we are trying to develop? It is so easy to use the phrases of religion that have become formal. It is very easy to talk of Jesus as the type-man. But we don't want our children to go up life's calvaries with their crosses on their shoulders. Do we not want them to be rich and comfortable? Our table talk is not such as to make an impression that will produce more men of the Christ type. In a lecture by one of the greatest American pulpit orators on success, every example is of a poor boy who grew rich, or a weak one who grew powerful. When has a man succeeded? The kind of people we admire we make others admire. The Society of Friends needs a clearer vision of the type of men and women we want in the world. To do this we've got to get into the child's world and take our ideal there with us."

ROUND TABLE ON COLORED PEOPLE.

Anna M. Jackson, Superintendent of Work among Colored People, presided. There was a general feeling that if the white people, both North and South, are not ready to give active assistance to this race they should at least see that they get fair play and have opportunities opened to them for work and education. Henry Holme said they progressed much more rapidly when they lived where there were no licensed saloons. Henry Hunt, principal of a flourishing colored school at Fort Valley, Ga., told how meagre were the school opportunities of the colored people in the South compared with those of white children, and how in Macon, Ga., the City authorities had permitted several disreputable houses near a large school for colored children. Jesse H. Holmes said that if we would quit thinking of colored people as a distinct race, and treat individual colored people according to their merits there would soon be much less race prejudice. Henry W. Wilbur spoke of the many handicaps that colored people have to carry because of the prejudices and injustice of the white people among whom they live, and of

the progress they are making in spite of all drawbacks.

REPORT ON WORK FOR COLORED PEOPLE.

Owing to the new arrangement in Philadelphia, no report has been received from that Yearly Meeting as to work done for colored people. Informal information says that much has been done in the past two years, both for the Laing and Schofield Schools, and locally. The reports received are all encouraging, in that they speak of local work, and a general interest in the welfare of the Negro. Illinois mentions a concerted feeling among Friends to secure conditions that tend to the uplifting of the race. Indiana urges Friends to aid in influencing public opinion, that white people generally shall realize their duty to coming generations, white and black.

Baltimore reports efforts to improve school conditions. The Superintendent writes of one meeting, "Really what has been accomplished has amounted to making our meeting a Committee of the whole in Work Among Colored People." She also says, "I think the secret of our success has been in attempting something simple and entirely feasible. The colored people seem so glad to have us work with them and we can do so on a basis of simple neighborliness." All meetings report money sent to Laing and Schofield Schools. Ohio reports further contributions to Schofield Endowment which was completed last year. Both schools have been in good condition during the past winter, and both need our continued support, and are worthy of receiving it.

The Laing School is now under the care of The Pennsylvania Abolition Society, which owns the property. It has been continued on the same lines as during the lifetime of Abby D. Munro, and an effort has been made to strengthen the industrial work. Genesee Yearly Meeting speaks of many members being subscribers to the Laing School *Bulletin*. It will be of great advantage if all meeting committees will attend to having the little papers of both Laing and Schofield Schools subscribed for by their members.

It is most unfortunate that just at this time, when in almost all communities there is a disposition to set the Afro-American in a class by himself, Philadelphia Yearly Meeting has seen fit to discontinue its committee on Work Among Colored People. The race is suffering injustice on many sides. It needs friends to protect it, Friends to investigate as to whether school accommodations, living-quarters, industrial opportunities, are given the colored race that are given to the white. There are societies in this country to help almost every nationality in the whole world,—there are very few to help the colored people. They have a right to look to the Society of Friends. The world has a right to look to us. In the words of Baltimore's report, "Both for religious reasons and motives of self-interest, the responsibility is one which our meetings can not shirk without suffering a loss."

ANNA M. JACKSON, Superintendent.

The Chairman called the Conference session to order at 10.30 a. m.

THE CHAIRMAN: I am requested to announce, on behalf of the committee in charge, that it seems best to have more than one devotional meeting place. Skidmore Hall is rather crowded, so arrangements have been made to have a second devotional meeting upstairs in this building each morning at the same hour.

Also, a personal concern has arisen to meet the wants of some who may be here who would like to have an opportunity to confer on questions of a religious nature on which they feel concerned. To meet that want, Jesse H. Holmes and myself will be here on this platform during the time of the devotional meeting, and meet any who desire to talk over any matters of a religious nature. Not that we can answer questions, or do very much, but that there may be an opportunity for some to have a heart to heart talk on religious matters.

We have this morning with us Dr. O. F. Lewis, who will make a brief statement in reference to one of the excursions this afternoon.

DR. O. F. LEWIS: Ladies and Gentlemen: Your President and Mr. Hutchinson have asked me to say a word in regard to the prison to which an excursion is to be made this afternoon.

I have been thinking, as I sat here, that if Elizabeth Fry could come back among us and take this excursion this afternoon to the Great Meadows Prison, she would say that a dream far beyond anything that she could have had in her mind would have found realization; because this prison, which is less than thirty miles from here, one of the most recent prisons to be constructed in this country, is a type which is almost entirely new. It is a prison without walls. It is a prison without revolvers. It is a prison almost without guards. It is a prison of a thousand acres. It is a prison where every man who is an inmate is put upon his honor to behave himself, to make the prison better for his being there, and not to run away. It is a wonderful change which this prison indicates; and anybody who has ever gone to Great Meadows Prison has come back to tell other people what he saw in there, and has said that it passed all expectations.

Warden Homer, a man of quite remarkable personality, has arranged to have the industries of the prison (which are largely agricultural) going on as usual when you go there. The prison band, I think, will meet you. You will be conducted by prisoners (and they are perfectly safe, I assure you) in small groups over the farm. There will be a somewhat detailed explanation there of the prison; and to-morrow morning, at the round table which I am to have charge of, we will be glad to discuss any of the points which may arise in your minds this afternoon.

THE CHAIRMAN: Dr. Lewis, who is the General Secretary of the New York Prison Association, speaks with authority.

The Educational Committee recommends that this Conference appoint a committee of five to plan and organize a pension system for teachers in Friends' schools. This would have come out

in discussion yesterday, if there had been opportunity for it. Does the Conference think it wise to appoint a committee to plan and organize a pension system for teachers for Friends' schools?

Will you express yourselves upon that?

(Voices in approval.)

THE CHAIRMAN: How will you have the committee appointed?

EDWARD B. RAWSON: Why not have the committee appointed by the Educational Committee of the General Conference?

(Voices in approval.)

THE CHAIRMAN: It has been agreed to, I think, that the committee be appointed by the Standing Committee on Education of the Conference. If there is no objection, that will be done. Let us be prepared for the exercises of the morning.

(A few moments of reverential silence follow.)

THE CHAIRMAN: The session this morning, as you will have noticed on the program, is in charge of the First-day School Committee. Herbert P. Worth is chairman of that standing committee.

CHAIRMAN WORTH: It is proposed this morning to consider from the several standpoints the general question as to what we may expect the First-day School to accomplish. What it can do educationally will be presented by Furman L. Mulford, of Washington, D. C.

WHAT THE FIRST-DAY SCHOOL CAN DO EDUCATIONALLY.

FURMAN L. MULFORD.

OUTLINE.—In taking up this topic the thought naturally suggests itself, that, what was intended to be considered, was how much the First-day School might do in the way of Bible study and religious teaching. The question has undoubtedly been suggested by the discouragement in some quarters at the small amount that seemed to be accomplished and by the realization in others that so little is being done as compared with what might be. There is unquestionably this feeling and in some places there probably is a good foundation for it. It behooves all of us to see whether or not we are accomplishing all that might be done and in the best way.

Because so many of our children receive their education in the public schools it would be impossible to reach many through the day school even were that method otherwise the most desirable. The instruction needed is not only the facts contained in the Bible and the history of the Christian Church but more important the creation of interest in the school by cultivating the feeling in each member that they are a part of it, and developing the habit of responsibility for it, that will naturally come to include the meeting and be an inspiration for the meeting activities.

How.—Theoretical and beautiful but how? First by the earnest consecration and interest of the adults especially the parents at least one of whom should be able to say "Come children" not "Go children." With the present-day tendency of delegating child training to others, responsibility for religious training is one of the first things to be shifted. Allied to this is the joint meeting and First-day School condition of people giving their first effort to their vocation whether house-keeping, business, or profession and their second to their avocation whether clubs, philanthropic work, social duties, or golf, and feel that if they have pursued these so strenuously during the week that they are tired on First-day, that they have done their duty by themselves by taking the meeting and First-day School time for rest. The thought that there might be a reasonableness in curtailing the other interests enough to allow some time and thought for the meeting does not enter. Another expression of the same idea is the fear of some parents that the children may have some outside work for First-day School, that they have already all they can do for day school and visiting their friends. The idea of curtailing elsewhere is not thinkable. This attitude used to annoy me a good deal but from the standpoint of the First-day School I believe it is a negligible factor provided the children come often enough to claim to belong to some class. If the school is a live one the children will be attracted and held and when the proper age arrives the interested teacher will have the class investigating for themselves without demanding it.

SCHOOL LOCATION.—The location of a school whether city or country is not a determining factor in its ability to accomplish something educationally. The country school may feel it has disadvantages over the town or city school but it unquestionably has advantages. Likewise the city school has advantages over the country school and also disadvantages. The spirit of the workers, or rather the willingness of the members to work, is of far more importance than its location, city or country.

WHAT ACCOMPLISHED.—But the question is "What can be accomplished?" Let us first consider what would be desirable to be accomplished and how. The things to be accomplished are the acquisition of knowledge of the Bible, of Christian history, of Christianity as understood by Friends, with as many sidelights as possible on all with the expectation that the fuller the knowledge the greater the loyalty to Christian ideals. We suppose of course that loyalty would be expressed in the Friendly way, but that is of secondary importance. The primary object is to inculcate ideals that will lead a life of God-inspired service.

How are we to ideally accomplish it? We have to go to the psychologists and pedagogues for this. As a school we need to study them carefully so as to arrange our classes and our teaching the best our circumstances will permit. Having in mind the right ideal as presented last night by Dr. Starbuck will help us more nearly to accomplish it. We need to learn how long modeling in plasticene and crayon drawing with nature and Bible stories ought to go before Bible stories re-enforced by Bible references and note books should take their place. When boys and girls should be in separate classes and how long story telling should proceed before the stories should be hunted by the class and read. When memorizing should be most encouraged and when the time for inquiry and investigation has arrived, therefore when suggestions that will lead to reading out of class are due. When the time of questioning and doubt has arrived and what to do to meet it. A regular outline of study should be made to cover all ages up to twenty and so arranged that a pretty thorough knowledge of the Bible will be obtained as a basis for future study. There is a time for the stories of Jesus, another for the stories of the prophets and other Old Testament heroes, for the Life of Jesus, the travels of the apostles, Bible history, the prophets, the teaching of Jesus, and the history of the early church.

The ground to be covered should be clear and definite, and the method of presentation should be carefully worked out by the teacher with the help of the other teachers as far as possible. The teacher of children's classes needs plenty of outside references and as a rule the Bible and not the lesson leaf should be the thing studied. The lesson leaves should be regarded as a means to study not the thing to be studied.

REFERENCES.—The General Conference First-day School Committee or any of the Yearly Meetings' committees will be glad to suggest references for following up this subject and in many cases even loan the books. The most important link of the First-day School classes is the one for boys of fifteen. This should be led by a man, preferably a young man who is sympathetic with boys. It is the hardest age to hold especially if they have reason to feel that the First-day School is a women's and children's institution. Here is where the example of fathers and older brothers counts tremendously.

ADULT CLASSES.—The adult classes have an infinite range of possibilities. For those who have not had a course like that already suggested, courses covering the same ground can be arranged. A study of the development of the Christian Church, of other great religions; of the Christian sects; of social conditions; especially of Friends

doing some thing to help as individuals, as a body and as an individual meeting; of philanthropic activities, what is being done and what further may be; the advancement work and many other things are among the available material. These latter subjects should include the work and methods of all denominations and associations as a basis. Most of us can afford to spend much time on studying what our Bible really is. Three of our First-day School workers talking as we ate our sandwiches at a local conference found all felt that same need of serious Bible study and the willingness to devote the time. They felt sure there were a few others, so determined to start a mid-week class for the benefit of the teachers and workers, hoping to have six or seven. We had at hand and were permitted to tap a deep well that we had only recently begun to make use of in our First-day School, and immediately gathered a class of twenty. It is rather startling to learn that the Book of Judges was written and re-written and re-edited at least seven times; that the Book of Revelations instead of being written as a symbol and prediction of the Christian and the Christian Church was written a good while before the Gospel of John as a prediction of the throwing off of the Roman yoke and the inciting of the Jews to revolt to that end. The form of the book as well as the symbols used were not uncommon in the literature of that day and were undoubtedly understood by the Hebrews.

HOW TO DEVELOP.—How far can any of you go toward an ideal course? I do not know. I believe most of us can go much farther than we do. In many schools there is a difficulty about teachers but the more seriously this question is taken up the easier the solution. Theoretically-trained teachers are desirable. Practically a dependence on them would not be in accord with our religious professions and paid teachers would not only be farther removed but would be an additional detriment to the meeting in lessening responsibility and removing opportunity for training for meeting service. Willing workers are of first importance. We need more competition in desire to be able to do things well in all the meeting activities. There are too many who think others can do work better than they and are willing that they should keep on doing it better. Our theory of worship presupposes that every one shall do some of the specific services other societies delegate to a paid minister. How many determine each week for fifty or even forty weeks in the year that that week they will find and do something positive for the meeting. This spirit in a meeting will give willing workers in the First-day School. Do not discourage every one connected with the school,

especially those you want to have help by the suggestion of trained teachers. Hunt willing workers with love in their hearts and all work together to get the best results possible. An earnest conscientious person without training but with a love of children and a willingness to devote some time each week to the work is of more value to the school than the average trained teacher. And one never knows how many hidden treasures there are right at hand. With the willing workers a conference at least once a month is desirable where the details of the work may be gone over. Such a conference is a help to all, especially the less experienced ones. A weekly Bible class or a teachers' training class may be even better.

SMALL SCHOOLS.—The first criticism will be that it cannot be done in the small schools. There are practically no schools that cannot adopt the suggestion. Outline a course that should be for one scholar from five or six years to twenty. Divide the school into as many classes as the number and age of the pupils would seem to dictate and then see if by a little co-operation it is not possible to find the needed teachers. Having a definite aim to work for will make a greater appeal to those that should be helping. In most schools there will have to be a combining of grades and a giving of some things in the wrong order for part of the pupils. A school with but two classes will of course have troubles of their own, but maybe they can have three before they know it.

HELPS.—Some of the helps in addition to the Friends' Lesson Leaves are the Polychrome Bible for portions of the Old Testament; Washington Gladden "Who Wrote the Bible"; Lyman Abbott, "The Bible as Literature"; E. R. Starbuck, the "Psychology of Religion"; Stevens & Burton, "Harmony of the Gospels." For a large additional list of references consult G. W. Pease, "An Outline of a Bible School Curriculum."

GENERAL EXERCISES.—In the general exercises there are also great educational opportunities. Where there are two or more classes of adults or practically adults a referred question for short discussion opened by someone assigned to the duty is desirable. Such an exercise helps bring the younger members into the discussion and so helps in the habit of expression. The subject should be selected by a committee appointed for a short time only, so that all will be sure to have their turn. As the only limit to such topics is the judgment of the committee a wide range of subjects is discussed and much information acquired, but most important of all is the training in thought and expression. This should be followed by readings and recitations and a roll call for

sentiments in which an effort is made to have all take part. This is the best means of getting the smaller children ready gradually and naturally to take their part in the discussions of the questions. It is of immense help to have the adult members give their short sentiments from memory. It probably is as much a help to themselves as their example is to the children. I grant it is hard work, with the writer next to impossible but it is valuable never the less.

Here, too, is opportunity for bringing home our principles on peace, temperance, narcotics, and mercy by special days as well as by individual faithfulness of the members from time to time. These exercises can well be varied but there is one point needs to be constantly in mind and that is that everything possible should be done to make everyone from the greyest head to the tiniest tot feel they are a part and have a responsibility. This is the secret of a successful general exercise and a successful school.

I have known of one country school that has been kept alive and made a factor in its neighborhood by this means. Continuing classes of young people are drawn in from the neighborhood only to be scattered by business and marriage, but the process still continues. For more than a generation each death in the little group and each removal has raised the question of how long the little meeting can go on, but it continues as vigorously as ever.

In conclusion I want to quote from Dr. Hoadley's baccalaureate address at Swarthmore last commencement:

CONCLUSION.—"The great men and women of history have been those who have done most for their fellowmen. Theirs may have been lives of hardship and struggle, they may not seem to us to be lives that we would like to live, but if they have made their impress upon the times of which they were a part, it has been in the work they have done for others.

"To live a life of service does not require us to have unusual abilities but only to make use of the gifts we have. The man of one talent was not condemned because he had no more, but because he made a poor use of the talent which he had. It is the little things that make up the sum of human life, and service in little things makes up a life of service."

CHAIRMAN WORTH: The second consideration will be of the question what we may expect the First-day School to accomplish for the individual. It will be presented by George H. Nutt, of George School.

THE FIRST-DAY SCHOOL AND THE INDIVIDUAL.

GEORGE H. NUTT.

My first thought in entering upon the consideration of this subject was that probably our concerned Friends are expecting too much of the First-day School. In this engineering world a need arises and is expressed in definite terms; for example, we wish to elevate so many gallons of water per minute to such and such a height, or we must deliver to some distant point a certain number of power or light units. Thereupon a machine is designed to accomplish this, neither more nor less. Whatever may have been the problem in the minds of our predecessors when the First-day School originated, we find the problem reversed; the First-day School is here, we cannot but feel that it is a powerful organization and the question arises as to how to use it to best advantage. What may we expect of it? We are not closely in touch with the designers of this machine and it is quite probable that the objective has changed since the First-day School passed out of the control of those who instituted it. Finding ourselves in possession of this organization we desire to use it and make it effective.

It behooves us, then, if we are careful and wise, and do not wish to lose heart from frequent disappointment, not to expect more from the school than it can accomplish. Much of our disappointment in life comes from expecting too much from people and institutions. We allow our desires to overwhelm our judgment and the reaction from failure in making good our hopes often results in permanent discouragement, a hardening of the sympathies and, in some cases, downright unbelief and cynicism. So I would say at the outset that we must not feel that the First-day School can possibly arouse the active interest of every boy and girl, or that it will enlist the devoted services of all the members of our meetings. The glory of a sunrise, the majestic sweep of a noble river, the entrancing strains of a symphony, a titanic steamer ploughing its foamy furrow through the sea, the starry heavens themselves, do not appeal alike to all, and he who really expects everyone to glow when he glows, to work when he works, to refresh himself at the same spring which ministers to his thirst is doomed to disappointment. So let us rather expect that those who value the First-day School have a genuine task to lead others to appreciate the opportunities which it offers.

It seems, then, that we must discover and use the other person's point of view if we wish to se-

cure his presence and co-operation. We must make it clear that there is something for him, individually, that attendance at First-day School is more than an expression of self-denying loyalty to the Society of Friends and its cherished institutions, more than a sacrifice of time and inclination to the time-honored conventions of a respectable people. The First-day School has to compete with the rainy-day tendency to remain at home, or the pleasant-day tendency to take an automobile trip. For that matter, it has to compete with our desire to read a good book or to write letters to our friends. To win, the First-day School must invigorate the active mind, soothe the irritated spirit, inspire the growing boy or girl, comfort the troubled and renew in the breasts of all the vitalizing convictions that human nature is essentially good and that only through our human relations is our divine nature expressed.

The First-day School should not be a place where only one line of activity is worked. Every individual, if he is to give his interested attendance, has a right to expect a personal benefit and the character of this depends upon his age and temperament. The child, with his limited horizon circling about his own small self, should expect to have a good time and we should frankly go about his instruction in this spirit. He is interested in stories and pictures, mystery and myth, the achievements of heroes. We need not, I believe, concern ourselves greatly about a *course* of lessons in which chronological or otherwise logical steps have been worked out with care by some pedagogical grown-up who likes the appearance of the scientifically arranged topics on the printed sheet.

Let the teacher herself select from the Bible or whatever source she may have, the stories she is to tell. The child is unconscious of the teacher's motive, he should be having a pleasant experience. He is hearing interesting tales, looking at pictures, answering questions in the joy of self-activity. He has a right to expect this and not a long line of moral instruction. He is not interested in abstractions. The First-day School is not a place for discipline, if I understand it aright, it is a place where, for once, one is free from restraint, where his spirit is cultivated and may blossom forth in joy.

As the child gets older his activities multiply and he begins to specialize on some main line of interest, often making sudden changes in his specialty, however. He is not so pleased with stories as such. He wants them to deal with matters that concern his own experiences or desires, with characters whom he admires. He is interested in achievements—in action. Loyalty, team spirit,

devotion to a cause are strong. The girl's motherly instincts, the boy's love of power and accomplishment should determine the subjects of the lessons. If I can remember my own experiences at this age, I was allowed to gather from our teaching that force and power are nearly always wrong, and that meekness and tameness of spirit are the qualities to be desired. This was so against nature that interest flagged and we went to Sunday School more because of our parents' desire than our own. The subjects taught were too remote. We children never, absolutely never, talked of them among ourselves or with our parents or teachers. I am afraid that we were urged to attend largely as a sort of insurance of future, if not present, respectability. The times of greatest interest coincided with my membership in classes the teachers of which I liked. The interest shown by them in me, an individual, was most gratifying, and bred in me a desire and will to measure up to what was expected of me.

So far as I can remember, I was but little interested in the lesson itself, apart from the way its moral seemed to be exemplified in my teacher, a mental attitude quite different from that in which I viewed my day-school studies. Here my interest in the teacher was secondary. If I liked him or her, so much the better, but I did not have to compare what I was taught with the practice of the teacher. There was no discrepancy between the arithmetic and geography that he taught and that which he practiced. I liked him if he was kind and just, and disliked him if he was partial; but this was quite distinct from the subject taught.

At this age one's emotional life is deeper, but not so spasmodic and inconsistent and without aim as in childhood, not atrophied as perhaps in later years, but irrepressible, fundamental and demanding expression. For this age the First-day School teacher should use the Bible, magazines, books, newspapers and personal experiences as a source of material. The high lights of history, current events in politics, science or business, which set forth heroic accomplishments, the carrying out of high resolves, are excellent for this age. This is the age when the quest of the Holy Grail seems worth while. We should expect the First-day School to discover just what sort of a grail a boy or girl is interested in, and then, by sympathetic skill, so sanctify it that it will be a *Holy Grail*, that the quest of his life may be a worthy one. This is no time to dally with compromises. When a young person becomes conscious of his own individuality, and has a desire to make a mark in the world, he should be encouraged in his idealism.

While it is true that at this age the tendency is strongest to assert one's self-sufficiency by remaining away from the First-day School, I believe that this is the most promising age for the school if it can only bring itself to feel that it is not actual Biblical instruction that is wanted so much, nor abstract moral lessons, but rather a glorification of the pupil's native desires. Inspiration, sympathy, encouragement, confidence are needed. The pupil should be taught that there is a Godly way to run a home, a locomotive, store, office, farm or school. One's holy zeal, which sometimes even now leads to the monastery, convent or hermit's cell, should be recognized and kept aflame, but it should be made clear that God's Kingdom may be advanced in a department store or factory or on a farm. The necessary, the æsthetic, the recreational activities of life are all holy if carried on with a holy purpose and in a holy way. Think of the possibilities which lie before a man who, with a talent for trade, may be inspired like a knight of old to conduct his business with profits secondary in his mind, the prime concern being happy human relations, real prosperity to all, an elevated standard of life for the workers. Many boys and girls have the genuine missionary spirit who do not feel called to go to Africa or Asia, or even to the slums of our cities, in order to serve their fellows. Why may not their chosen occupation be made, in a very real sense, a Quest of the Holy Grail, and not a mere struggle for place, power or wealth? When business is glorified and made holy in its object, then much of the petty meanness of life will disappear and the First-day school will not be so handicapped as it now is by having to go to religious history for so many of its examples of Godly lives.

And now we should consider the adults, those whose lives, in so many instances, are proceeding on lines more or less fixed. Their cloth is cut, and whatever garment is to be made from it, they are weighted down with responsibilities, many of which seem to nullify their higher longings. They are involved in more or less of social convention, and their prejudices have hardened. If they are succeeding, they are likely to entertain with undue respect their own opinions about everything; if life to them is a hard struggle, they are very likely to become fatalistic, stoical, mistrustful and, perhaps, bitter. If they belong to the class which knows neither the thrill of great success nor the soul discipline of failure, they may join the great army of the indifferent, those who are neutral, who have no zest in life. They neither win nor go down with flying colors.

They are opportunists, they keep their eye on the main chance, compromise everywhere, make neither friends nor enemies and become the great inert mass which wrecks the ship of many a reformer. They attend meetings, some of them, with great regularity, but mostly go away with the same opinion that they had when they came. The speaker makes a favorable impression when he voices their ideas, and is a failure when he seriously differs.

This situation constitutes a real problem. Perhaps the First-day School may be less concerned with members of this age than with those younger and more plastic, but I believe that the school should attack even this part of the problem with the expectation of some measure of success. To interest adults, the school must have a variety of classes or, if this be impossible, the class should consider a variety of subjects. The Bible for those who prefer it; the history of Friends for others, and for still others, modern works, reports of committees, questions of public interest, local, state and national. Be ready to seize upon any subject that is most interesting at the time. The most interesting and interested class I have attended in a long time studies the current problems of state with the object of learning how to act with righteous effectiveness. To me this plan seems most likely to appeal to the majority of adults.

In the First-day School we have a forum for the free discussion of these matters at issue under circumstances which can scarcely exist elsewhere. Political meetings are partisan, only one side is presented. Debates are interesting but the audience takes no part and cannot ask questions. In the First-day School no one has an axe to grind, all are after the truth, the good-natured interchange of opinion may help each to revise his own. At any rate the conference results in promoting harmonious relations. Friendly co-operation is stimulated where each is encouraged to self-expression, after which friendship rests upon a more secure foundation. Our meetings for worship may be depended upon for the individual spiritual uplift; the First-day School is the place where we may work out together the best methods of "minding the light."

To sum up thus, "what may we expect the First-day School to do for the individual?"

First and foremost: to *interest* him enough to win his fairly regular attendance and help. If he goes because he is made to, or because he cannot bear to make a break in the family loyalty to things Friendly, or because he dislikes to explain and defend his non-attendance, then his presence

will not add to the life of the school. It will be a dead weight, retarding the progress of those who are vitally concerned. These people must be reached, however, so the school must be made *interesting* to them if possible.

Secondly: the First-day School may be expected to give the individual a general knowledge of Biblical characters and events. This can be accomplished without being dogmatic and so that the pupil will have nothing to unlearn as he grows older. The Bible stories are good enough to stand upon their merits, they carry well their moral and they need not be loaded down with a mass of interpretation which may have to be discarded in later years with probably a most discouraging reaction.

Thirdly: The First-day School should be expected to encourage and stimulate the emotional life of its pupils. The Christian life need not be tame and adventureless. The day of the knight errant, the monk and nun has passed, but youth is still altruistic. It still yearns to enlist for a cause. Let us not fritter away the golden opportunity by trying to teach an abstract morality, the larger part of which consists of negations to be observed in order to acquire and retain respectability. Youth is an age of *feeling* and *action*. Let us encourage both by showing that divine ends may be accomplished by work in our chosen vocations as well as in the so-called religious activities that the Cadburys at Bournemouth, England, Henry Ford in Detroit, Grenfel in Labrador, Goethals and Gorgas at Panama, McAdoo in New York have done work truly religious.

It is no longer necessary to die at the stake for a religious principle. The martyrs of old have won us our freedom. Now-a-days it is constructive, productive enterprise that attracts our youth and we should encourage it to push with all the fervor of the zealot on a holy mission. The work of the world is going to be done, it is necessary in order to live; let us *glorify* it and lend our energies as a religious people toward Christianizing its methods and purposes.

Fourthly: For the adult the First-day School may be expected to afford an opportunity for a conference under religious auspices on the absorbing questions of the day. It should be a place where each may bring the contribution which his individual experience has made possible. Let us study men, people's movements, institutions, social and industrial questions. Why not avail ourselves of these native, spontaneous interests and bring them to the First-day School where they may be considered under the auspices of an or-

ganization consecrated to human brotherhood. In the First-day School the altruistic longings of the human heart should find expression, here the native instincts of generosity and friendliness, here the universal solvent, love, can be brought to bear not only upon the questions of the day, so-called, but also upon the more intimate, universal, domestic concerns of the family and home.

The First-day School should encourage self-expression and the working out of a philosophy and plan of life whereby the individual may go about his daily task with strength of will, nobility of purpose and serenity of mind, confident always of the love and support of his fellow members. In the meeting it is revealed to us what to do; in the First-day School we consider how we may proceed to do it. The business of life is wholesome, it promotes the happiness of all, it is *interesting*, and if the First-day School is to increase its membership and usefulness we must expect it to make itself *interesting* to *more* individuals. Let us reverse the thought "God's in His Heaven. All's right in the world," and make it the business of the First-day School to put God into the world in order that all may be right in heaven.

CHAIRMAN WORTH: What we may expect the First-day School to accomplish for the meeting will be presented by Howard H. Elliott, of Richmond, Ind.

THE FIRST-DAY SCHOOL AND THE MEETING.

HOWARD H. ELLIOTT.

The interests of the First-day School and those of the meeting are one. Both the First-day School and the meeting are planned to meet the need of an individual, but each must furnish the support which is necessary at a different season in the development of character. As is usual in the case of mutual interests, all efforts result in a reciprocal relationship. We must though, for the present, remain oblivious to what the meeting might do for the First-day School (however much we are prone to discuss that), in order to more clearly see what we may expect the First-day School to accomplish for the meeting; proceeding, of course, upon the assumption that the meeting is doing what it might, and that the First-day School is advancing as it should.

PREPARATION FOR MEMBERSHIP.

Probably the first thing that impresses one studying the relationship of the First-day School to the meeting is the opportunity of preparation for membership in the meeting, which is offered by the First-day School. It may appear strange to some people that there should be any occasion

for preparation for membership in Friends' meeting. However, I dare say there are now within hearing many birth-right members who would not care to be asked the difference in the relationship of Preparative to Monthly meeting and that of Monthly to Quarterly meeting. Might there not have been some preparation here? It is necessary for a corporate body of any kind to have an organization capable of promoting its interests, and is it not reasonable to believe that the units of that organization may be rendered more efficient by training? Surely no one will deny that the executive functions of the superintendent, and the similar duties of others who assist in conducting the First-day School furnish a valuable series of experiences for those who may later spend their efforts for the benefit of the meeting. Has this need for trained workers never been felt by the meeting in selecting committee chairmen? and has it never been accentuated at time of selecting a new clerk? It is also the necessity of working together; the co-operation of First-day School work which furnishes a useful lesson. It has been said of reformers, and applies likewise to meeting members, that they remind one of the little burros that run wild down on the plains of Brazil. Those little mules have learned, by long experience with dangerous foes, to put their heads together at the approach of danger, with their heels in the form of a circle, and then all kick the enemy. Now with us it is too often the other way; we put our heads to the enemy and kick each other. There have been First-day School classes which have conducted miniature Friends' meeting of their own, and performed the various functions of a Monthly Meeting, under the guidance of their teachers. This is one kind of preparation for membership.

Then there is a preparation which is more than a mere training in the mechanical working of the meeting. It is through the environment of the First-day School that the child first breathes the atmosphere of the meeting. The First-day School represents a wonderful opportunity, but we have been so afraid of human meddling in spiritual things, so afraid of planning, that we have hesitated to plan and conduct the greatest agency for the organized and systematic advancement of Quakerism. Truly it is not for us to plan Truth, but it certainly is for us to facilitate the most favorable conditions under which Truth may make itself manifest. The light that lighteth every man that cometh into the world is not made to burn brighter by human planning, but we can certainly cultivate our senses to a keener appreciation of that light. Even the limb of the

tree, in its search after the light of the sun, so arranges its position among its fellow members as to be found at the point of greatest vantage.

I doubt much if anyone may ever be fully prepared for membership in a Friends' meeting without some previous, conscious effort, especially in a country such as ours, where the public educational system completely ignores moral teaching, insofar, at least, as it entirely prohibits scriptural instruction. Scriptural training is not only wholesome; it is necessary, and no one may fully appreciate a Friends' meeting (or any other meeting, in fact) without at least a slight knowledge of the Bible. Therefore the First-day School is an indispensable supplement to the public school, and the religious efficiency of a Friends' meeting is increased by the preparation for service which is furnished in the First-day-School.

TRANSITION FROM YOUTH TO MATURITY.

If we are loyal Friends, we have a right to believe that Friends' meeting for worship is the culmination of all previous effort toward the practice of a perfect religious service, but have we a right to expect small children to immediately grasp the significance of a service which has required centuries for mature minds to appreciate, and not all understand even now? A homely illustration may serve to show this thought. Out West there is a woman who takes great pride in raising a flock of fine fowls, but it may be observed that while the full grown ones are fed upon whole grain, the younger ones are kept quite busy with that which has been broken into small parts. It seems poor judgment, if not almost cruelty, to subject little children, on First-day morning, to the expanse of scenery which may be enjoyed between the backs of meeting benches too high to see over, and which were evidently made to administer anything but bodily comfort, especially when the spoken word is still further above small heads, and the silence quite meaningless. If this is not a fair portrayal, let some grown person try sitting for an hour or so over a fence too high for his feet to reach the ground, and where there is nothing within sight or hearing to hold his interest. The First-day School is finding a means of utilizing the activity of childhood and the effervescence of youth, which must, by the very nature of things, be restrained in Friends' meeting for worship. If the First-day School can catch and hold the attention of boys and girls until they can see the beauty of the meeting; if it can effect this natural transition of interest from the First-day School to the meeting it has accomplished a service worthy of recognition.

MODERN PROBLEMS.

The duty of the First-day School is to make clear the purposes and aims of the Society of Friends in such manner as could not be done by the meeting working merely through its *other resources*. If we want an application of Friends' principles to the social and industrial problems of the age, if we ever expect to infuse the message of Quakerism into our modern civilization, we must not wait for a revolution of Friends in middle life; the change must be brought about by the selective and rejective judgment of those acquainted with the great and noble principles of Truth from *childhood*. As Dr. Snedden said here the other night, "If we would make the man we must make the boy." It is comparatively easy for society to overlook wrongdoing when it is obscure, *i. e.*, hidden behind a complex situation, but when there is aroused a social consciousness, through an early formed habit of analyzing complex moral situations, shadowy procedure will not be found so convenient. Therefore let us work to this end that there may be a different design in the social fabric when it is composed of those whose lives have *from the beginning* been consistently woven about the principles of Friends, and let this work begin in the First-day School.

TRAINING MINISTERS.

Now as to those *other resources* by which the meeting makes itself known to the world; the first and one of the most important is trained ministers. Whether we would have it so or not, we must admit that in two cases where there is given equal susceptibility to the light of Truth, equal ability to think straight, the message will go the farthest which comes from trained lips. The training does not furnish the message, but it does improve the vehicle of conveyance. Deny this, and we deny the entire principle of the efficacy of preparation for a given task; the cornerstone of education. If Quakerism would compete with Catholicism, Episcopalianism, Methodism, Presbyterianism, and all the other isms which constitute Christendom; if it would offer itself to the world along with all the other religious faiths as *the* solution for the ills of mankind, it must have ministers—ministers trained and capable of making its message understood despite the prejudice of misconceptions and preconceived notions. Here again the early training must be furnished by the First-day School. Many a fine sermon may be traced to its beginning with the recitation in a First-day School class. When we listen to a message from one to whom age and experience have contributed their portion in rendering one of our most gifted ministers, we can

but wonder what a potent influence that one might have been had he or she been granted opportunities for development from childhood. How many a one has been misunderstood for lack of training in self-expression; training which a First-day School might have furnished!

PERPETUATING THE MEETING.

The right of the Society of Friends to individual organic existence as a religious sect implies a duty to increase. The privilege of being carries with it the responsibility of increasing. We must be well aware that there are right-living, earnest people within every denomination of Christendom, and some who do not even claim Christianity, but if we believe in the testimonies of this Society of Friends sufficiently to make them guiding principles in our own lives, we must surely consider them as rays from the highest light to which our vision is susceptible, and ought, therefore, out of love for our children, desire that they also share with us these blessings which God in his wisdom has seen fit to bestow upon us.

Therefore, Friends, let us, not only for the sake of our children, but also for the welfare of our meeting, see to it that the younger generations of Quakers are offered opportunities equivalent to those given the young people of other denominations. We have no sacraments to learn, we have no rites or ceremonies to perform, and we have no catechismal or confirmation classes, but we have what we may utilize to even greater advantage; we have the First-day School. See to it that by this means your children are equipped with every advantage needed to meet the conflicting ideas in the world of religious thought. The First-day School is the meeting's agency for its own self-perpetuation. Of whom will the meeting consist a few years from now, if not those who are now in the First-day School? They should have acquired through the First-day School a thorough understanding of the position of the Society of Friends among other Christian sects, and they should have imbibed enough of the spirit of the early Friends to make them keen and anxious to meet the logic of those holding other views. It is through an acquaintance with the early history of this Society that boys and girls will be fired with a zeal for its perpetuation; it is through a recount of the sufferings of those unselfish persons whose efforts and sacrifices made sure that the message of the Inner Light would not be a thing forgotten to the world, that our young men and young women will be inspired with a resolve that their labors shall not have been in vain, and it is through an understanding of the Bible that they will be able to justify our

position and substantiate our claims against the inroads of those holding different views. The coming generation of Friends should be given an understanding adequate to accomplish the task of realizing for mankind the splendid ideals for which the Society of Friends has so long stood. All these things constitute work of the First-day School for the benefit of the meeting.

In conclusion, the supreme fact to be remembered is this, that with all of these things which we may expect the First-day School to accomplish for the meeting, the dividends of benefit will be realized only in proportion to the investment of active interest and vigorous, painstaking effort on the part of the meeting.

CHAIRMAN WORTH: Now, we know of the great pressure there is upon time. May we not be in order just long enough to have a brief "Summing Up of the First-day School Influence," by Edward A. Pennock?

SUMMING UP OF THE FIRST-DAY SCHOOL INFLUENCE.

EDWARD A. PENNOCK.

The fifty years of the life of the First-day School have witnessed momentous changes in the educational and the religious world. In this period, a new conception of the child has found acceptance. The metaphors of "the clay to be moulded" and "the receptacle to be filled" have been forsaken. A life seeking to grow and to find self-expression is to-day the basic idea of the best educational methods.

In the realm of theology during this same period, the doctrine of total depravity has experienced a serious setback. The new life which the church has asked of its members is no longer generally regarded as something to be grafted on from the outside, but rather as the full-rounded development of a germ already present within the soul, even from infancy, the divine life which ever seeks incarnation in human personality.

The Society of Friends meantime has realized a forward movement also. The new psychology has brought added force and meaning to our religious doctrines and given finish to our educational methods. We have learned not to fear the trained intellect, but to believe that through culture it may become, not the antagonist, but the ally and the servant of the consecrated spirit. What of the future? What is our best indicated line of growth?

The new demand which has been felt amongst us for knowledge and the enthusiasm for increased avenues of expression have produced the First-day School, the Young Friends' association,

the study circle, the philanthropic society, all having to do with the enlargement of the religious life. There is a unity of purpose in them all, which we have yet scarcely grasped. And so far, only one of them, the First-day School, has been adopted by the meeting and taken into organic union as a part of our household of faith.

The First-day School, by this mark of recognition by the meeting, ought to be made more expansive and inclusive. Shall we not soon make the relationship still more vital by the elimination of all duplication in the working machinery of the meeting and the First-day School? Let the Monthly Meeting committee of oversight be the actual executive committee of the First-day School. Let each Quarterly Meeting have a First-day School committee, empowered to hold teacher's institutes and to extend the scope of our religious education, reporting its activities directly to the Quarterly Meeting.

We need the conception that the First-day School is not simply a pleasant adjunct of the meeting, but a great educational institution, or rather a part of our educational system. It is the instrumentality through which we may be the most free and most aggressive and most business like in promoting the religious life of each community by the best-known educational methods. It should welcome the other Friendly institutions that are not now attached to the meeting. Perhaps the time is not far distant when it may foster them and promote them. The study circle meeting on Seventh-day evening at a private home is just as truly a part of our educational system as the adult class, meeting on First-day at the meeting house. The social service society and the civic club are truly a part of the training school of religion in action, which the First-day School must be, if it fulfill its end and be worthy of existence.

At the recent International Sunday-school Convention held in Chicago, the greatest emphasis was put on the new principle that we know best the things that we do. "The slogan was heard on all sides that Sunday-school scholars must do what they are taught." We must expect the First-day School to increasingly meet more of the social, religious and spiritual needs of the community in which it exists and of the meeting of which it is a part.

The supreme need of every meeting and of every community is the practice of the spirit of loving service, of self-sacrifice and of loyalty by each individual member thereof, and the knowledge that it is God who worketh in us both to will and to do. The home is the place where such training should begin; but through inspired lead-

ership the First-day School may often bring to the home for the first time the vision of the beauty of the consecrated and the loyal life. And the First-day School should be the open door to larger fields of service, through which our national life may be redeemed from materialism and made to stand for brotherhood and divine sonship.

My predecessors have outlined the future of the First-day School with a clearness of statement and a breadth of vision worthy of the great theme. If we may expect this much of it, as I truly believe we should, the First-day School needs the most intelligent enthusiasm, the most unfailing loyalty, the finest type of life, given unreservedly to its service.

In the First-day School, it is spiritual development we are after and we must be enthusiastic about it, but we need to have our enthusiasm tempered with knowledge. There is a great temptation to force growth in this, as in other educational work. There are well-defined periods of religious growth, as there are of physical growth; let us not anticipate. Let us not expect the reactions in childhood which will normally come only in more mature life. One of the best products of the First-day School should be a deeper sympathy between the men and women of the meeting and the children. Only through this perfect understanding and fellowship can both the First-day School and the meeting attain the ideal in personal relationships and in efficiency as a working unit for the advancement of truth and righteousness.

There is no perfected character, no ideal community, no great nation that is not the product of loyalty. So there can never be the kind of First-day school we are prophesying without loyalty as its unifying power and its inspiring call to action and growth. Give the children the kind of First-day School they can be loyal to and will be willing to make sacrifices for. Let their class be a great class, part of a great school, and their school part of a great national and world-wide movement for a better time and a better kind of life here on earth; and you have touched some of the fundamental springs of human action.

Finally to make the First-day School accomplish what we expect, we need not only intelligent enthusiasm and unfailing loyalty, but we must have the best type of life we can find for its service as officers and teachers. The central committee is giving us a splendid series of lessons arranged on the best-known psychological principles. Trained minds everywhere are spending the best years of their lives in producing better text-books, better reference books, better material helps for the teacher of the future.

But before all that and after all that, we who are teachers must long to become ourselves the embodiment of religion, in order to make it concrete and beautiful and winning to the lives being taught by our influence. President King says, "Character is caught, not taught, and happiness and influence have their highest source in friendship." Some one else has said, "The highest and richest education of a human nature is not an instruction, not a commandment, but a friend." When the First-day School becomes a band of friends, the kind that when they appear in print begin with a lower case letter, a small "f," then they are surely on the way to become a band of Friends, worthy members of a religious society that makes the high claim of being friends of God.

No teacher is a teacher unless he is able to impart himself and thus to draw out the hesitating nature of the child by the contagion of the teacher's personality into appreciation of and loyalty to the beautiful and true. As time goes on, we shall have more trained teachers; doubtless we shall have in the First-day School some who give their time or a portion of it to the work and receive as a recognition of their value financial compensation. But I suspect that in the future, as in the past, the First-day School will not have to any large extent a corps of teachers especially set apart on account of their intellectual ability or their leisure or their sanctified lives. In the future, as in the past, the First-day School will draw its teaching equipment largely from just such ordinary busy people as you and I, ordinary in many ways, but extraordinary in this, that they know how to put honesty and sympathy and love into concrete and visible form, and that they renew and enrich their lives continually by contact and communion with the soul of all reality, the God in whom we live and move and have our being.

Sixth-day, Ninth month 4th.
EVENING.

THE CHAIRMAN: I know you will all welcome George T. Powell, our friend, who has been with us in other conferences, and is now here to give us an address. The general topic for the evening is "Rural Welfare." It gives me great pleasure to present to you our friend, George T. Powell.

RURAL WELFARE.

GEORGE T. POWELL: At the present time the most vital problem is arising that has yet come before the world for solution. Over a large territory of Europe a number of the great nations and powers are meeting on the field of battle, with thousands of men who are to be slaughtered, and that is perfectly incomprehensible in this

age. We may congratulate ourselves that we are American citizens, that we are so fortunate as to live in a country that is largely at peace internally and entirely at peace with the nations of the world. Our country has made a history within the period of two centuries which has attracted the interest, the attention and the admiration of the civilized world. It has been possible to make this remarkable history for the reason that a large number of our population has been living upon the land, and has made it possible to develop, to the highest degree, the largest measure of privilege, of opportunity and comfort that could come to the people of any nation.

For two centuries America has produced more wealth than any other nation in the world for two thousand years. It has been because so large a proportion of the population had developed the soil of our country to an extent which seemed as though its wealth was almost impossible to exhaust. It is this which has given our country its great standing before the world, because a certain proportion of the life of its people has been upon the soil. It has been the history of nations that so long as population was rightly divided between the soil and between living in cities, those countries or those nations have flourished; but just so soon as the population deserted the soil and crowded into the cities, then has begun the downfall of many a powerful nation.

Now, what is the real cause of this terrible war which is raging to-day, such as has never been before known in history as regards the numbers who are engaged in battle, and also with reference to the furiousness and fierceness and horrors of war? At the foundation lies this problem of the land. A few great and powerful rulers have for a long time assumed the power and the right of government. They have assumed the right to exact tribute from the common people for the support of great military organizations; and it is the land problem to-day, because the nations of Europe are exhausted, practically, financially, because of the enormous expenditures for military purposes during the past hundreds of years. And so this unholy war is a war of conquest, of pillage, of piracy to acquire additional territory, from which to get additional wealth out of the land, with which to keep up military power and influence and control, and from which to draw greater tribute from the people who live upon the soil. There is the great problem. That is the question that interests us here this evening in this Friends' Conference: the subject of rural welfare, the question of rural life and its maintenance in the future as it has been in the past.

We have had a remarkable history in this country. There has been no country in the history of the world that, within so short a period of time, has made such wonderful advances, such rapid progress in every line of development. It has been because of the fertility of our American soil. The American people for more than two centuries have been best fed, the best clothed and the cheapest fed of any people upon the earth; and it has been possible because of the wonderful fertility of our land. We as a nation have devoted our energies and our efforts in the direction of industrial improvement. We have not expended our energies or money in channels of warfare; and therefore, when the first Conference of The Hague was called, the Czar of Russia made this statement: that the United States had made its wonderful growth and prosperity, it had made its wonderful accumulation in wealth, for the reason that it had not great standing armies to maintain; that the resources of the people had been given in the direction of its industrial development, the building up of industrial institutions and of all lines of industry which contribute to the wealth and to the comfort of its people.

Now, what are the great needs of the present? While we seem to be largely at peace internally, yet for the past quarter of a century there have been some indications that our own country was travelling along the line of the countries of older nations. We have seen, within the past half decade only, a sudden change come over our great nation. We all realize that for the past half decade there has been unusual discontent and dissatisfaction in our own country. We have seen the murmurings of discontent and dissatisfaction where? In the thickly populated centers of our great mining districts, and in our great cities. We have seen tens of thousands of people marching in our public streets rebelling against the conditions that are existing, dissatisfied with the question of living; and here again lies at the foundation of this discontent and this internal dissatisfaction within our own borders—the question of the cost of living. It is the question of food.

And as we look over our great country to-day, we find that there has been a certain exhaustion of our soil, that the life of our country has been waning, that there has been this inclination on the part of the rural population to leave the farm, to desert the land; the same history that has passed over portions of Europe—concentrating of population in great centers of industrialism. The result is, that with this congestion of population the competition which comes up between workmen is severe, and the question of living is to-day pressing so many. So that the question of

rural welfare to-day is one which is closely identified with past history, and is one which must be met intelligently; or we shall find ourselves, in the years to come, drifting along in the same channels which to-day are making the older nations of the world so much trouble.

Now for a very brief discussion this evening of what are the needs of rural life at the present time. The first great need is that of education. We need more of education along the lines of conserving the fertility and the wealth of our land; it is a question of education of the people in the country to-day where the soil may have become depleted or partially exhausted already, to make it again more productive. I think there are those in this audience who can well remember the time, a half or three-quarters of a century ago, when it was possible, in the eastern portions of the United States, to purchase a farm without a single dollar of capital in the purchase price, and yet in a few years that farm could be paid for, comfortable buildings erected, the children of the family sent to college, some of them, and all paid for, and all live in comfort. Now, this was when our soil was more highly productive than it is to-day, and that is the problem to-day: How it is going to be possible for larger numbers of our population to live prosperously in the country, and have the life in the country that so many are seeking, and are leaving the country for the purpose of seeking or realizing in our great cities. There is one great defect in our educational system at the present time, that in our own public schools, particularly in our rural schools, there is not sufficient teaching with reference to the problems of country life and country living. Now, I want to use just a few illustrations. In the short period of an evening's discussion of a subject like this, one can do more by way of a few illustrations than by a pure discussion of the question. (Takes map in hand.)

What we need to have taught in every public school in the land to-day are the problems of the soil. There are tens of thousands of people to-day working upon their farms hopelessly, because the wealth of the soil has been taken out; and while it is by no means exhausted, the conditions by which further wealth may be taken are more difficult; and for that reason so many are leaving their country homes and their farms and trying to seek better occupation or living in our cities, simply because they have not the adequate knowledge with which to cope with the problems of the present day—the soil problems. Now, here is a chart that ought to be used in

every public school in our land, particularly our rural schools, a soil chart. And every boy and girl should be taught just a few principles concerning soils; the difference in the soils, the different types of soils, their adaptability to certain purposes; light soils as represented upon this other chart, the sand, sandy loams on this side, the clays and the clay loams, the light and the heavy types, their adaptability to certain purposes. Why, in that chart alone there are lessons enough for half a term in any public school; and every boy and girl has the right and should have to have that kind of information disseminated through the public schools. He would be a more successful farmer, she would be a more successful girl, if she took to gardening work, and particularly to landscape gardening, as many are doing, if these principles of the soil were taught. There are so many things on a farm of 100 acres, there are so many appealing conditions: there will be found on a single farm all the different types of soil represented on this chart and all needing different management and care; and this information should be taught to our children from our public school system.

Another very important lesson which should be taught in our schools, and having great bearing upon country life and rural welfare, is the question connected with the productive forces of the farm, the principles of production, the principles of increased production.

Now, here is a lesson on the difference between productive and unproductive plants. The reason why on one acre of land 40 bushels of wheat may be grown to an acre; on another, perhaps only 20. Here is an illustration of the productive difference in plants. For instance, in small fruit culture. A few years ago a number of young women came up from New York City to our farm, and took up the study of plants. They applied their botany to the study of the productive plants of the farm. They went over a plantation of this type of plants, with many thousands of currant plants, and they found that in their sketching and in their studying that some plants were highly productive and others, again, were absolutely non-productive; and they came to me for the reasons why. They followed the pickers in the field and found them picking from some bushes 8 quarts of berries or currants to the bush; in others they found this type of a bush, with only one stem upon it, and one lonely currant upon the stem. Now, why the difference, the wonderful difference, between this plant and this—there is the question.

Well, we found, in making an investigation, that there were thousands of this type in the plantation, unproductive, unprofitable; and they should be removed, and the propagation should be from this type; and we began propagation from this type; and we have succeeded in getting an average of 16 quarts of fruit from a single bush; while there were thousands that would produce an average of only 1 quart to the bush. We eliminated the one, and propagated only from the other. Now, there was a time when we heard a great deal said about a financial theory of 16 to 1. That was a visionary theory. Here was a theory that produced absolute facts. This principle should be taught of the value of increased productivity through plant breeding, the same precisely as is recognized through animal breeding. The same law runs through all of creation, the vegetable creation, of productiveness, of quality; and our farmers of this country are now just realizing that we can breed corn, breed wheat, and breed fruit trees that shall be infinitely more productive than has ever been thought of heretofore.

Now this is one of the important principles to-day in the elevation of our rural population, in causing a greater degree of prosperity for our farming communities, that we put in the hands of young men and young women this knowledge that through propagation it is possible to have them live upon a farm and have all the advantages upon the farm that many are seeking in our cities, by co-operating with plants that are more highly productive than those at present in use upon our farms.

Another very important lesson is that of teaching a knowledge of the insect-life of the community. Every one who has a garden or a farm, a fruit tree, a shrub, or a shade tree, realizes that we have got a contest on our hands with this form of life; insects that are preying upon the vegetation—and yet how few there are who know exactly how to cope with the insect world. Since reaching this conference I have talked with a number of friends, and I have been quite surprised to see how much of the real war spirit they seemed to possess. Friends have told me to-day that it has been one continual warfare ever since the spring opened to save their roses and to save their garden plants from the continual attacks of insects; and they have applied every form of poison that they could think of to try to kill them. Real warfare spirit has been manifested here to-day on the part of quite a number of friends; and yet the singular part of it all is this, that in one or two instances Friends said: "While we have been buying all these

poisons, we did not know whether we were applying the right thing or not"; and so failure has followed the trial of these things. It was said, in the early history of the world, that man was given dominion, and he must have dominion, over the things of the earth, the fishes of the sea, the birds of the air, and all things; and yet these little insects, in many instances, have dominion to-day, and man is secondary in his conflict against them. Now, there needs to be knowledge upon this subject disseminated; and the place to do it is through our public schools, that the boys and girls may be fortified with this kind of knowledge and so be successful in their operations.

Now here is what is known as a codling-moth, the insect that makes the wormy apples. I cannot even stop to give the history of it this evening; but that should be given in every school throughout the apple districts, that a vast extent of our country could be protected from this insect, this codling-moth, which injures so many of our valuable apples. It is estimated that the loss with insects alone in the United States runs up to \$800,000,000 annually at the present time; tremendous amount of tax, almost equal to our pension roll tax already becoming almost a military burden upon our own country.

Now a word upon this question of insect-life. A few years ago there was found to be some insect attacking the great corn crop of the two states of Illinois and Ohio; that during those years the corn crop of those states was sacrificed; and finally the scientific authorities of those states were called in, the state entomologists, and they began a study of the causes of the loss of the great corn crop, which ran up into forty or fifty million dollars a year. The entomologists found that upon the roots of the corn plant there was an aphid, a distinct type of insect, that was living upon the roots of the plants. That was cutting out that great crop and causing immense loss to the rural communities of these two states. In the course of his study he discovered millions of ants, going back and forth to and from these corn fields. That attracted his attention. They were going like regular armies back and forth; and by a careful study he discovered that the ants were going to the corn fields in the autumn, taking the aphid from the roots of the corn plants and transporting them off to their ant-hills for the winter, where they cared for them. The aphid secretes from its body a sweet substance called honey-dew, of which the ants are very fond; and hence they attract the ants and the ants care for them and nourish them in order that they may get an abundance of this very

luxurious food. In the springtime the entomologist went back into the corn fields; and after the corn was planted in the fields he discovered the ants carrying the aphids back again to the corn fields, where they lived upon the roots during the summer; and then they would gather them back again in the winter.

Now think of such an intelligent operation as that going on, and yet the practical farmer, or owner of land, in a country district, had no knowledge whatever of these insects. And it was not until the scientific man had been called in, who then saw the solution of the problem, to treat the ant-hills by sulphide of carbon, that the abuses ceased and the farmers of Ohio and Illinois could raise corn crops again.

Just one more illustration is all the time will allow. There is always a law of balance. We don't understand it. And instead of wholesale condemnation of a certain form of life in the rural community, we must recognize in the insect world our very best friends. It is so important that we have a breadth of knowledge that will give us the right understanding that in all the works of creation there has been supreme wisdom, and if we can only co-operate with these laws in nature and understand their workings, we can do so much to save ourselves from loss and disappointment in our country living. Now here is a representation of this balance in nature which it is so important for us to understand, and so important for us to know about, and so important for us to co-operate with. Now here is a representation of bird-life. That beautiful little bird, the wren, is one of our most valuable friends, as so many of the different species of birds are. This bird is following up a cauliflower field, and is very busily engaged in picking off what is known as the cabbage-worm. Long Island Friends and New Jersey Friends who are cauliflower growers, will know what the cabbage-worm is and what it means cauliflower fields. Now one pair of wrens will keep one-quarter of an acre of cauliflower cabbage absolutely free and clean of these cabbage-worms, if the wrens can only be present in the fields, constantly flying back and forth and feeding their young, preserving this valuable crop and making the crop of value to the owner of the fields.

Then again, right in our midst in this very interesting little animal, the toad. Few understand the value of toads. They are scavengers. They are out at night; they are scavenging over the land picking up the beetles and the grubs and the cutworms, and saving our gardens from destruction, simply because they are out at night look-

ing for these all over the gardens and the fields; hence the toad should be cultivated, and should be known about.

Now this is one of the great needs of rural life at the present time, that in our educational system we have more of this type of teaching, that the young people of our country may be fortified with knowledge and may know how to cope with these conditions and encourage the animal life and protect it, to save their crops and realize more value from their efforts in farming.

Just a word about the social life of the country. That is one of the great needs, again, of our rural life at the present time, more social opportunity. We can go back years of time, and we can remember the large, splendid gatherings of Friends that used to be in evidence in our rural districts at monthly meeting occasions and the quarterly meeting occasions, and how the farmers' tables were loaded down with the products of the field and the garden; how large tables were filled with Friends attending these meetings. The land was abundantly productive; the social life of fifty years ago was one of the finest and best features of the Society of Friends. Friends went from meeting to meeting, driving in some instances with horses and carriages seventy-five miles to attend the Quarterly Meeting. And then, in meeting with the community of Friends, we found their houses filled and their tables filled with the most delightful and acceptable guests. The social life of fifty years ago is something that Friends can never forget who passed through that experience of our country Friends' meetings, so many of which have gone down to-day.

The educational needs are great to-day, the social needs are only second; and I believe the time is coming that we shall see again the revival of this delightful type of rural life which is so representative in the past history of our Friends' communities spread throughout here, our eastern states particularly. So that to-day rural life and rural welfare is dependent upon greater knowledge connected with the life of those who live upon the farms; and we see to-day, in this universal interest which is being expressed in the plant-life, in the things of life and in all of the life of the country, we see the pendulum to-day swinging out more again toward the land; and now we need the educational helps, that people who live upon the land and go back to it, may have the means with which to cope with its problems and thereby bring to them the prosperity of the agricultural history of the past.

(To be continued next week on page 65 of the Supplement)

THE LONDON GROVE BI-CENTENNIAL.

The bi-centennial of London Grove Meeting on Seventh-day, the 4th, was attended by fully 2,000 people. As the old house is three miles from train or trolley, forty automobiles were busy conveying visitors to their destination. Other vehicles brought people from every direction, until nearly 300 automobiles and 100 teams were parked on the spacious grounds.

Before the close of the morning session every seat in this largest of our country meeting houses was filled and many were standing. In the afternoon, two meetings were held simultaneously, one indoors and one outside.

Edward A. Pennock, chairman, called the meeting to order and read a chapter from the

J. Mason Wells, pastor of the Kennett Square Baptist Church, gave an address on "The Growing Oneness of the Denominations." He said the nineteenth century had shown that strength lies not in creed but in service to humanity and prophesied that the twentieth century would bring about the unity of the churches.

During the noon hour the unexpectedly large attendance exhausted the lunch supplies, but more were secured and no one went away hungry. The souvenir post cards also gave out, but there were badges enough for all.

An interesting exhibit of old writings, samplers, clothes, utensils, dishes, quilts, etc., was shown on the upper floor; but more interesting than these were Oliver Eastburn and wife, of



LONDON GROVE MEETING HOUSE

Bible. Augustus Brosius, of Avondale, gave the address of welcome, to which Zebdee Haines, of West Grove, responded. J. Russell Hayes, of Swarthmore, read a poem commemorating the meeting, the house, and the giant oak which antedates them both. Emma Taylor Lamborn, a sister of Bayard Taylor, gave the "Record of an Early Settler," telling interesting stories of 200 years ago.

The Historical Sketch of London Grove Meeting was given by Davis H. Forsythe, editor of *The Friend* [Philadelphia]. Beginning with 1701, when William Penn was on his second visit to this country, the historian told of events leading up to the holding of the first Friends' meeting at London Grove in 1714; the first log house, built in 1724, and the present house, erected in 1818.

Kennett, who were dressed as Friends of the olden time, and rode to meeting in an old-fashioned two-wheeled gig. On their arrival, just after the address of welcome, they were escorted to the upper seat in the ministers' gallery. At noon they drove around the grounds.

In the afternoon Dr. O. Edward Janney gave an address on "The Place of the Church in the Community." Ellen Pyle, of London Grove, gave "Rhymes of Marlborough Street," which told in a most entertaining manner bits of history of the early days. Isaac Sharpless, president of Haverford College, spoke of "The Influence of Friendly Ideals on our National Life."

The crowning address of the day was given by a Friend, who is a member of Congress, and candidate for Senator, A. Mitchell Palmer. In order

that as many might hear him as possible all went out in the yard and he addressed them standing in an automobile. His theme was the influence of the Society of Friends upon the public life of this nation. Removed from the restraint of the meeting house his hearers applauded him on two or three occasions, one being his outspoken advocacy of woman suffrage. He made an earnest plea for participation of Friends in politics, saying, "we suffer to-day from the bad citizenship of good citizens."

"Conditions call loudly," he declared, "for men whose lives are above reproach, to make the standard of the private individual the foundation upon which the government might rest. The Friend is false to duty when he falls short in the exercise of suffrage. The politician of the library table is as useful as the gossip of the sewing circle. The message of the hour to men and women of the Society of Friends is to turn from inertia to active citizenship."

The speaker made a very favorable impression upon his hearers, including those who differ with him in politics. One woman Friend in a plain bonnet, who was too far away to hear him distinctly said, "It does one good just to look at a man like that."

WILLIAM W. MOORE.

William W. Moore, who died at Sandy Spring, Md., Ninth month 6th, was the second son of the late Robert Rowland and Hadassah J. Moore.

Born in Baltimore, Seventh month 20th, 1837, his parents moved to Sandy Spring, Montgomery County, when he was two years old, and with the exception of school terms elsewhere, he spent the whole of his active, useful, public-spirited life in that neighborhood. His first wife was Mary Elizabeth, daughter of William John and Rebecca M. Thomas, who died in 1907.

His second wife was Lucy Snowden Lea, daughter of Nicholas and Henrietta Snowden, who survives him, as do his three children, R. Rowland Moore, Sarah T. M. Adams and Rebecca T. Stabler.

From early manhood, William W. Moore was identified with efforts to benefit and uplift the community and county in which he resided for three quarters of a century. A successful farmer, he was a pioneer in the dairy business and he helped organize the first Debating Society, the Lyceum Company, and the Enterprise Agricultural Club. Later he became Director and Vice-President of the Savings Institution and a Director of the National Bank.

From the formation of Temperance and Wo-

man Suffrage Clubs, in the county and state, he aided these reforms to the full extent of his power, and he was a leader in the Prohibition Party of Maryland.

When quite young, he took a deep and abiding interest in all matters pertaining to Friends' Meeting, and held responsible positions for years, being a regular attender of meetings from boyhood to the past few months when ill-health prevented.

His kindness of heart and uprightness of character were among his finest traits, and we believe he has passed to the great beyond, leaving many friends and not a single enemy.

ABINGTON FRIENDS' SCHOOL.

Abington Friends' School has opened under entirely new and different conditions from former years.

It has long been a boarding and day school, but it has been decided best for the present to accept day pupils only in the Primary and Intermediate grades. However, a limited number of children from a distance who wish to attend this school, may obtain board from Mr. and Mrs. Thomas L. Noble, who are in charge of the building.

Lillian M. Kellogg, who has previously been at the head of the Primary Department, is Principal of the newly-organized school. Associated with her, in charge of the Intermediate Department, is Margaret Morris, for many years head of the English Department in Friends' Seminary, New York City. Miss Nicholson, of the School of Industrial Art, is in charge of the drawing, and Margaret Taylor, graduate of Friends' Central School, Philadelphia, assists in the Primary.

The ample and beautiful grounds afford abundant opportunity for outdoor work, and several classes may be seen busily carrying on their work on the porches, or under the trees, at almost any hour of the school day. A very cordial invitation is extended to all who are interested in the education of young children, to visit the school at any time and see the character of the work they are doing.

JOINT FELLOWSHIP MEETING AT FLUSHING.

A meeting under the care of the New York Joint Fellowship Committee was held at Flushing, Long Island, First-day, Ninth month 27th. Meeting for worship was held at eleven o'clock, and welcome messages were offered by several Friends.

At the close of the meeting, Walter C. Gilbert, of Flushing, welcomed the visiting Friends most heartily, saying that the old meeting house at Flushing, belonged not to one generation nor even to one monthly meeting, but to "all who call themselves Friends."

A box lunch was served in the upper room of the meeting house, and hot tea and coffee were provided by the Flushing Friends.

At 2.30 p. m., a conference was held, under the care of the Fellowship Committee, on the general topic "Why has Family worship Disappeared?" J. Hollingsworth Wood presided. The first speaker, Ruth Cole, emphasized the need of peace and unity in our homes. A number of Friends joined in the discussion and several sides of the question were brought up. Although very few of those present had family worship regularly in their homes, most of them approved of the custom and felt that it was productive of good. Several speakers mentioned the impression made upon them by visiting in homes where family worship was held. William M. Jackson reminded us that, although it was a good thing to set apart a time each day for worship, yet, worship was a thing appropriate to every hour in the day. J. Hollingsworth Wood said that tradition as tradition was valueless, and that true family worship consisted not so much in the reading together, as in the loving and kindly service of one member of the family to another.

G. S. H.

ANNOUNCEMENTS.

THE FIRST-DAY SCHOOL at 15th and Race Streets, Philadelphia, will open Tenth month 11th. In the Young People's class Walter Rauschenbusch's "Christianity and the Social Crisis" has been a fruitful source for discussion for two years past; the book will be finished this fall, the topic for the 11th being "Christian Civilization and Missions." Every one is welcome in the class, either as regular members or as occasional visitors.

GERMANTOWN CONFERENCE CLASS will meet in the meeting house, School Lane, on First-days at 10 a. m. General topic, The Christian Message from the "Days of the Twelve" to the Twentieth Century. Special sub-topics: Tenth month, The Message Up to the Time of George Fox; Eleventh month, The Primitive Christian Message Re-stated by the Early Friends.

CHAPIN MEMORIAL HOME FOR THE AGED BLIND, 6713 Woodland Avenue, Philadelphia, will be pleased to see its friends on Donation day, Tenth month 17th, from 2 to 10 p. m. Luncheon and supper at moderate prices and tables for the sale of useful and fancy articles. Donations and contributions may be sent to Irene Mather Woodward, chairman, at Stoneleigh Court, or at the Home.

THE PROCEEDINGS OF LONDON GROVE'S BI-CENTENNIAL will be published in a clothbound volume, price \$1.00. Orders may be sent to Edward A. Pennock, Chatham, Pa. Souvenir badges may be had for 30 cents, and post-cards (a new edition) at 3 cents each.

WESTERN FIRST-DAY SCHOOL UNION will be held at Erildoun on the 17th, at 10 a. m. and 1.30 p. m. Martha Robinson, superintendent of Rural Sabbath Schools for Pennsylvania Sabbath School Association, will speak on "Practical Work for Rural Schools." George H. Nutt's conference paper on "What We May Expect the First-day School to Accomplish for the Individual" will be read by Elizabeth W. Moore, and discussed.

WESTERN QUARTERLY MEETING will be held at London Grove on the 20th, at 10 o'clock. At an afternoon meeting in charge of the Philanthropic Committee, the need for teaching sex hygiene will be presented by Laura B. Garrett. Friends from other Quarterly Meetings will be met at Avondale and Willowdale, if they send word to Edward A. Pennock, Chatham, Pa.

ELSTON E. WILLSON, clerk of Pelham Executive Meeting, has changed his address from Chantler, Ont., to Fenwick, Ont., R. R. 5, and all communications should be sent to him at the latter address.

JOHN STRINGHAM, of Glen Cove, N. Y., expects to attend Abington Meeting near Jenkintown, Pa., First-day, the 11th, at 10.30 a. m.

THE FRIENDLY OUTLOOK, York, Pa., will be held in the meeting house, Tenth month 4th, when they expect to have with them four interested young Friends of the Sectional Committee of Philadelphia.

NOTES.

The Governor of New York appointed John Wm. Hutchinson to represent the State at the American Prison Congress to be held in St. Paul, but much to his regret, and the regret of his friends generally, he will not be able to accept the appointment.

The story of the Peace Conference at Constance has been published in a little book entitled "Through Europe on the Eve of War," which the Church Peace Union, 70 Fifth Avenue, New York City, will be glad to send free to any minister desiring it.

Referring to John W. Graham's letter in our last issue, Dr. Battin says that since that was written 50,000 more copies of the "Appeal to Men and Women of Good-will" have been circulated. He is going to take a large number of copies with him to Europe (see page 632) for distribution among such clergymen and public men as would appreciate and understand the message. He also says that Lady Barlow, who was one of its authors, is a convinced Friend, and is a sister of the Governor General of Australia, who is a staunch advocate of the "Defense Act," now suspended, requiring boys to practice military drill.

Franklin Packer, who has been in Ohio for some months, has sold his farm near Waynesville and is now back again at Newtown, Pa. On his way home he attended Short Creek Meeting at Emerson, Ohio, Ninth month 27th, where there were fifteen present. One of these was Fernando Shackelford, who had been a pupil of Richard Roberts (one of this meeting's regular attenders) forty-eight years ago. His nephew, William Packer, took him to visit seven families connected with this meeting in their homes. He also spent a day with his sister, Alice Smith, in Salem, Ohio, and found Barclay Spicer arranging a conference of the Friends of Salem and West Meetings.

At an executive meeting at Orchard Park only four people were present. A new Advancement Committee was appointed. The chairman was authorized to call upon the treasurer for \$25.00 to pay for copies of *Intelligencer* and *Scattered Seeds* for distribution in this vicinity.—E. R. H.

Sixteen were present at our Pittsburgh meeting. We had two speakers, Harold Trent and James Thorburn, both of whom referred to the call of the President for prayer for peace.

The Quaker Round Table met for the first time this season Ninth month 21st, at the home of Warren Emley. Mr. Emley's mother spoke on the Friends' Conference at Saratoga.

The First-day School of West Philadelphia Meeting resumed its sessions on the 4th, with George D. Miller continued as superintendent. The enrollment was larger than ever before in its history. The opening session was devoted to a well-planned peace program.

Twenty minutes was spent in renewing acquaintances. The meeting which followed, at 11 a. m., was largely attended. Five live messages on peace were given, which, with the opening and closing silence, completed a peace-day service.

Rebecca S. Stackhouse, of Lansdowne, Pa., graduate of Domestic Science Department of Drexel Institute, has charge of the lunch room at the Friends' School, Brooklyn.

Verna Way, Swarthmore 1914, is teaching in Friends' Seminary, New York City.

George L. Maris writes from Sanford, Florida, for himself and wife: "I have taken a vacation from my First-day school class, and they have asked me to go on with the work, beginning in two weeks. The summer has passed pleasantly, warm days but cool nights. We keep close watch on Friendly proceedings as known from

articles in the *Intelligencer*, *Local News* (W. C.), *Enterprise* (Newtown), and private sources. It is very gratifying to note the activity of the younger members of our various Meetings.

"The feeling here, as elsewhere, in regard to the war, is that it is *entirely unnecessary*.

"We were surprised and much grieved by the death of Henry W. Wilbur. He had rare qualifications for the position he held.

There were eighty in attendance at the semi-annual meeting held in Providence Meeting House, Montgomery Co., Pa., First-day week and half of these were men. One third of them came from the neighborhood, in which there is but one Friends' family; the others came by train or automobile from Norristown, Gwynedd, and elsewhere. Emphasis was laid upon the thought that the only way to have international and industrial peace is to increase in the minds of men the knowledge of a better way, and in their hearts a desire for justice and righteousness.

SWARTHMORE COLLEGE NOTES.

Dr. Battin, who has been devoting his time to the work of the International Committee for Friendly Relations Among the Nations since war was declared, told of some of his experiences in the war zone in collection, on the morning of October 2d. He has been granted a year's leave of absence from the college and will soon resume his duties abroad.

The faculty and students were received by President Swain at Ulverstone on Sixth-day, the 2d, from 4 to 6 in the afternoon.

Hon. Richard J. Baldwin, a member of the State Legislature, addressed the Men's Bible Class First-day morning. The next First-day, the 11th, C. Wilfred Conard is expected to speak as the representative of the Fusion and No-License forces of Delaware county.

The Debate Board has announced that the question for the annual Sophomore-Freshman debate, to be held November 20 will be: *Resolved*, That it is to the interest of humanity that the triple entente shall be successful in the present world war.

The football team lost its opening game to Villa Nova College by a 6-0 score. The Garnet players were Captain Cline, Lock, R. Cornog, Murch, E. Cornog, Endicott, Curtin, McCabe, Weidner, Hunter and Donnelly, with Blackwell, Passmore, Smith, Mason and Yates, substitutes.

OCTOBER.

In russet gown, October stands,
And with her little sunburnt hands
For her fair brow a crown she weaves
Of red and yellow autumn leaves.

A mist of gold her bright hair seems,
Where, ensnared, the sunshine gleams.
Her eyes have caught the gentian's
hue,

Or yonder sky's translucent blue.

Her mantle's made of morning mist—
Pearly gray and amethyst!
October stands in russet gown,
Weaving herself a leafy crown.

M. W. JOHNSTONE.

In Public Ledger, Philadelphia.

NO ALUM

IN

ROYAL BAKING POWDER

The meeting on First-day, the 4th, was devoted to the cause of peace. Those participating in the speaking were Isaac Clothier, Dr. Swain, Dr. Bronk, Dr. Goddard, Clayton Rogers, Mrs. Speakman and Dr. Brooks.

Dr. Swain addressed the Y. M. C. A. in the evening.

FRIENDS' ASSOCIATIONS.

FALLOWFIELD Y. F. A. met at the home of Wm. and Elizabeth Webster, Ninth month 27th. The president, J. Howard Humpton, opened the meeting by reading the 14th chapter of Romans. A good selection on Silence and Strength was read by Maurice Humpton. A very full and interesting report of the Conference at Saratoga Springs was read by Mary A. Maule. Elizabeth Webster gave an interesting account of a visit to Great Meadows Prison. Current events were read by Edna Reynolds. After sentiments and a few moments of silence we adjourned to meet at the home of G. W. and Elizabeth Moore, the third First-day in October.

GERTRUDE R. SKELTON, *Secretary*.

HORSHAM FRIENDS' ASSOCIATION met at the meeting house, First-day afternoon, Ninth month 27th. The vice-president, Benj. Park, called the meeting to order. Anna D. Hollowell read the 12th chapter of Romans. Hannah P. Williams read a short paper on Current Events. Seth F. Walton spoke feelingly of the death of Henry W. Wilbur. An interesting paper was read by Florence Williams, describing the Friends' Conference at Saratoga. Isaac Parry and Wm. Penrose also gave interesting accounts of it. ELIZABETH A. HOLLINGSWORTH, *Secretary*.

THE FRIENDLY OUTLOOK met Ninth month 26th at the Cleaver home, in East York, Pa. After the reading of Matthew 25th by the president, a solo was sung entitled, "His Eye Is On the Sparrow." Edith W. Cleaver gave several interesting scientific and prehistoric events. An account of a prisoner in one of the Western jails was given by Anna Merrihew, telling how he had won his liberty by good educational work done for his fellow prisoners. This led to an interesting discussion of prison work done by Friends. The talk of the evening was then taken up by Arabella Carter, of Philadelphia, on the

Life and Belief of the Shakers. The speaker had visited their settlement at Mt. Lebanon, N. Y. Their life is a community life, about 30 or 40 comprising a family, which is presided over by several official members of the church. They lead celibate lives, after they have become full members in the faith. Persons may become half members by sharing the community life, but not enjoying the full privileges of it. They are opposed to going to law about anything, even when they would lose a great amount of property by not contesting their rights. The intellectual life is generally of a high order. They take magazines and papers and read the best literature published; keeping abreast and even surpassing the majority of those outside the faith in thoughtful consideration of many subjects. The articles manufactured by the Shakers are much sought after on account of their superior workmanship.

FLORENCE N. CLEAVER, *Sec'y*.

BIRTHS.

WILSON.—At Seattle, Washington, Ninth month 23rd, to George S. and Edith Galehouse Wilson, a son, named James Morris Wilson. The father is a member of Clear Creek Monthly Meeting, Ill.

MARRIAGES.

ATKINSON-SMITH.—In Buckingham Friends' Meeting House, under the care of the Meeting, Tenth month 5th, at the conclusion of the Monthly and Preparative Meetings, Thomas Ogborn Atkinson and Ellen Douglas Smith, both of Doylestown, Pa. No cards.

DEATHS.

ARMOR.—Near Centreville, Del., Ninth month 28th. Sallie Armor, wife of William Armor, in her 70th year. Interment at Longwood Cemetery.

COOKE.—Tenth month 1st, Jane Levick, wife of William Wilbur James Cooke, and daughter of the late Samuel J. Levick. Funeral at her late residence, Cynwyd Pa.

THOMAS.—At Johns Hopkins Hospital, Baltimore, Md., Ninth month 30th, Philip Dare Thomas, aged 6 months; son of William John and Edith Bentley Thomas, of Sandy Spring, Md.

CALENDAR FOR 1915

The Calendar of the People Called Quakers, for 1915, like its predecessors, aims to be a publisher of "Truth"—to give as wide publicity as possible in an attractive way to the things for which Friends stand, and the real achievements which have been the result of these principles faithfully maintained. The particular characteristic of the 1915 Calendar is the evident aim to portray Quakerism as a world vision and not any narrow dogma of a "hereditary secret society." Distinguished Friends who have carried the Truth to many parts of the world where it was least known or understood are pictured and described. All of the twelve pictures are from original paintings made for this calendar and never before dis-

played. It is edited by Horace Mather Lippincott and published by the Dodge Publishing Company, New York, one of the largest distributors of calendars in the world.

(For sale by W. H. Jenkins, 140 North Fifteenth Street, Philadelphia. Price, postpaid, 50 cents.)

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m.
- Girard Avenue and 17th St., 10.30 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.

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- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TENTH MO. 11TH (1ST DAY).

—Buffalo Friends' Meeting, 3.30 p. m. at home of Mrs. James Valentine, 146 Lancaster Ave.

—Radnor Meeting at 3 p. m., visited by members of Philadelphia Quarterly Meeting's Visiting Committee.

—York Meeting, Friendly Circle and First-day School visited by Com-

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—Providence First-day School, Media, 11 a. m. Meeting, 10.15 a. m.

TENTH MO. 12TH (2ND DAY).

—Philadelphia Young Friends Association regular meeting in auditorium at 8 p. m. General reception and welcome.

TENTH MO. 14TH (4TH DAY).

—Newtown, Pa., Friends' Association.

TENTH MO. 16TH (6TH DAY).

—Mt. Holly, N. J., Y. F. A. in the meeting house.

TENTH MO. 17TH (7TH DAY).

—Concord First-day School Union, at Concordville. See Announcements.

—Western First-day School Union at Ercildown, Pa., 10 a. m. and 1.30 p. m.

TENTH MO. 18TH (1ST DAY).

—West Philadelphia Meeting, 11 a. m., visited by Evan T. Worthington.

—Conference (Philanthropic) at Concord Meeting House, Pa. President Joseph Swain will give an address on Peace. 2.30 p. m.

TENTH MO. 19TH (2ND DAY).

—Easton and Granville Half Yearly Meeting, at Granville, N. Y., 11 a. m.

TENTH MO. 20TH (3RD DAY).

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders day before at 11 a. m.

TENTH MO. 21ST (4TH DAY).

—Southern Half Yearly Meeting at Camden, Del., at 11 a. m. Public Meeting Fifth-day morning.

BOOK NOTES.

—Hugh Walpole's success in novel-writing has caused the reprinting of his earlier story, "Maradick at Forty," portraying the efforts of a man in middle life to escape from the humdrum groove of his smooth, tedious existence. (New York: George H. Doran Company.)

BOOKS BY

Henry W. Wilbur

Lincoln and Emancipation, just out. \$1.25, postpaid

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WANTED—VOLUNTEER WORKERS FOR the Philadelphia Housing Commission. There is a good chance to be truly helpful in connection with the work of the Housing Commission to secure more healthy homes for the poor. Volunteers wanted. The work is congenial. Much good can be done. If you have a few hours a day or a week to give for the service of your less fortunate brethren, write or phone Bernard J. Lewman, Secretary Philadelphia Housing Commission, 409 Empire Building, 13th and Walnut Sts. Bell phone, Walnut 1447.

WANTED—POSITION AS COMPANION OR attendant to elderly lady. Address No. 60 this office.

WANTED, BY A YOUNG FRIEND, POSITION as social companion, governess or mother's helper. Philadelphia preferred. Phone, Belmont 906 X. Address B. 641 Jefferson St., Phila.

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—The closing volume, the 10th, of Emerson's Journals is now ready. It completes the series, and gives us ever fresh and delightful views of the wise poet-philosopher. How deeply moved Emerson was over the coldness of leading Englishmen toward the Northern cause in our Civil War is shown in what he wrote in 1864: "We shall prosper, we shall destroy slavery, but by no help of theirs. They assailed us with mean cavils, they sneered at our manners, at our failures, at our shifts, at the poverty of our treasury, at our struggles, legal and municipal, and irregularities in the presence of mortal dangers. They cherished our enemies, they exulted in the factions which crippled us at home; whenever the allies of the rebels obstructed the great will and action of the Government, they danced for joy." (Boston: Houghton Mifflin Co.)

—R. W. Church's important work, "Christianity and Civilization," shows the effect of the adoption of the Christian faith upon the national character, and is very interestingly and vividly set forth. The book, in consequence, will be found of distinct importance to all students of religion, dealing as it does with ancient and medieval Christian influences. (New York: Macmillan.)

—FRENCH CIVILIZATION IN THE 19TH CENTURY. By Albert L. Guerard. New York: Century Company.

In this important and thoughtful book, the author's analysis of the French temperament with its qualities of nervous cheerfulness and intellectualism is excellent. His sense of the dramatic character of French history and his consciousness of its real continuity make his perception of it vivid. In his studies of the French attitude toward religion and culture he is at his best.

—THE SECRET BOOK. By Edmund L. Pearson. New York: Macmillan. Amusing chapters on books and bookish themes, taking off the foibles of librarians and the funny happenings at library delivery-desks, etc.

—THE SHADOW-BABE. By Jessamine K. Draper. SUNLIGHT AND SHADOW. By Louise W. Kneeland. Boston: Sherman, French & Co. Gentle songs and reveries in verse, by quiet singers.

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The Separation of 1827

The Article on the Separation in the Society of Friends published in the *Intelligencer* of Fourth month 28th has been reprinted in pamphlet form and may be obtained from Friends' *Intelligencer* Association for five cents a copy.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J. Warner

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 17, 1914.

Baltimore Yearly Meeting 1914

Lodging Accommodations at Park Avenue Meeting House, Baltimore

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting House, are informed that the rooms will be ready for occupancy on Sixth-day, the 23d of Tenth month for those who have early engagements. Supper only will be served on that day.

For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations. Address, *Sallie H. Starr*, Forest Ave., Forest Park, Baltimore, Md. In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

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(Continued on page iii)

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law.....	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

A Pledge of Peace	641
Autumn Cheer (verse)	641
A Twentieth Century Friend. I.	641
The New School a Memorial to Henry W. Wilbur	643
Friends and Citizenship	643
Woman Suffrage and Health	643
Editorial:-	
Preparing for Peace	644
Note and Comment	644
A Word to First-day School Workers	644
Friends and Missionary Work in China	645
Canada Half-Yearly Meeting	645
Action of Pennsylvania Anti-Saloon League	646
Growth of Orange Grove Monthly Meeting	647
Peace Meeting at West Grove	648
George School begins its Session	648
Announcements	648
Notes	649
Swarthmore College Notes	649
Friends' Associations	649
Births	650
Marriages	650
Deaths	650
Calendar	650

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 17, 1914.

{ Volume LXXI.
Number 42.

THE PLEDGE OF PEACE.

Believing in Peace as the national expression of Christ's law of love, and desiring that my personal influence shall count in the work of abolishing war, I hereby promise, with God's help:

1. *In times of friction and dispute between this and any other country, to keep my international temper.*

2. *To discourage the reading of newspaper articles which magnify international misunderstandings and advocate unfriendly acts on the part of this nation.*

3. *To support legislators and executives in standing for the policy of making our national appeal to justice rather than to arms.*

4. *To advocate International Arbitration, as a sufficient and final settlement of all disputes between civilized nations.*

The Westminster Press, Philadelphia, Pa.

AUTUMN CHEER.

Autumn comes with its leafage red and golden,
Its woodland fragrance borne on the breezes cool;
And back to Whittier House they come, the children
And friendly teachers, back to our First-day School.

Faded afar is the dear and peaceful summer,
With all its kindly joys and quiet dreams;
Its wholesome glee and its fun in field and forest
And along the leafy paths by the singing streams.

And now, Dear Hearts, shall not the year before us
Be our best, when its story comes to be told—
Turning our summer dreams to the spirit's harvest,
Bright and rich as the woodland's autumn gold!

JOHN RUSSELL HAYES.

Whittier House Messenger.

When thou hast done a good act and another
has received it, why dost thou still look for a
third thing besides these, as fools do, either to
have the reputation of having done a good act
or to obtain a return? MARCUS AURELIUS.

"I will stay and make ready and maybe my
chance will come," is an interesting motto attri-
buted to Lincoln and appropriated by a class of
colored students whose faces shine with potency
and hopefulness as pictured in a page in *The
Crisis*.

A TWENTIETH CENTURY FRIEND. I.

Although Henry W. Wilbur lived three-fourths
of his life in the nineteenth century, he was so far
ahead of his time, through his clear insight into
conditions and causes, that he really belonged to
the twentieth century; and because his life touched
and helped so many of our young people who will
do their life work in this century, the reforms in
which he was most deeply interested will continue
to be helped by his life and teachings.

BOYHOOD.

Henry Watson Wilbur, the son of Humphrey
and Ann Pierce Wilbur, was born in Easton,
Washington County, New York. His parents
lived on a farm and he was always deeply grate-
ful that he had his share of the work and enjoy-
ment that make up the life of a farmer's boy. It
was here that he "held regular twilight com-
munion with a warty toad by the doorstep of the
farmhouse. The toad responded to the talk and
the tickling of a timothy head on his fat sides,
with blinking eyes of appreciation and satisfac-
tion. It is quite certain that this small reptile had
no jewel in his head, but he did help put the jewel
of a love for living things in the boy's heart." No
doubt it was largely because of this love that the
boy became interested in discoveries of Darwin,
and so was able from the writings of that scien-
tist to compile the true and wonderful stories of
animals, birds and insects, published under the
title of "Nature Stories from Darwin."

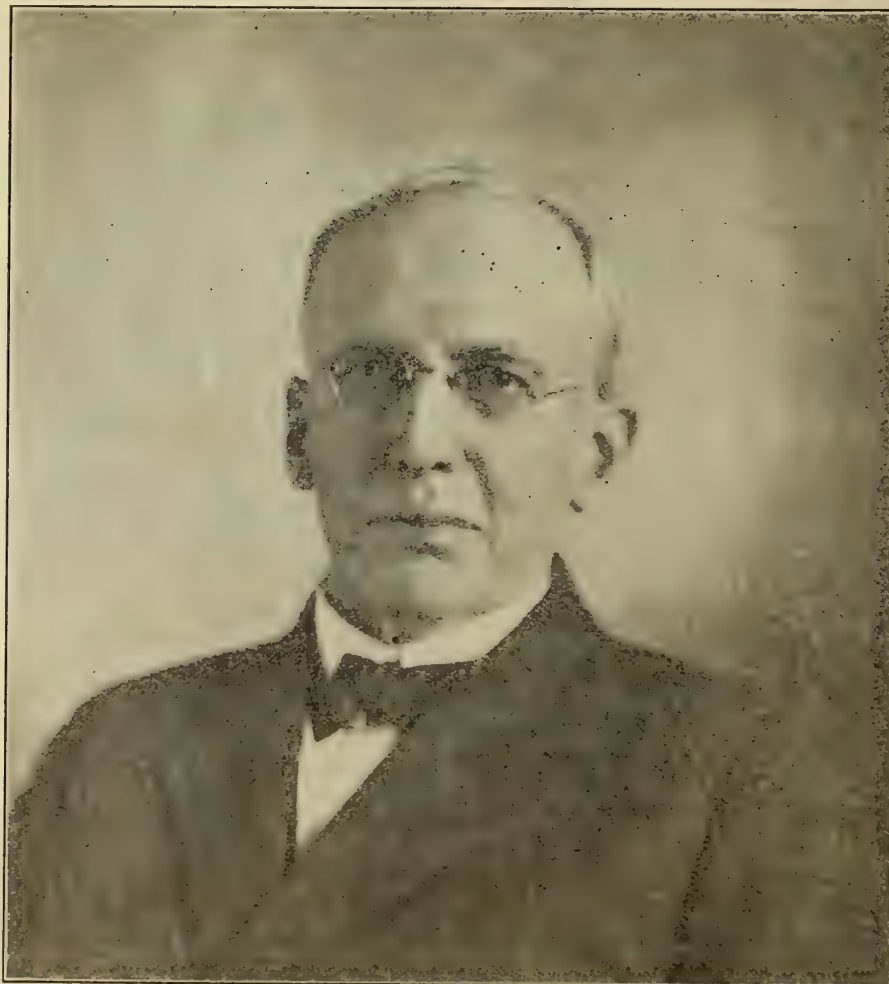
When he was quite a little lad, Henry and a boy
cousin were very fond of playing Quaker meet-
ing, arranging the chairs to look like the seats in
the meeting house. One day they observed an un-
usually long period of silence and his cousin be-
came restless; he finally whispered to Henry to
say something, as the latter was usually the
spokesman. Henry sat a little longer, then arose
solemnly and said, "I don't believe in speaking
unless I have something to say." He sat down and
after a few more moments of silence the play
meeting rose.

Henry's education began at his mother's knee,
where in addition to other useful lessons, he
learned to read. Afterward he attended district
school and Union Village (later Greenwich) Acad-
emy. One or two stories of his school days illus-
trate the truth of the saying that, "the child is
father of the man." He was for peace even when
a lad, and settled many differences among his
school fellows, where he was always a leader with-

out resorting to fighting. Once, however, to defend himself from continued slurs and insults because he had to wear patches on his trousers, he made use of nature's weapons and so thoroughly whipped a boy older and larger than himself that peace and friendship existed between them ever after. His mother had taught him that patches were no disgrace as long as the clothes were clean and the heart right, and he probably felt that he was defending his mother's word when he settled

have to whip me before you whip her," thus nobly illustrating his love of justice and fair play, and displaying courage as well. Neither he nor his sister received the whipping and the veracity of the Wilbur children was never questioned after that.

During Henry's boyhood his parents were deeply and practically interested in the abolition movement, generously offering their home as a resting place for anti-slavery reformers and a



From Photograph by Hugh S. Walker

HENRY W. WILBUR

the question, not only as far as that boy was concerned, but for the whole school.

When his sister was a little girl, another girl in the school accused her of doing something she did not do. The teacher demanded that she tell the girl she was sorry, but she refused to say she was sorry for something she had not done. She was called to the desk for a whipping, when her fourteen-year old brother said to the teacher, "If my sister says she didn't do it, she didn't, and you'll

refuge for runaway slaves. Living in such a home, and beginning to read the *New York Tribune* and *Anti-slavery Standard* at six years of age, he became very early in life an earnest and intelligent abolitionist and also a believer in prohibition and equal suffrage. Often in after years he told how glad he was that he was born in time to receive some of the moral stamina developed during the anti-slavery struggle and the Civil War.

The last First-day of his life on earth he went to the little meeting house in Easton that had suggested the play of his boyhood. This time he had something to say, and his message was much appreciated by the relatives and old friends, gathered in the house where the Wilburs have had their religious home for years and years. Among those present was his beloved uncle, Job H. Wilbur, in his 85th year, but not too old to be a regular attendant at the conference to which his nephew was giving all that was left of his time and strength.

THE NEW SCHOOL A MEMORIAL TO HENRY W. WILBUR

The highest honor and tribute that can be paid to a great leader or prophet who has passed to a higher life is for others to unite in consecrated effort to carry further the work that he was doing. Henry W. Wilbur believed at the time of his death that the most important need within the Society of Friends was more training and unity of purpose in social and religious activities within and without the Society. For years he, in co-operation with others, had been formulating within his mind an institution for this purpose, and if he had lived a few months longer he would have seen one phase of his work completed by the opening of the new school in Swarthmore. It is the earnest prayer of all who knew his deep interest in this school that all Friends will unite in making this, in the broadest sense, a living, active and useful memorial in its policy, its instruction and its endowment to this Friend who gave his best to the Society of Friends. B. T. B.

FRIENDS AND CITIZENSHIP.

[From the address of A. Mitchell Palmer, at the London Grove Bi-Centennial.]

The worst evil from which we suffer in our public affairs at the present time, yea, the worst menace to the continued safety of our free institutions, is the bad citizenship of good citizens.

Whatever is rotten in politics, whatever is corrupt in political campaigns, whatever smells of fraud in the management of party conventions and caucuses, is directly blamable upon good citizens who make themselves accessories before the fact by supinely standing by while men with selfish aims and improper motives control the party machinery.

In my judgment, there never was greater need for the co-operation of the good citizen in the affairs of government than now. There never

was a time in the history of government upon this continent when conditions called so loudly for the active participation in political affairs of men whose private life is above reproach, whose honesty of purpose and integrity of conduct are beyond the very breath of suspicion, and whose ideals are higher than the commonalty can hope to reach.

The word "politician" has, in many quarters, come to be looked upon as an opprobrious epithet, only because citizens refuse to take that proper active part in political affairs which a patriotic loyalty to their country and their State, and a proper regard for the duties of good citizenship, require them to take. The State of Pennsylvania is filled with good citizens from Wayne to Greene, from the Delaware to Lake Erie, men who would scorn to do a dishonest act. But when we call upon them with the cry of "Stop thief," as the public plunderer makes off with the public treasure, we are met by the answer, "We cannot go into politics, we are too careful of our reputations to be known as politicians." Is there any reason why the members of the Society of Friends should not be active in political work? They are recognized from ocean to ocean as a people of high ideals. Is there not reason to hope that the standard they have set for their private conduct might be made the standard for public service, and the principles for which they stand become the foundation upon which the government itself may be rested to bring to a full fruition the hope of the fathers for the common welfare and mutual happiness of the people?

WOMAN SUFFRAGE AND HEALTH.

At a recent medical convention in New York attended by a large number of women physicians, the papers reported that careful inquiry had failed to find a single anti-suffragist among them. In England there are between five and six hundred women doctors, and more than five hundred of them have signed the suffrage petition.

A few months ago a Boston professor prophesied that equal suffrage would work grievous damage to women's health and nerves. The editor of *The Woman's Journal* thereupon addressed a circular letter of inquiry to the Presidents of the State Medical Societies in all the States where women vote, asking if they had observed any such results. All the answers agreed with that of the President of the Colorado State Medical Society in declaring that nothing of the sort had happened.

A. S. B.

In the Woman's Journal.

FRIENDS' INTELLIGENCER

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ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 17, 1914.

PREPARING FOR PEACE.

The Board of Directors of the World Peace Foundation has prepared a statement of opinion concerning the present situation in Europe and what we may hope for in the future. They are aware that European races and nations are so crowded and inter-related that the policies of their governments must be concerted in common, and that friends of peace on both sides of the ocean must labor to bring about a complete change in the spirit controlling the international relations of that continent. Europe must have a government of law, and her statesmen should consider together how a better adjustment of boundaries and political relations may be made. The present situation in Europe is the inevitable result of the effort on the part of each nation to have a larger army or navy than any other. The unmeasurable destruction of life and property that is now going on should convince the people of all the nations that law must be substituted for war in the settlement of international disputes.

The present war has taken a deeper hold upon the American people than anything that has happened since 1861. Our newspapers have become peace advocates and are presenting to their readers "the dramatic significance of our recent peace treaties, ordaining year-long commissions of inquiry, at almost the very moment when the powers of Europe began to burn and slay after less than a week's consideration." We can impress these lessons upon our own people. We can appeal to the judgment of neutral nations and ask them to join with us in so presenting these views as will command the serious respect of the warring nations of Europe. "We can create such a public opinion as will enable our Government, when its good offices are invited, to stand in the final settlement more firmly and influentially for that thorough and decisive dealing with the evils behind the conflict, which alone can secure a worthy and lasting peace."

"The Directors of the World Peace Foundation

affirm their unqualified support of the action and utterances of President Wilson concerning the present war in Europe, and assert their confidence in his judgment as to the time and manner of resuming proposals for the restoration of peace."

They ask the friends of peace everywhere, especially in the neutral nations, to direct public attention towards the conditions that alone can make peace permanent. Some of these conditions are: That no territory should be transferred from one nation to another without consulting the wishes of the inhabitants; that the nations of the continent should establish and maintain a representative council, to ensure mutual conference and concerted action; that competition in armaments should end and military force should be limited to purposes of police and international defense; that all manufactures of arms, armaments and munitions for use in war should be national property; that no neutral nation should permit its citizens to make loans to belligerents for war purposes.

More and more the thinking people of our own nation and of other nations are realizing that armaments lead to the disturbance of peace and national security; that the spirit of militarism leads inevitably to brutality and slaughter, and that the only principle of international relations consistent with civilization is that of "Peace with Justice under Law."

The probability of a National Prohibition Amendment in the near future is increasing. Virginia has gone dry by over 30,000 majority, and the prohibitory law there will go into effect the first of next month. Several other States will vote upon this question soon and other prohibition victories are anticipated. It is also a cause for encouragement that candidates of all parties in Pennsylvania are proclaiming themselves in favor of local option and telling the voters about the temperance work they have done in the past.

A WORD TO FIRST-DAY SCHOOL WORKERS

At the meeting of the Yearly Meeting First-day School Committee, held Tenth month 3d, there was a suggestion made to organize working guilds in our First-day schools by means of which old and young could labor together, making garments, picture books and any useful articles. Perhaps ultimately one name could be chosen for all such organizations.

Our hearts are stirred at present over the suffering caused to women and children by the terrible European war, and the universal call comes to us to lend a hand. Early in Twelfth

month the "Christmas Ship" will sail, to which the *North American* has given publicity. It will go freighted not only with necessities, but with love and sympathy from all who contribute to it. The *North American* will supply patterns for garments and any desired information about this great and beautiful enterprise.

Friends and teachers, can we and our children afford to lose the opportunity of entering into this love movement which is in the spirit of the Christ?

A. H.

FRIENDS AND MISSIONARY WORK IN CHINA.

At 2 p. m., First-day, Ninth month 5th, was held at Saratoga Springs, in Convention Hall, what is believed to be the first public meeting in the interest of foreign missions by members of our branch of Friends. This is in itself a noteworthy event. The gathering was earnest and attentive and made a good response when funds were asked for to send a young woman to join the staff already in the field.

The West China Union University began instruction in 1910 at Chengtu, about 1,800 miles west from Shanghai: it is the only university for a rich and populous province—for a population larger than that of the United States.

Baptist, Methodist, Episcopal and (English) Friends' mission boards have combined for this Union institution. On the Board of Governors perhaps the names best known among us are those of John F. Goucher, formerly president of the Woman's College, Baltimore; Prof. Shailer Mathews, dean of the divinity school of the University of Chicago, and Prof. Rufus M. Jones, of Haverford College. It is at the Union University that Henry T. Silcock is teacher of education, and Robert L. Simkin, who presented the matter at Saratoga Springs, professor of Religious Knowledge.

The object of the University is "the extension of the Kingdom of God by education in West China." It is the center of a system of more than 250 primary, secondary and middle schools whose common aim is to raise up leaders of high Christian character for Church and State. It is stated that the future of the university is assured by the fact that four mission boards are co-operating in its support, each one building a college with dormitory and residences for the foreign teachers.

Plans include a normal department, an agricultural school and an engineering school. The cost of one professor is given as about \$1,200 per year.

Robert L. Simkin, a graduate of Haverford College, took a prominent part in the pageant on Second-day afternoon as one of the Delaware Indians who greeted William Penn and made the famous treaty. He is at present upon a year's leave of absence. His earnest and impressive address will be printed among the Conference papers: it should not be allowed to pass without effect. Thomas A. Jenkins, 5411 Greenwood Avenue, Chicago, will receive and care for funds whose purpose is to send and maintain a Friend from our branch at the West China center. Received to date, as a nucleus for this fund, \$33.75.

CANADA HALF-YEARLY MEETING.

Autumn is lighting altar fires in God's first temples. Maples and oaks are aflame in the woods of Ontario now. The Friends who attended the meetings at Yonge Street last week looked out upon a landscape gorgeous with color and in upon a garlanded, newly-painted, flower-decked First-day school room. This beautifully located old meeting house has been given new lease of service. In the quiet room at the south end the Ministers' and Elders' meeting, which had not met for several years, was convened. Joseph Brown was appointed clerk. Under a sense of the ministry of a spirit moving hearts to reconsecration the queries and advices were read. Isaac Wilson's message touching ministry was heart-searching. Elisabeth Stover laid before the meeting her concern that the organization planned with such wisdom by the early Friends shall find new usefulness in work for the advancement of truth. It was received with sympathy.

There was evidence that Friends felt that there is room and need for individual and group ministry in meetings where there are no recorded ministers, and that it is the function of the Ministers' and Elders' meeting to develop such ministry.

A memorial service for Lewis Tool and others followed, at which expression was given to tender messages of remembrance and recognition of the call to carry the cup of loving service passed to those who are thus made the King's cup-bearers. Sense of the solidarity of the Friends' organized body seemed deepened by remembrance that the lives of Lewis Tool and Henry Wilbur had touched in service at Yonge Street Meeting House.

The First-day morning meeting for worship was well attended. Isaac Wilson was favored with an especially helpful and inspiring message.

The anniversary exercises of the Union Sunday School on First-day afternoon were full of inter-

est for young and old. Both sides of the meeting house were filled and the occasion was one that will live in many minds as more than a merely pleasant memory. Elisabeth Stover told some stories and exhibited a bit of vacation school handwork as an illustration of "having and sharing" among little nation builders who are to bring to earth the era of peace. Isaac Wilson's address to the little people on the power that stayed the lifted hand, William G. Brown's message touching the spirit of peace-making, M. Firth's words about "Who are the Greatest People?" all made profound impression, for they were truly inspired by the occasion and spoken to receptive listeners.

The regular business session of the Half-Yearly Meeting was held Second-day morning. Charles Wilson and Filona Barker were appointed to serve as clerks for one year. The latter being absent, Rebecca Zavitz was requested to act as assistant for the day, and performed that service helpfully, although not a member of the meeting in session.

There being no summary of answers required, it was proposed that for the day the method of Friends in England should be followed in the consideration of the queries and advices. This resulted in live discussion.

At an adjourned session William G. Brown presented some consideration of the causes of war. His concern that Friends should make intelligent study of present conditions and that Friends should make pronouncement of their views received close attention, but it was felt that time did not permit full discussion of some points presented. A brief resolution was, however, placed on record. The remainder of the afternoon was devoted to a conference on "The Quaker Message and the Present Crisis." A full report of this will be sent later.

ACTION OF PENNSYLVANIA ANTI-SALOON LEAGUE.

On July 1, 1913, the Headquarters Committee of the Pennsylvania Anti-Saloon League unanimously recommended that County Local Option be the next temperance legislation sought for. The Board of Trustees at its meeting in January, 1914, ratified such action.

All this time the League has persistently kept this issue before the people of the State. To-day, it has become *the* issue in the Commonwealth. However much we are opposed to the license system of dealing with the liquor traffic, we have that system in this State and for the present we cannot get rid of it. We claim, however, that

the authority to grant or refuse license should be vested in the people, not a judge. This is the change sought by the proposed County Option Law. Let the people, not one man, decide the license question, is the plea of the Anti-Saloon League.

As a non-partisan organization, the League has asked no political party to endorse this idea, but the people have demanded this form of legislation so emphatically that two parties have in their platforms declared in favor of it and the majority of the candidates for State office have unequivocally announced themselves accordingly.

For once in Pennsylvania we are almost embarrassed by the multiplicity of our friends. Realizing the necessity of uniting our vote if we win against a united and organized liquor traffic, a Convention of temperance citizens representing the organized temperance forces in nearly every county of this State, met Thursday, September 17th, in Harrisburg. This Convention was initiated by the Temperance Organization of the Beaver County No-License League. The call was signed by over sixty prominent citizens of this Commonwealth. The Convention canvassed the situation carefully and heard reports from representatives of nearly every county of the State in an attempt to recommend to the federated forces of the State, candidates favorable to Local Option, who in their judgment, taking all things into consideration, would most surely lead us to victory.

The delegates of this Convention have made their report and urged the temperance voters to support by influence and ballot, regardless of party affiliations, the candidates they name. Therefore be it resolved that the Pennsylvania Anti-Saloon League do most heartily endorse these candidates, directing our Superintendents to use every legitimate means at their command to insure their election, and we do most earnestly call upon the Christian voters of this State to rally to the support of these candidates.

The prophetic spirit can never be inherited, or passed on from man to man by any mechanical arrangement. It must come anew from generation to generation, often after the hardest travail of soul, through fresh strivings, as the result of other needs; but we can, at least, see that our ordering, whether of the Church's life or our own, is such as not to hinder its coming but to prepare us for it.

T. EDMUND HARVEY.

In "A Wayfarer's Faith."

Friends' Intelligencer Supplement

Tenth month 17, 1914]

65

(Continued from last week's Supplement)

THE CHAIRMAN: What our friend has given us seems like a sample of what we would love to have in larger amount. It just opens the door to a splendid field of knowledge interesting to all, especially to the rural community, but interesting to us all.

Professor Robertson, of Ottawa, has sent a telegram that he cannot be here. He says: "I regret my inability to attend the conference on Friday. I am unexpectedly required here at Ottawa for important Red Cross Society work as successor to a Friend who left to-day, being called on duty to serve elsewhere." So we shall not have the pleasure of the address of Professor Robertson.

We have with us Mrs. Jean Kane Foulke, of Pennsylvania, who will address us upon the subject of "Rural Welfare."

JEAN KANE FOULKE: To speak on rural problems is too big a subject to take up this evening and talk to you. I could only touch on a few of them; there are so many of them. The work which I have been doing for the last two or three years has taken me backwards and forwards over the state of Pennsylvania, and it has thrown me into the farm homes. When I say the farm homes, I don't mean the homes that the Society of Friends represent, alone; I don't mean the homes that you know, because you all know the very best homes, the very best sort of rural homes. The fact that you belong to this society means that. As I look over this audience I am sure I am speaking the truth in saying so. You are not exactly an example of the rural home of the state of Pennsylvania, or of New York, of the eastern states, as I know them. You are the product of a certain kind of rural home, perhaps, but not the big body of farming people that we want to try and help.

Now I have this thing very near and very dear to my heart. I go backwards and forwards over our great state into the little valleys and into the big, sweeping valleys. My work takes me right into the homes of the people, right into the kitchens, right amongst the women who are working and struggling; and I want to talk to you a little bit, if I can, from the woman's point of view, to try and make you see it from the working farmer's wife's point of view. She has tremendous problems; and her problems are our problems. We people who live in our big cities,

we women, and I say women because I want to appeal to them; we women realize what the other women over the state are bearing, what they have to meet; and it is to the women that we must turn to help with the most vital thing. The vital problem that we have to meet from a rural point of view is the general betterment of our homes, the thing that is going to make it that all these people will stay on the farms, the thing that is going to make our homes more than a shelter.

Now I know I am not talking, as I told you, about southeastern Pennsylvania, or certain places in New York state, and I might say, perhaps, the eastern part of Pennsylvania, but I am talking about the central and northeastern part, and, indeed, in some parts all over the state, homes you will find in surprising places that are not homes at all. They are places to roost in. They are not places to live in. Many times you will see stone walls, rough stone walls on stable foundations; but they are not homes. Now, what we have got to do is to wake up our people as to how they can help themselves. People who live in town have boards of health, have laws, have big cities to help them; but every person, every family, who lives on a farm, must meet those problems for itself; and each farm has its own individual problem, from a different point of view. Now we must make our homes better to live in; we must have running water in our homes; we must have sanitary drainage in our homes; we must have light; we must have heat. Country people are not any more different than town people; they are perfectly intelligent, those homes that I know. We send our children away from home and educate them; we hope they are coming back; they come back and they see what we are doing, the hard work, literally hard physical work; houses heated with stoves instead of central heating. Think of the interminable amount of coal and ashes, of the work to keep two or three stoves going in the present farm home. There is no reason for that, except that we have accepted it as inevitable. It does not cost as much in the long run to have a good furnace, or a good hot-water system as a heating apparatus, as it does to have three or four stoves, and yet we go on year after year, simply because we have those stoves.

Then we don't have a water-supply. I know hundreds and thousands of homes in which the

water is pumped and carried into the house; and I am sorry to say I know hundreds of homes that have water running in the barn, right past the kitchen door, and it has never been brought into the house. Now why is it? I think it is because the women are too unselfish. They have accepted it as, well, what shall I call it, simply because they are women. They can't do the thing themselves, and we have gotten the idea that nothing can be done on a farm that is not done by the farmer. Now that simple thing could be done by the farmer, if his attention could be called to it. I know of cases where water has been brought into the house, is running in the house, where they do have modern plumbing; and it has been put in by the farmer; but it is a very rare thing.

Whatsoever water in our homes on the farm they have we must take care of, too, when it goes out of the house, when it becomes sewage, and that would be hard with the rural home. Our laws state that we cannot run it into the streams. We are all taught, and have been taught by the generations now, that we must take care of that sewage; because it cannot go back into our wells as drinking water; so what do we do? We do nothing. Now, I was told to-night that if I came here to speak I must suggest to you people remedies for those things; and there is a remedy for it. In the first place, there are very few homes to-day, there are very few farmers to-day who are so poor that if they put their intelligence to it could not put water into their homes. The appliances to do that are now so much cheaper than they were, even a few years ago. We have gasoline pumps, we have wind-mills, we have high-pressure tanks for those who can afford. In many cases, I will merely say, it is pure laziness, or lack of thought, that keeps us from having them.

You can put a gasoline engine and pump into a house for something under a hundred dollars. You can pay more, and have a very much finer and better apparatus; but you can have a perfectly good one, that will pump water from your old well right into your kitchen, if you want it. The farmers must be told that; we must get out and tell them that. Your Department of Agriculture in the state of Pennsylvania, and also here now in New York, has just recently gotten up a bulletin, which they will send to any one who wants it, free, giving minute descriptions as to how to make a sewerage system suitable for any ordinary home on a farm. It can be made so simply, developed in this form, that you can even have a woman who has only a kitchen sink without running water into it at all, who is used to

carrying water from a spring, she can have a kitchen sink connected with a tank made with a whiskey barrel. That empty whiskey barrel can be used for that fall, and a separate tank can be made which will take care of the waste from an ordinary kitchen sink, instead of a well. Descriptions and the whole plan of making that thing is in this bulletin. You can get it by writing to Cornell, or by writing to the Department of Agriculture in Harrisburg, if you are in Pennsylvania. It goes on and explains different and better systems, so that you can have entirely modern systems of sewerage in your house at the ordinary cost, and any man can do that, if he chooses to do it, simply with the aid of a few men on his place.

Consult the woman, it is for the women to get out and want those things. I am told to-night that we must have some way suggested to do it; and the way that I would suggest is that women should take a more live, active interest in the outside work on their farms; that they should not feel that they must simply live inside their houses and do simply the things that our mothers and grandmothers did on their farms. The woman in the country lives a very isolated life, and puts in more and more hours, and I find one of the most difficult things to overcome just there, that the man on the farm has one set of interests and the woman on the farm has another set of interests. We hear so much about co-operation, and the place for co-operation to begin is in the home, right in the house. The man and the woman must pull together, they must feel that the home, the house, is the reason for the farm, and work together.

The average woman who lives in the country has a great deal to do. She has a great deal too much to do. She has all the things that we expect the town woman to do. She is supposed to enter into her children's life, she is supposed to-day to do the part of a good citizen; and she doesn't have time to do it, because she doesn't have the appliances in her home to do the work with. Many women, I am sorry to say, obstruct the work themselves. I find that more men are willing to do those things than women. Women say it is good enough, they have always done the work in the same old way, they don't want washing machines, nor bread-making machines, nor all sorts of modern appliances, because the old way is apparently the way of least resistance and the way they understand.

That is a wrong way. They ought to be willing to take up the new ideas, to learn how to do their work in a new way, so as to have time to do more outside, to be more interested in the

public schools, in the vocational training of their children, if they have heard how important it was that children should be taught the things that were of interest to children on the farm, who are going to make their lives on the farms. One of the reasons our children are not taught those things in the public schools, is that their mothers don't know what they are being taught. They don't see their books; they couldn't teach them themselves, if they had to, out of those books, and it takes time to do that. If you are going to know what your children are doing you will have to have time to do it, and you can't, if you are baking and sewing and doing the kinds of work that the average woman on the farm has to do, with a lack of appliances. I don't want to get to talking too much, it is all one subject; but one of the things for a woman to do, if you want to help the people to live about you, is to try and improve the home conditions, not only in your own home, but for your companions and for the people that live about you, explain to them how easily it is done, that it is really only a matter of reading and studying and getting a few of the bulletins that are put out from Washington and Harrisburg and all the big state departments and colleges that deal with these matters and tell how readily and easily much of our home complications can be done away with, by simply a little willingness to learn how, getting out of our bad habits.

There is the matter of farm help. We will take into our homes as servants any sort of person, any sort of thing that has hands and feet. We are willing, when it comes to the time of harvest, to take the offscourings of the city: men whom we call hoboos, or worse, men who are so degraded, who are so bad, who are so diseased, who are so rotten that they can't hold a job in the country. We bring those people into our farm homes, why? Because we want to bring in a crop of hay. Or, we want to bring in the oats, before it storms; and what do we say that we are doing it for? That we may make the home worth more for our children; that we may do this and that or the other thing that that crop will enable us to do from a money point of view; and yet we are striking at the very foundation of the best thing that that home can stand for.

Do any of you suppose for an instant, that is, if you have a man of the description, of the type that I have just described, working in your barn, and your little son goes down to that barn and helps to milk, or loafing about because he is simply with the other men, and country boys like to be with the other men, do you suppose that that little boy is going to come back to the house and

forget the lewd stories, the unclean things that he hears, the obscenity and the filth that he learns there, simply because he comes back to the house? Why, of course, he don't lose it at all. He has had a suggestion, if no words, that is going to last him all his life. No matter how much you want to help people in the city, you cannot afford to take boys and girls from the street, and you cannot afford to take women with bad characters into your homes, to come and live in the homes and sleep in the house with your little boys and girls. It is a frightful thing that you do and you cannot control.

I have said this to many audiences. I have said it, oh, hundreds of times. I don't think I have ever said it in a gathering of real farmers that I have not had one or two men come up to me and say: "Mrs. Foulke, I am glad you said that. I look back over such-and-such an experience in my childhood, and I wish I could forget it, things that I learned, things that I saw, things that I knew from farm hands whom my father and mother thought were all right, men who could get in their crops and do those things in the home and do the very same thing that their fathers did. I am sure these people ought to be helped. To-day, after I went to that jail my heart was wrung to see those young men, and every one was a young man, who ought to be helped, and they are getting helped up there, at least it seems as if they were, but they are not the kind of people that you ought to bring right into your home, not in the raw, crude state, and yet that is what you do. It is a very serious subject. It is the question of farm labor, how to meet that, how to have people who are the hands for you and who will do the work, not be people who are going to put an everlasting blight on us and on our children, is one of the most serious things that the farmer to-day has to meet.

Now there is another question that I want to speak of, and I don't suppose there will be very many people in this room who will agree with me. I am afraid they won't, because they will say I don't know what I am talking about. I have been right amongst it now for years, and I do know what I am talking about. The thing we need in our farm homes is a little bit more of real, true love and partnership. It is so easy to stop being young lovers, and to drift into being merely fathers and mothers. It is so easy to carry the burdens of life and never have any of the joys of life together.

Now it doesn't very much matter whether you bake on Tuesday or Wednesday. It won't hurt that my and your children should eat bread not quite as fresh as they usually have it; and if the

time comes when they could go dine out with their children, have clubs, go on a spree, and so make home more delightful, live nearer the children, they ought to be helped to do it, they ought to be made to feel that their duty is to get out, and not to stay there right in their work; that they will be better women, and I believe mothers, because of the outside point of view. It is going to be and it is a very hard thing to accomplish. You have little children and you are going, after you get settled down in your homes. You want to be there and use it for a few years, and so we let go the subject of the things that mean outside life, women do; and the men go on out, keep going out, for most of their business takes them out. They go to the creamery and the store and whatever it may be, and they have outside interests, and the first thing you know the woman, who has been the young wife, the sweetheart, has drifted into being the very especial thing, nothing that I am ashamed of, and glad to be, a mother; but she loses all those other things in it, and she should not do it, because the time comes when the children have their other businesses; they have their own homes, they have other interests, and we are left alone together, if we are fortunate enough to be left together. Some of us do not even have that, we are left entirely alone; but when we are left together we have not anything in common, excepting a heavy share of the house.

Now we women don't want to do that, we don't want to let go all those things that stand for love and partnership. We want to keep interested in the things outside; we want to have time to do it. I feel that there are three or four different kinds of women that I come in contact with. The woman who co-operates with her husband, who is interested, and these are very rare, except just from the housework point of view. Then you will find the woman who is the better man of the two. Occasionally you find that. I know a woman living quite near me, and she has a small yard of chickens, and her husband had the impudence to tell me, when I told him he had a nice wife, that from her chickens the year before she made enough money to dress herself and her two children and buy his tobacco. I know another woman whose husband is exceedingly anxious to fix her house for her. He wrote to me and asked me to come there, and I went with him all over the house (this woman is in the eastern part of Pennsylvania, one of our richest counties), and he and I planned the whole thing. I found he had drawn plans for a kitchen—he wanted to have a great big kitchen. I said: "She will kill herself going from the kitchen door to the stove."

He said: "She would have so much more space." When he went out of the room I said: "Why don't you say something to me about this? Aren't you interested in this?" She said: "The only thing I care for is music."

Now it is very hard to put yourself into that condition, very hard to take those people and help, when you find people as far back as that, but occasionally you will find people who are really working together, who are really pulling together: the man does things about the house, the wife does things outside, and they are real partners, and these people are building up a home and they are making it beautiful. Now there is one more type, and it is the worst type, we find them all over the state, everywhere that I go the people who are so sure of each other that the woman goes around with her hair in curlpapers or in the little iron things backwards and forwards in the morning with a towel tied around it, and the man comes in in his shirt-sleeves with manure on his clothes and sits down to dinner; he eats, pushes back his chair and goes out after dinner without even as much as a grunt, as the pigs do. There are hundreds of thousands of people who have such a habit as that.

Now, when you go back, as I said, I must give you something to get away from these things. If you know any people such as I have described here to-night, what you want to do is to try and suggest to them that that is no way, that there is a better way, a more loving way; that their homes are things that they ought to work for, that there is no use to put money in the bank for children. What you want to do is to make the home so much better and yourselves so much more interesting that the children will want to stay there with you. Farmers, poor as they are, have bank accounts; farmers you very seldom hear of as being buried by the county. What they want to do is to take that money out and spend it in their homes and on themselves.

THE CHAIRMAN: We certainly have had much of suggestion to-night, and the subject of rural welfare is now open for discussion by the conference, under the five-minute rule.

Two years ago there were some things said that the farmers in the conference didn't like. Now we have given you the subject, with especial reference to farmers and rural welfare. And we hope you will take advantage of the opportunity.

HENRY W. WILBUR: As I was coming into the hall I thought I heard my friend, George Powell, say that he had found many Friends possessed a share of the military spirit. I think, if

he was on the excursion to the Great Meadows Prison this afternoon and saw the squad that tried to march around with the band that he would have become convinced that they didn't have any military march, however much military spirit they had. I never wanted a kodak to take a snapshot so badly in my life as I did this afternoon. I don't know much about military terms myself, but there were dragoons, and almost anything but a straight line of march behind that band.

Not being a farmer, I am not competent to discuss this question. I was born on a farm. One of the old-fashioned kind. With wood-stoves, as I first remember it, heated with old hickory wood, within twelve miles of where I am standing now. You could get more heat to the square inch out of that than you could get out of any steam heating or hot-water heat going. You could burn one side and freeze the other on the same proposition. I am exceedingly glad that in these modern times, although they have come too late for me to partake of them, the country people are beginning to enjoy the comforts of the city life. You have to get in the Middle West to find that to perfection. I think I found more agricultural innovations in the states of Illinois and Iowa than I ever saw anywhere else. They have arrived, of course; they have earned it. And yet, when all has been said and done, as I remember the Quaker home of a half-century ago, it is a memory which brings up a lump in my throat this blessed minute. It was very plain, and very common and very simple. But it happened that the home in which I was raised, I think mother knew more about father's business than he did. And she was a better man, in some respects, than he was.

I believe entirely, Mrs. Foulke, that the man and the woman, whether on a farm or not, should remain lovers to the end. It is a good plan not to take your wedding tour when you are married. I didn't. I took it thirty years after, and we had a royal good time in the process, too. And we will take another, some day, if we both live. But when you have summed up the whole matter and told the entire story, you can't build a home in the country or in the town except upon the one basis; that is, the basis of an unselfish love and a common, sympathetic environment; and, however simple and however uncouth, to have been born in such a home as that, is a heritage, a gift of God, which transcends all possible human appreciation.

I still delight in the soil, in growing plants; and I would like to plow now, if I had a right nice field and a good team, I would like to invite

the conference to see me do it. I used to be able to turn a very good furrow when I was a farmer's boy, but I want to select the team and the plow and the soil, and, particularly, I don't want to plow among stones or stumps: it takes a religious man to do either, and not say more than he thinks. But, so far as I have been able to get an equitable temper, I think it may be said as a confession that it is the result of the self-discipline which came from plowing a 20-acre lot, when the stumps were so thick that you couldn't dodge them with your eyes open; and I am glad for that discipline. All of the sweet and tender memories of my life go back to those days, but I believe if there are any class of men and women on earth who deserve the best that earth affords, it is the men and women who cultivate the soil, who feed the open mouths and the hungry stomachs between the two seas in our common country.

I think that one of the difficulties just now in the average rural community as I know it, and part of the knowledge is of eastern Pennsylvania that Mrs. Foulke knows about; part of it is in New Jersey; part of it is in New York, and part of it in the Middle West; but I think (although this is not agriculture) that the greatest drawback (and it disrupts the town the same), the greatest problem is the disappearance of the fundamental religious instincts, which were more than skin deep fifty years ago. And to get them back again in their practical value is the problem. I am sure we all sympathize with our friend George Powell when he hunts for bugs and worms. We ought to be helping him collect a crop of toads. I would contribute my toad of half a century ago, if he were alive, and we ought to help him with the wrens and all the things which God has given us to carry on the battle and warfare of life in the way of preservation.

Now I hope we are going to get out of this particular session of the conference something that these farmers can take back, a sort of a leaven, something that will take the acid out of the blood, and to make the profession of agriculture, you take notice I said profession, there are so many college men here that I am almost afraid to do it; but why isn't it a profession, you are making a profession of farming, the most intelligent, the most concerned and the most consecrated profession that the twentieth century produces.

CHARLES ZAVITZ, of Canada: While the speaking was going on I was thinking of my own home, which was in the country, the western part of Ontario, where father went in many years ago

and cut the first tree in the woods and hewed out a home, and where the Friends settled; and a section that I visited every year, from one to three or five times, in the last thirty years. I remember that a literary society was started in that neighborhood about fifty years ago, the literary society met from house to house every two weeks during the winter season. I don't remember the start of the society, but I remember the time when I was able to join in with the rest, and I remember how the young people would go to this literary society, one home at one time and at another home at another time; and I remember the delightful evenings we had; and I remember the recitations and the debates and the songs and the criticisms and all sorts of things in connection with that society. That society lasted for upwards of thirty years in that farmers' neighborhood. I remember they had a lecture in the hall seven miles from a railway station; and we had lecturers from Toronto, from Detroit, from London.

I remember a good many things in connection with the old neighborhood. As I go back, now, I find there the rural telephone; I find the rural mail deliverer; I find a library, a public library; and when I go back in my old home I find water in the house, fine spring water, brought there through a hydraulic ram; warm water upstairs and downstairs, water in the stable; I find a furnace in the house; I find a great many things somewhat different from what they were formerly, but I find in the neighborhood rural conditions that I think are grand; and I love to go to the old neighborhood; I find many other neighborhoods that are very much the same, and I believe that we can develop along those lines.

We had a most delightful afternoon out to the Prison Farm Home, the Meadow Farm. I think it was a most delightful afternoon. We were told that in each individual was that spark of life, and no matter if the people had gone astray and were confined a certain time as a punishment for wrongdoing, that there was something in each life, if developed, would show itself in better living. Now we find, I think, in nearly all parts of the country, that spark in the home. We find that that has been developed in very many ways. We find that it has been fanned to life through different agencies. For instance, the Women's Institute has had a very marked influence in the Province of Ontario. We have now women's institutes, I am not sure in how many localities, but I think it is about a thousand, which convene in Ontario every winter—a regular organization. We have the farmers' institutes, started in 1885; and these also are held in about 750 localities

over in Ontario every winter, and these things are discussed, and all the best has been brought out.

I thought of some of these things this evening threw a rather damp cloth in regard to the farmer's condition. Now let us try and develop what is good in these things. Bring out the very best; and to my mind there is nothing higher than the rural home. I have been all over the Province of Ontario. I have met the farmers in every county, I don't know the conditions quite so well in the United States, although I think I have been in every state in the American Union but one, but I find nice homes all over. And I believe the rural home is one of the most perfect homes that we can find in the land, and I believe it is for us to not think so much about the dark side: try and find the spark of intellectual culture, of harmony and prosperity, and all the good things that we can develop in the farmhouse, farms here and there throughout Canada and the United States.

THE CHAIRMAN: I hope you all took a good look at Charles Zavitz, because he is a remarkable man. At present, he is in charge of the great Experimental Agricultural Station at Guelph, Canada; and he is doing up there work that is just as marvelous in its way as Burbank in the West. He is a perfect mine of information, and all you farmers would do well to tap him while he is here.

ELISABETH STOVER: Somebody told me that this session is under the auspices of the Philanthropic Committee. I hope the implication is not that it is a philanthropic subject, a consideration of things that are necessarily wrong, to be set right. There is an affirmative and a constructive side, a side that assumes that rural welfare is a thing that is positive, and does exist; and that the idea is a consideration of rural welfare shall be a consideration of growing from more to more. We, many of us, know the rural homes, love the rural homes, remember them as places where we in our childhood knew the more primitive conditions of life, possibly, before the water was brought into the house, or before the furnace was put into the house; but at the same time enjoyed conditions of rural welfare, that make our hearts turn back lovingly in remembrance of those days, that make us glad and proud that we have pioneer ancestors, who hewed the homes out of the forest, or made them in the desert land, and who spelled rural welfare in terms of the home life, of loving, co-operative industry, and in the neighborliness of life; who met in the peace of the early days and helped each other to do the work of the time in the neighborly spirit, who knew the social life in social intercourse of community

interchange in doing the things that had to be done in that community, and the royal wealth of literature touching the oldtime huskings, the oldtime raisings, the oldtime bees, the social life of the country in the old days before we knew very much about the congested city problems, before we heard anything about slums in the city.

"The world do move!" Yes, and various things are developed. Cities are developed, country life is developed; the whole round world comes into communication; and we have a condition of rural life and a condition of city life; and we have social welfare common to it all. "And folks is just folks," says one of my boys down in the crowded east side of New York; "Folks is just folks," says the man that comes home to the old farm and is glad to find a wash-basin outside, and says: "O, it does seem good to go out and wash myself in it, and to remember how I did it as a boy in the early morning and saw the sun rise as I dashed my face; and look, now, at the picture they are running to the art gallery to see!" Yes, rural welfare means taking hold of the constructive things, loving those things that are lovable, cultivating the powers of life and growth, cultivating the power to see and the power to hear.

And that is what we should consider in considering rural welfare. Let us have eyes to see, and ears to hear and hearts to feel one with nature, and let us be glad of open skies, and the woods, the fields, and of all this promise touching conservation of the products of the earth. Let us be glad that our young people are gathering together in these literary societies, in these Young Friends' Associations, in the Women's Institutes and in the Farmers' Institutes and that they are considering those things touching the social welfare of the home over the wide world, and that they are considering those conditions which belong to the kind of life where homes are a little more isolated, and considering also how their life is lived in the congested city life which we call slums, and how they are realizing that the people who are crowding into the cities are, many of them, those who were born in homes in the days when the industries went on under the home roof-tree, when the canning and the pickling and the preserving and the preparing breadstuffs and the preparing of foods was nearly all done in the homes, when the woman could look well to the ways of her household, didn't have to go very far from the four walls; but, under those changing conditions, the rural welfare has brought us to recognize that in the rural communities we come together to realize our relationship to the factories where our garments are made, where

the girls come from the country to the city life: that we come to consider them together, that we consider those phases where the children come from the farms into the city for educational motives and that they go from the city to the country for vacation outings; and that if there is that intercourse, why do we draw the lines?

It is one great round world; the same home-making is the home-making everywhere; and that rural welfare which helps us to conserve the open spaces, which helps us to bring together our young people to consider, as some of this neighborhood of which we have just heard, came together only two weeks ago to consider how they could express loyalty in terms adapted to the thought of this day; and those young people said to me: "Show me a great heroic chance to go to the front." But we begin to see that perhaps the true hero is the one who will follow the plow and who will learn how to make two heads of grain grow where there are but one this year, because two will be needed next year.

Rural welfare looks to those things which stimulate the true loyalty, loyalty to the home, loyalty to the neighborhood, loyalty to the nation, loyalty to the whole human family, loyalty to that God who is the Father of his children, and loyalty to those impulses within us that make us consider welfare, rural welfare or city welfare. Friends, our Friends are largely a rural people and their mission is very largely a farmers' mission. We have the rural welfare at heart. And it appears in the appreciation of the possibilities, the potential possibilities, of country life. And its relation to the life of the necessarily more congested cities. And when we consider rural welfare, let us remember that the conservation of human life is the topic that concerns us all. The conservation of the spark of divine life in every human soul that is seeking expression; and that in the rural communities there are countless avenues through which that divine spark may find its expression and where it may feel that co-operation with God: it can do that group work which sustains life, and passes on from generation to generation the knowledge which meets the changing conditions from intensity to intensity and to produce the products that are needed with the increasing demand of the times.

Our friend, Charles Zavitz, is helping us to understand what farm culture means, and, to go from the farms to the souls, what soul culture means in rural communities.

THE CHAIRMAN: Mrs. Foulke has a word for us.

MRS. JEAN KANE FOULKE: I understood I was to discuss rural problems, and the hard side of things. I didn't mean for one instant to cast a wet blanket on the farm home or on the farm life. My own farm, my own home, is the dearest spot to me in the world; it is the place that I was young in, that I was happy in, that I worked in, that I have been sad in, that I am working in and I hope to go back and die in. I have also bought another convenient home for my boy, the best boy in the world, and I hope he is going to get on and be an agriculturist. That don't sound like a woman who doesn't think a farm is a good place to be. That was not my idea at all, but the fact that we have reminiscences, the fact that we love our own farm home, the fact that we look back to our childhood with tender, loving memories, don't mean that we are keeping up with the procession; and to-day we have a big problem, no matter how dear our memories are thereof we had fifteen, twenty, or thirty years ago; and let us remember, when the United States Government has published a bulletin this year saying that the average woman throughout the United States lifts a ton of water daily in her household tasks, now think of what that means! The average woman in the United States lifts a ton of water daily in her household tasks! It does look as if this beast of burden might have something done to lighten its work!

I don't mean in anything, when I say this, that I was knocking. That was not my idea at all; but I do mean that the things that I said do exist all over these eastern United States, and in many homes that look like beautiful old homes, with all these memories attached to them, you will find women and men putting up with great physical discomfort, living in very unsanitary conditions, bringing up their children in those conditions, and the children are leaving their homes because they are not comfortable in them; and the women would leave those homes if there was any place to go to. It is why so many of our eastern farms are deserted. I am sure I am right in that; and if we would bring our communities to meet the problems, we would have more welfare.

THE CHAIRMAN: To what extent is agricultural education given in the public schools of the United States?

A WOMAN: I put the question thus; I have seen reference to it in the papers; I would like to know if there is anything that can be said about it?

GEORGE T. POWELL: In several cities legislation has been passed creating agricultural high schools. We are having organized in large numbers of communities the agricultural high school

course, where scientific subjects are systematically taught, and also, in some instances, in connection with demonstrations upon the land itself.

We are in the beginning of a new era in the agriculture of this country. We are going to see these agricultural high schools becoming common over the entire United States in the next few years to come. In some instances it has been connected with the nature-study course which Cornell established a number of years ago, of teaching the well-known principles of natural science, even in some of our common district country schools; so that we are getting agricultural instruction gradually introduced in several states in our public schools. In some of the western states this work is being actively taken up, and I think it means a new era, a new future, it means a changing over the entire conditions of rural life from the early experiences, when the soil was so productive that it was only felt necessary on the part of farmers who themselves have scientific knowledge to give their children the privileges of obtaining a scientific knowledge, and because the soil was so productive it yielded a liberal prosperity, because of the initial productivity of the soil. To-day the conditions are changed; and no one feels the importance of educational opportunities now more keenly than farmers themselves; and with the aid of our agricultural colleges, with the aid of our agricultural experiment stations, with the bulletins which are coming into the farmers' homes to-day so largely, these scientific helps are now being acted upon in many farmers' homes, very much to their advantage. I believe the educational spirit is now active, in very many of our states, and is going to be productive of good fruits.

J. RUSSELL SMITH: Both of the first speakers emphasized the fact that we have an educational problem. I would express the same thing by pointing to the fact that the average crop production per acre of the staple crops of the United States, is approximately one-third that which is grown by the better farmers in this audience; and I could go around and call them by name. The better farmers in any community, almost in every county in the United States, are making three times the average. Why? Because of the want of the dissemination of the things that Charles Zavitz is doing, and that George T. Powell and the lady have shown us. Education is to prepare for life. That is the secret. Education is to prepare for life, and the average men don't know about it; yet they are just beginning here and there to suspect the moral of it.

The most surprising thing I have heard in education in the last five years was told by one Dan

Crawford, a British missionary, who came back from the African jungle, who tells about the education in the African jungle. They know what they want. We don't. They had the problem of living in that jungle. Certain snakes, certain reptiles, certain dangerous beasts—they found their habits must be known; the way to fight them, the way to kill them. Certain crops must be gathered every child was taught how to care for them; certain tools must be got, every child was taught how to make them; at a certain age every girl is taken aside by her grandmother and told the secret processes of life, the facts of sex and motherhood and the family life, and the part of the woman and the man in the bringing in the next generation. The whole system of the maintenance of the physical life, of the tribal life, of the family life in that jungle, in that environment, is appreciated and taught.

It is not really that those half-naked savages are smarter than we are; the point is, that they have been in that jungle ten thousand years, and they have become adjusted to that environment. Every speaker here this evening has emphasized the fact that we are in a kind of new time. We are, and we are not adjusted to it, and the reason it is one of the most difficult things to adjust. My first botany was taught by one of the very ablest teachers anywhere; and I soon found out, despite that, that the botany I got didn't fit. We got a pretty little spring flower, and we picked it all to pieces, and we called it *Claytonia Virginica*, and we threw it away. What booted it? Nothing. I didn't even admire the pretty flower. George T. Powell has been showing us about the productivity of plants. I went out from a farm to a country school, and there was nothing in the botany we had that in any way connected with plant life and my life and the farm life. I went to another, a Friends' school, and we had a class in zoölogy; and I remember we got some kind of a little fish about the middle of the year; and we cut him all up to pieces on the instalment plan for about six weeks, and called him by a Latin scientific name. That is all I remember about that fish, all I remember about that course in physiology, and the fish smelled very bad, because he was six weeks old.

Why was the good teacher teaching me that the little plant's name was *Claytonia Virginica*? They learned those things in college; then, of course, I was taught that to go there. Why were they taught in college? Because this college was a copy of some other college; in fact, most of our colleges are copies of Oxford and Cambridge; and what are they? Oxford and Cambridge are the places where the sons of the English aristocracy

are taught how to enjoy literature. They sit back in their libraries and have their dogmas, have their institutions preserved to them by the law of primogeniture. That culture has been brought to America; and teachers grow up there and teach us those things and then go back to college. They have had certain superstitions, as you might call them, for rational people.

Education should prepare for life; and I believe that even for the little people who are starting up in the city, learning of the things that George T. Powell brought up there this evening will be far more beneficial than many of the things they now learn. They learn basketry: when the factory can turn them out its product by the carload fourteen times as cheap, what is the good of the basketry?

I want to leave a message, for this is a problem of education for shop or farm; it is a message of life profound from an article by Herbert Spencer, called "Education." He says: "Looking off, suppose the Man in the Moon should come down and examine a school, the exhibits that were put upon the wall, the books, the remnants that were left there as the children have gone out; and the man in the moon would say, 'Well, what was this for?' Evidently, this is for the preparation for life in a monastery. There is nothing here about most of the things that are important; there is nothing here about family life, nothing here about citizenship, nothing here about parenthood." Then he lays down the five principles.

"The objects of education are five: first, teach the child the simple things of keeping himself alive. To get out of the way of the trolley car, not to drink poison. Second, to learn how to support himself; so that he may not be a charge upon other families. Third, to learn how to support a family, and enjoy the rest of life. Fourth, that he may learn how to participate in the state, and keep the community life. Fifth, after these things, if there be a surplus of energy and time and brains, take on the ornaments which we call culture."

CHARLES VALENTINE: What is Mrs. Foulke's answer to the farm help question? While not a farmer, I was brought up on a farm; and it was not necessary to hire extra help from the city. The best local help that could be obtained was there. I wish, as she said there to-day, that I could forget some of the things that were talked of by that help. I have never yet found the man to whom I have spoken of that subject that has not had exactly the same experience. Where do you get the help that will not do that sort of thing?

MRS. JEAN KANE FOULKE: I would like to be able to answer that question and solve it; because there is, as I say, to my mind really the greatest problem we have to face. I don't know exactly how to answer it; but I will tell you one thing that I do believe. In the first place, some of the money that I have been speaking about, and I don't think that the farmers are as poor as a great many people seem to think they are: they don't spend their money quite as easily, but they are not poverty-stricken people, at all; but they hate to give it up. They like to hold onto it; and I think that they will have to pay better teachers, and I think they will have to run their businesses in a more businesslike way, just as other people have to do it.

They will have to have shorter hours. They will have to employ a better type of men. The reason why we have to employ the kind of people we do on our farms is because men of the higher type go into the towns, where they can get better wages and better salaries. A man's work is from sun to sun: a woman's work is never done; and from that point of view, I think the average farm hand must be a woman; because his work begins before sun up and keeps on until sunset, sometimes until well down. As a rule he sleeps in a small room, without any proper ventilation; in a bed not kept in good condition, the mattress in very bad shape, with a hundred holes in it. I am very sorry to say these things; but, then, there are certain facts that, when you ask the question, we have to give them. The average farm hand is not housed decently. His hours are too long. And unless you make it more comfortable for him, unless you treat him, and expect him to behave, like a man, I don't think that we are going to be able to solve that question.

The average farm is not run in a businesslike way; and one of the things about it that is not businesslike is the way the help is being paid. I think we will have to pay better wages and insist upon the better type of men upon them. The average farm hand; that is, the single man who works on a farm, is paid anywhere from twenty to twenty-five dollars a month and his board; and that man sleeps in those places I have described; and he is generally his own washer-woman; he has no days off, except perhaps the Fourth of July and Christmas; and he works certainly alternate Sundays; and I don't think that you are going to get a very high type of man to-day to put up with that; he has no books, no special place for himself to sit; he has no way of taking a bath, he can not be clean; and he don't like it, and so he don't stay there; and we just

take people who are willing to put up with those things because we can't get anywhere else. I think that the farm hand has to be treated as if he were a farm man and expected to act like one.

I have had a little experience. People say: "How do you manage the farm hand?" I have owned as many as five farms at one time; and I didn't do my plowing; but I engaged a man, and I kept books; and they knew I wasn't afraid of them; and I knew what I wanted done and I *wasn't* afraid of them; and the way I managed those men, I have men now, there are one or two who are still working for me who have been with me for ten or fifteen years; I even treated my black men as if they were white men: I expected them all to be gentlemen; I expected a certain kind of life of them. I have had men who had to run because the sheriff came after them; and I have had all sorts of lives; but the men who stayed with me year after year were men that I treated in that way, that I paid good wages to. I don't think we can keep farm hands, or farm men, if we are going to pay them a bare, living wage in the summer and then turn them off in the winter, to get along as best they can. We have got to have a little bit of brotherly love; after all, that is the thing that leavens the whole lump. We have got to find that out, if we are going to get good work out of them: you can't turn them off and let them go out and get another fellow in the spring who is going to work for the love of it; because he won't do it.

THE CHAIRMAN: I think we will now have to pass from this subject.

Our friend, Alice C. Robinson, has a concern that she wants to express, very briefly, to the conference.

ALICE C. ROBINSON: At the first meeting of this conference, a committee was appointed to bring a report on the subject of peace before our conference.

I was glad of that thought. We uphold our principles, our testimonies, that we all love so dear. Nothing good is ever lost; but what the real, practical outcome of our expressing our testimonies is now, we don't know. Yesterday, in one of the set addresses, we had a young man give us a picture, as he saw it a few weeks ago, of a field of corn that was raising its terribly withered head to the elements and seeking what it needed for life, rain. Nature seemed to hear that cry; and as the young man looked, a cloud came, and rain descended, and the corn felt it, and showed vigor and strength immediately.

As I listened to that picture yesterday, and it comes to me again to-day, I see other fields than corn: I see other fields of young men, the flow-

ers of the countries, raising their heads and hearts; and women appealing to the Christian world for succor to-day; and I appeal to this audience from the bottom of my heart, dear friends, to do what we can for the Red Cross, to send as we feel we may and we can afford it, to send to these young men to save their lives, perhaps, and so to save great suffering; because that we can do to-day.

Last First-day I helped to organize in a little town on the coast of Maine, and we met one First-day afternoon, not a quarter, not a sixteenth, of the people there are here to-night, and in two days afterwards we paid \$650 to the American Red Cross, in response to that appeal at that little meeting. The naval board tells us that ten cents worth of anæsthetic makes a man unconscious so that his limbs can be amputated, or he can be operated on, unconscious of suffering. These great armies there gathered and the surgeons that come have not anæsthetics: they have not the money, they have not the power. Everything goes into the powder and shot from this great war of kings. Ah, these flowers of these nations have brought on this war. These young men who have families dependent upon them, with growing children, the producers of these nations: they did not bring on these wars.

Dear friends, do we not feel this conference can do something to alleviate this suffering; and Mabel Gordon has said she has had \$120,000 and they need a million. We can not do much toward that million; but we can do something. I realize that the audience, the faces I look into to-night are men and women many of whom have made great sacrifices to come to this conference. Dear friends, each one that has made sacrifices will carry home greater blessings. So I ask not only those, but some who can afford to give without great sacrifice, and some little with even great sacrifice, to give a small sum to receive that blessing of self-denial. It will be a double blessing. Remember the widow's mite, and the blessing that the poor woman had. We, many of us, have much more to give than that poor widow. Let us not keep back the little mite.

There are young men in the rear to-night who have their hats; and we will have paper and pencil to receive anything that we feel we can give; and I will be in the front here, with a bag, to take anything; but I am not going to close the subscription to-night; because there may be others who will be able to give who have nothing with them; so it will be going on to-morrow and the next day: we will be glad to take anything you feel you can offer.

I said at the first meeting here what a wonder-

ful thing it was, this great conference and no word of financial matters in the audience: the other meetings that we have attended of our own Friends where we never hear money spoken of; and now the Heavenly Father—because I feel he has called me to make this appeal, I, the first one to say a word about money; and I am glad to do it, and if you feel doubtful, dear friends, that you would rather have this come from your own meetings and own neighborhoods, isn't this the Seven Yearly Meetings' gatherings? Let this go to the Seven Yearly Meetings of this Conference who make their reports to be sent over immediately from here, and help to alleviate that terrible suffering such as the world has never known.

THE CHAIRMAN: I am sure this touching appeal will reach many hearts; and the response, I am sure, will be great.

ISAAC WILSON: We pray, our loving Father, that the thoughts and meditations of our hearts, now, at the close of the day, in the cool of the day, are such that we are to have no sense of shame or fear thy footsteps being heard as an inspector coming to see as to the faithfulness of the duties assigned us this day. We thank thee for the impressions upon the human mind that awakened these thoughts and make us conscious of thy divine presence that asks the question within us, that leads us to personal examination; and if perchance we have missed or erred in our way, in our judgment, even in the line of omission rather than commission, help us to renew our covenants with thee, and put our hands freshly to the plow, without the looking back. But press on toward that high mark, the prize of the high mark as it is in that Christ Jesus that dwells to-day, that constitutes the holy combination between the human and the divine. So that thy holy and divine mission shall be fulfilled faithfully if thou art in and through human instrumentalities. That will render glory and honor to thy name and perpetuate the uplifting, pervading, instructing and saving virtue of thy divine power in the human soul.

Seventh-day, Ninth month 5th.

MORNING.

ROUND TABLE ON RURAL WELFARE.

This Round Table was conducted by Jean Kane Foulke. That portion of Will Walter Jackson's report on "Industrial Conditions," which bore upon rural life was read. The discussion turned largely upon "Help" indoors and out. Furman L. Mulford said that the farmer should arrange

not to board his help, and to see that some kind of a home life is provided for them. There ought to be places of amusement in every rural community. George Powell said it is easier to keep help if the workers do not begin before seven in the morning and stop at six at night. This cannot always be done when dairying is the main industry. Elizabeth K. Wilson advocated the schoolhouse as a neighborhood center. Several spoke of the advantages of consolidated schools. Mrs. Foulke commended small kitchens, fireless cookers and scientific management in doing the housework. William M. Jackson said girls do not like domestic service because of irregular hours and lack of companionship. Bentley Thomas told how much the grange, farmers' clubs, lyceums, etc., add to the pleasure of farm life. Mrs. Foulke spoke of the unhygienic sewerage on farms that have many modern conveniences and urged all to write to the Bureau of Health at Harrisburg, Pa., for a bulletin that tells how sewage may be disposed of in country homes.

REPORT ON INDUSTRIAL CONDITIONS.

Your Committee on Industrial Conditions has endeavored, by letters sent each year to all Monthly Meetings of the Seven Yearly Meetings, also through Philanthropic Committees, and through items in the *Intelligencer*, to have Friends take a real interest in Industrial Conditions. Not so much in the questions of the labor unions, or compulsory arbitration, or the minimum wage, immigration, or other big issues, which are world-wide in their scope, but particularly in the right relation between employer and employee, in the home or on the farm, in the shop or factory, or wherever Friends may happen to be.

The writer of this report believes that if we are true to our Friendly faith, we must, like the early Christians, see the spirit of God in every human being; and we are not true to our convictions if we are not earnestly interested in the welfare of those who work for us; that Friends should not be content to merely hire servants, be it at a low or at a high wage, but that Friends shall take a personal interest in these employees and their families. We all have a responsibility—greater than merely paying wages—to those who serve us—and we must remember that our servants are often those we never see, and whose existence we usually fail to realize.

To learn as to what is being done; whether there is need to continue this committee; and to find if there is any agreed recognition among Friends as to the proper status of employer and employed your chairman sent 282 letters to clerks of meetings, Philanthropic Committees and to members of the Conference Committee; to which 123 replies were received. The great majority of answers indicate much interest in the subject of Industrial Conditions, and while Miami Monthly Meeting is the only one reporting meeting action and comparatively few meetings have appointed special committees on this subject, the majority of Philanthropic Committees have done work in this field. This has usually been through the W. C. T. U., the Grange, or some local or civic organization. There are many expressions of need for greater work in securing more perfect relations between the employer and the employed.

Many Friends, and particularly in rural communities, report that because of their small meetings, no work for industrial betterment is needed. This committee has found that often in such communities, there is special need for certain families, so that they shall have attractive, healthful homes; that all members of the family shall have sufficient and proper clothing and food, also medical and dental care; that the children shall have the proper education; and that all the family have opportunity for wholesome recreation.

The great majority of replies indicate that Friends treat their employees with "the utmost sympathetic kindness" and agree with Emma Waln Hires that "There is a great concern among Friends to treat their employees with care and consideration." W. M. Tyler adds: "This consideration is because it is customary, not because we are Friends. We can select among our members those who are exacting after gain, and make little compromise with labor, and also those who are disposed to be more liberal, and treat labor on the partnership basis. But not because they are Friends; others can show just as much liberality and sometimes more."

Rebecca B. Nicholson says: "There need be no servant problem if Friends were more considerate of the comfort of those they employ, and they would have a much more comfortable life all around. To have good servants, we must always, ourselves, make good mistresses."

Edward D. Bycraft writes: "Our work is to get people to more generally recognize their help as human beings, and not as machines."

Warner Underwood says: "Industrial differences could be avoided if employer and employed would, in a friendly way, recognize the fact that neither can be successful without the other."

In rural sections, many Friends have both their household help and their farm hands eat at the same table and occupy rooms in the home as do members of the family. But in the city, as expressed by Edward C. Wilson: "Few house servants are treated as members of the family as was the case when, on the farm, servants were daughters of less prosperous neighbors. With so many foreigners and colored, that is now not to be thought of."

Ortis Baynes says: "In the country, the greatest trouble is to get clean and reliable help. When a single man is hired, he becomes one of the family, eats at the same table and works side by side with his employer. If a married man is hired, he moves into a house on the farm, and his entire family joins in the affairs of the neighborhood."

A number of reports show the conditions mentioned by Isaiah Lightner: "The farmer cannot get labor such as he would like to have; we pay more wages than we did years ago and do not get so good service."

Jane Atkinson says: "In this community only the lowest classes will choose farm work."

Caleb J. Moore writes: "Farm laborers are treated kindly, but they so completely have the upper hand, that it is a question whether the employer is not the one requiring sympathy."

A. W. Phillips writes: "It seems strange that so many of the laboring classes flock to cities and often have to be helped by charitable organizations, while farmers cannot get the help they need. If the younger members of the laboring classes could be imbued with the desire to be valuable to their employers, it would be a good thing. Many seem to want to get all they can, and give as little as possible for it."

Mary A. Mills suggests as one solution to the above-mentioned difficulties: "Those having farms to rent should make it a point to give a man with a family the best possible conditions to work under, rather than ask the largest returns from his farm. Better tenant houses would secure better tenants, who would do better work, and be more content, and thus become desirable factors in the community."

W. W. Cocks adds: "The general living conditions are much better than formerly; the average laborer or mechanic has a better home, better clothes, better food, but is withal less satisfied with his surroundings than was his father."

There are frequent references to the times of a previous generation, when working days were long, and wages were low; and a number of Friends believe that too much is now being done for the one who receives wages.

Wm. Greene writes: "What I have, I obtained by working at fifty cents a day, at a time when provisions and clothing were forty per cent. higher than they are to-day. If the laborer would only work at a wage the farmer can afford to pay, there would be work enough for all. We look with disfavor upon the law of labor compensation, as the consumer will have to pay the entire cost in the end. No employer should be made liable for accidents to his employees. The laborer should take his chances and use precaution."

Naturally the work of this committee is closely related to that of other branches of the Philanthropic Committee, and several replies suggest that temperance is the first important step. For example:

Chas. E. Clevenger writes: "If we can get a little more Christianity to make us give liberally of time and money to banish the saloon, we will go far toward helping Industrial Conditions."

E. Hollingshead believes that "The education of the masses and the prohibition of the liquor traffic are two lines of work for Friends."

I. B. Hilliard thinks "The saloon is the worst enemy of industrial workers."

W. W. Cocks thinks that "Most cases of positive suffering arise from inefficiency, drunkenness and crime, and not to adverse industrial conditions."

Isaiah Lightner continues: "Workmen spend much money foolishly, such as for tobacco and for strong drinks. Many work hard all day and spend all at the saloon; let us work for the abolition of the liquor traffic."

Several meetings report active work to secure legislation and enforcement of existing laws, with the view of making shorter days and more healthful factories for working women; and to secure for the child a chance to learn and to grow and to play before his life's toil begins.

Bird T. Baldwin has made an investigation as to the employment of children under the age of sixteen in the City of Philadelphia, and he believes "Friends should make a careful study of compulsory school attendance laws and conditions affecting our adolescent boys and girls."

On the other hand, W. S. Doan says: "The important work for industrial betterment is to stop the opposition to our industries and to repeal some of the child labor laws, and give idle boys a chance to work in factories, so taking them away from the present life of loafing."

That there are terrible conflicts between organized labor and incorporated capital is known to all. That there is a growing discontent among the poor is evident on many sides. Can we as members of the Society of Friends do anything to bring peace in this industrial warfare?

Arthur M. Dewees writes: "Speaking entirely personally, I would say there is very much that the Society of

Friends might do for industrial betterment. Of first importance, however, is the responsibility the Society has getting rid of its attitude of self-righteousness and smug superiority, with regard to wage workers and industrial classes generally. Friends are almost entirely without the real spirit of democracy, and most of them are extremely ignorant regarding industrial conditions and problems outside their own particular business. Friends are grossly prejudiced against the working classes, and they really have little interest in them excepting so far as they can be used and as charity or philanthropic patients. With a changed spirit and greater knowledge, the Friends would be in a position to really help in solving industrial problems, but not otherwise."

Geo. B. Miller says: "We should co-operate with every agency or movement, looking to the betterment of conditions of the underpaid laborer."

Barclay Spicer reports that "Friends, while kindly and philanthropic in feeling, with few exceptions, have their sympathies with the employers; they do not understand the employees' side; they are satisfied that wages shall be low, and are opposed to agitation on the part of workmen for higher wages."

Joseph J. White, by way of contrast, says: "Members of my meeting treat their employees with proper consideration; but many able and willing to pay good wages are unable to employ efficient help. Reformers for industrial betterment appear to have scant sympathy for the employers of labor; probably few of them ever had to wrestle with a weekly pay-roll of any magnitude. Many capitalists who carry forward industrial enterprises are public benefactors."

Laura A. Boram urges that "Friends should use all legislative power at command—at primaries, by personal suggestions and by letter, and where privileged, use the power given by initiative and referendum. All for whom others work should show individual consideration and social justice, thereby helping personally toward industrial betterment and indirectly as an example to others. Educationally, much may be done; more Friends should be teachers and serve as public officers generally. More Friends should observe union labels, white lists, etc."

Albert T. Mills writes: "Friends should be heard as one voice in present laws as to taxation, and for better child labor laws. They should feel their responsibility for the uplift of foreigners. Friends are too nearly self-satisfied. We should organize and centralize our philanthropic forces under a paid head who will help those who will be ready to act on his advices."

J. Russell Smith writes: "I think Friends are in the main humane and kind to their people with whom they deal directly, but they are still quite willing to deal indirectly with people in very questionable ways through the investments which they hold; for I believe the man who owns Pennsylvania Railroad stock, or Steel Trust stock, is responsible for the way in which they treat their employees. In this respect we are like the rest of the world, namely, not awake; with the exception of the use of property dealing with alcohol and prostitution."

"I doubt if we are doing very much to improve industrial conditions in a fundamental way. We are fairly active in such small and palliative reforms as slum work, flower missions, country picnics, and we have under consideration a movement to participate in having a paid social worker in our end of Delaware County. This, of course, while it tends to improve the evil results of our present industrial conditions, is in no wise touching industrial conditions."

Arabella Carter says: "We should stand publicly for Justice, without which there can be no peace, industrial or otherwise."

Edward C. Wilson says: "There is only one solvent that will meet the situation, love, generously and unselfishly applied, must break down suspicion and ignorance bred by lack of knowledge of one another."

Geo. H. Nutt voices the belief of the undersigned when he says: "There should be a Friendly way of treating help, but such way does not obtain except in a few instances."

"That which a man feels that he has to do, in order to earn a living is the expression of his instinct to live and, except in unusual circumstances, is, therefore, the most powerful influence in his life. It controls his real religion (not always his professed religion); it determines his code of morals, limits his sympathies and co-operation with others. Being entirely responsible for himself and family, he, even if he is generous at heart, does not dare give himself completely to the doctrine of 'love thy neighbor as thyself.' So to a certain extent he has to be selfish and dwarf his own nature."

"In short, the industrial question is the biggest love question, and it is a notion of mine that if Friends generally could evolve as advanced a stand in this as they once did in the slavery question, we would have something inspiring and practical and definite to preach and work for, and the Society would take on a new lease of vigorous life."

WILL WALTER JACKSON, *Superintendent.*

ROUND TABLE ON PRISON REFORM.

Dr. Lewis in a "rapid fire" hour of questions and answers outlined the main developments of prison reform to-day. He said that the honor system is working in many American prisons. At Auburn prison a modified plan of self-government has been successfully instituted and a mutual welfare league formed among the prisoners. The great developments to-day in prison reform are outdoor employment of prisoners, road making, the honor system, the development of the indeterminate sentence, the extension of parole and probation. Dr. Lewis' special point was that much of the success of modern prison reform movements is due, not only to the greater understanding that the prisoner is a man, but also that the prisoner can be trusted to a surprising extent and that in proportion as he is given responsibility, the average prisoner meets his responsibility with loyalty. As a result, Dr. Lewis, stated his belief that a new day is breaking in prison reform when prisons with great cell blocks and tons of steel will be to some extent superseded by more inexpensive structures, because it will not be necessary to treat the majority of prisoners like animals so far as their housing conditions are concerned.

THE GREAT MEADOWS PRISON.

There were about 150 who made the trip to Great Meadows, to see the prison "without walls, without guns, almost without guards," which

stands in the midst of its thousand acres of land. On arriving at the station they were escorted by the prison band, in uniform, to the house of the warden, about 500 yards distant. The party gathered in front of the porch, where they were introduced to Warden Homer and listened to a talk by the chaplain, who said the underlying thought in the prison management is that every human being has something of the Divine within him.

The men are put upon their honor and almost no one of the 700 prisoners that make up the family has ever tried to escape. They work all over the farm, or go out in camps to work elsewhere, or drive teams on the roads, often without guards.

The visitors were divided into groups and each group had a prisoner to show them around. One guide said that he had been an aviator, and that since he came to Great Meadows he had written two articles that were published in well-known magazines, telling about the new kind of prison and how it worked. They saw the stables filled with cows, the chicken houses and chickens, cattle pasturing in the fields, pigs to be eaten in the winter, gardens full of vegetables, roads in process of construction, etc.

The prison is a large structure of steel and cement, with four stories of cells, through the center of the long building, one above another and arranged back to back. The doors face the outsides of the building, which are largely made up of windows, so that every cell is well lighted and well ventilated. Each cell has stationary wash-basin and toilet; everything is clean and sanitary. At night the prisoners are locked in their cells; in the daytime when they are not at work, they may be in their cells or out of them at pleasure. During the visit one man was busy in his cell painting a picture, another was doing some wood carving; two men were in an alcove playing checkers, etc.

These prisoners are "trusties" sent from Auburn, Sing Sing and similar institutions. Many of them are serving sentences of two years or less, but among them are men who are in for a long term or for life, having been convicted of manslaughter or murder.

A story is told of a man under a long sentence, who was directed on his arrival, to go over to see the warden. He asked who was to go with him and the reply was, "Why, no one; that's the warden's house over there." Overcome with emotion the man burst into tears, saying, "For ten years I have not taken six steps without a guard behind me." When he came back from a friendly chat with the warden, who had found out what

work he was best fitted for, he exclaimed, "Sing Sing was hell, but this is heaven."

A new prison building is about to be erected, which will double the capacity of the institution; also factory buildings in which work will be provided when the weather is not suitable for outdoor occupations, or when there is not enough farm work to go around. This will make it possible for a larger proportion of prisoners to live in a physical atmosphere that promotes the health of the body and a moral atmosphere that helps the growth of the soul.

REPORT ON PRISON REFORM.

As superintendent of the Department of Prison Reform and the Abolishment of Capital Punishment, I report that from the reports received it is evident that at no previous period have the words of the poet better portrayed public sentiment than in this, the early years, of the twentieth century, and particularly so during the last two years; so that we can all echo his words, and rejoice that we "have lived to find an utterance from the deep heart of Mankind, Earnest and Clear, that All Revenge is crime." This increased interest has been manifest in our own Society. Philadelphia Yearly Meeting, which, at the Conference six years ago, had no committee on this subject, has now a very active organization, which has been doing good work. I quote from the report to the last Yearly Meeting: "One evening session during Yearly Meeting of 1913, devoted to prison reform, was addressed by Friends who told in a forceful manner of the remarkable insight of Elizabeth Fry into needed measures, and how the best scientific opinions of our times are confirming and emphasizing her recommendations.... A number of articles have been published in the *Friends' Intelligencer* and from one of these it has been interesting to trace a line of helpful and wide-reaching service. An article by Dr. Louis N. Robinson, relating to the whipping-post, was copied into a Wilmington daily. Friends in Wilmington, on account of the interest aroused, called two conferences. Our committee sent letters to nearly two hundred of the leading criminologists of the country asking them for a public expression of opinion concerning the whipping-post. Nearly all are opposed to it. These answers, together with the address of Dr. Robinson, have been printed, the Friends in Wilmington having undertaken to distribute them throughout the State. Six meetings under Friendly management and five under outside direction have been addressed by speakers provided by our committee. At these gatherings there were distributed copies of a "Guide to Prison Visiting," designed to suggest lines of profitable and vital inquiry. One of our Young Friends' Associations appointed a committee to visit their county jail, with the result that at their next meeting an intelligent and interesting report was received. The committee is endeavoring to collect information that will be helpful in propaganda service in the interest of a proposed law for the State of Pennsylvania, providing for certain classes of delinquents now ineffectually committed to county jails."

Baltimore reports, "There is work right at hand, in making a survey of conditions in the prisons and almshouses in the vicinity of our dwelling places, and it is gratifying to note that our people are taking a deeper interest in this concern, which has received the attention of Friends since the days of Elizabeth Fry. As showing

the possibilities of this form of service we quote the report from Alexandria: 'The Committee on Prison Reform has been enabled to keep in touch with the condition of most of the prisons within its territory.'

The report continues to give a detailed report of the prisons within the territory covered by the Yearly Meeting, in Virginia, Maryland, Pennsylvania and the District of Columbia, showing that the Superintendent in Baltimore Yearly Meeting has been active.

Wilson S. Doan, of Indiana Yearly Meeting, writes, "Within the last two years a provision for the first time was made by law in Indiana whereby, pending appeal, criminals could give bond in cases of crime. We are working both here and in Ohio under an indeterminate sentence provision, and many Friends have been exercised in securing the release of incarcerated persons upon parole. This service has been done by petition and by personal solicitation made in worthy cases before the Board of Pardons, and for the most part has been satisfactory. The following expression from a prisoner whose parole was secured by Friends, created quite an impression upon the Yearly Meeting, namely, 'What the prisoner wants who is under an indeterminate sentence is a *friend*, some one who will believe in him.'"

In New York, meetings were held to arouse an interest in the subject; one was addressed by E. Stag Whiten, Secretary of the National Prison Labor Committee; the title of his address was the "Twentieth Century Slavery." He showed, to the surprise of many of his hearers, the existence of virtual slavery in many States under the contract labor system. A letter was prepared by the Philanthropic Committee, and was sent out in co-operation with the National Committee on Prison Labor, calling attention to these conditions. Some Friends of New York are associated with this National Committee, others with the Big Brother movement and the New York Prison Association. At the last Conference attention was called to the movement to have prisoners work on farms and roadways; also action in some States of placing prisoners on their honor. For the information of our members, I will quote from the report of the New York Prison Association to the Legislature of 1913-14 by Dr. O. F. Lewis, the General Secretary of the Association, "The year that has just passed has been one of the most striking in the history of prison reform. * * * Very conspicuous in the prison betterment movement has been this year the State of New York. Sing Sing, the century-old bastille on the Hudson, has been tottering. * * * Above all, a systematized campaign has developed to secure the abolition of Sing Sing and the establishment of a farm industrial prison in its place. New York has also been showing the rest of the country what a warden's personality under adverse circumstances can accomplish. Great Meadow Prison, in the foothills of the Adirondacks, is an outdoor prison of a thousand acres. The State several years ago started to build a so-called mausoleum type of prison, with great stone or brick buildings and surrounding walls. Then appeared as Warden a man, William J. Homer, who embodies remarkably the principle of brotherly love; and with a cellblock and another small building and a fence on the open sides of the enclosure, between the two buildings, he has developed an honor system and a degree of trustworthiness in the six hundred convict prisoners that amazes the old-line officials and causes even the more insurgent penologists to worry about a possible ultimate general jail delivery. But throughout the land this same plunging into radical prison administration is occurring. Sheriff Tracy, in a little jail in Montpelier, Vermont, is sending his prisoners out daily to work as laborers or

farm hands. They bring back a dollar a day to pay the county and keep the rest themselves. In three years he says he has not had a man refuse to work. In Guelph, Ontario, Warden J. T. Gilmour is building an entire prison by prison labor, and without walls—but with close supervision. In "Colorado the State prisoners are building hundreds of miles of broad highway through the mountains. County prisoners—those in the county jails—are in a hundred places throughout the country being marched out to make and repair and grade the roads." State after State is building, or is about to build, a farm industrial prison, either for State prisoners, or for special class of offenders like vagrants or inebriates. Pennsylvania has recently purchased five thousand acres for a central prison to replace two old walled-in prisons. Maryland is agitating a prison farm; New Jersey has bought a thousand acres for the purpose; the District of Columbia has a correctional farm of over a thousand acres; Ohio is abandoning its old-time prison at Columbia for a farm prison; Illinois is to have a farm prison; Indiana is trying to lease a large farm directly behind the State prison, and is also planning to move its State reformatory shortly to the country; Minnesota has put its new prison upon a broad acreage. In brief, it can be said that two of the most significant developments of the last three years have been the "farm colony or prison farm movement" and an extreme trusting of the prisoner, relying upon his sense of honor. Certain it is at the beginning of the year 1914 we have presented to us conditions quite different from those attending earlier stages of prison reform, and it is reasonable to expect that prison reform progress during the next few years will be both speedier and more rational than in previous periods. For this is an era of efforts to establish methods and institutions that are socially just.

The efforts to abolish capital punishment have not borne much fruit during the two years. In 1913 the State of Washington passed a law abolishing the death penalty, thus making six States of the Union where it is not inflicted, viz: Kansas, Maine, Michigan, Rhode Island, Wisconsin and Washington. There are several States where the jury has the discretion of fixing the penalty—death or imprisonment—when they render their verdict of guilty, and I believe that with the exception of some very atrocious murder the verdict is always imprisonment. Considerable attention has been given to the subject by the daily press and I believe the preponderance of expression has been in favor of its abolishment; particularly is this noticeable when a woman is on trial. A bill was introduced in the Legislature of New York of 1912-1913, and it looked at one stage as if there was some hope of it passing, but through some unfortunate circumstances it did not reach a vote. While it was pending, a pamphlet was prepared, under the direction of this committee, entitled "Capital Punishment Does Not Prevent Murder," and sent to every member of the Legislature and again sent to the Legislature of 1913-1914. It was compiled largely from a report of a committee of the Legislature of New Jersey, and is a resumé of reports from the Attorney-Generals of most of the States and a review of conditions in Europe. It is the best authoritative and most exhaustive presentation of facts relating to the question that I know of, and clearly bears out the title of the pamphlet that "Capital Punishment Does Not Prevent Murder."

I would conclude this report with a report by Albert T. Mills on behalf of Illinois Yearly Meeting. He writes, "It seems to me that the conscience of the nation may be best aroused by agencies now already established. I mean other agencies than our own. The thinking world has

come to our position on parole, probation, sanitary penitentiaries, etc. and, although these reforms are not completed—in fact are only well started—social leaders have taken them up and are going to push them along, whether we help or not. I am thinking of the *Survey* and other papers that are promoting the sentiment of social betterment. No prison reform experiment is made that is not heralded far and wide by the *Survey*. Now, my suggestion is this: let us appropriate a small sum of money to make the *Survey* a success. In this way we will help educate the world, and we will be doing so at a minimum of cost, for the *Survey* has investigators everywhere or receives contributions from every live center. There have been great changes of sentiment since our Prison Department was established, and we should adjust our activity to new conditions. The department should be retained to direct Friends in our several localities, as to what may be done by them individually, particularly in legislation. We of Illinois Yearly Meeting have been making a small contribution annually to the Central Howard Bureau of Chicago, an organization which helps prisoners on their release to find work, and which works for better laws touching criminal classes. Hoping the Saratoga Conference will reorganize our philanthropic machinery by centralizing it with a view to work." I have quoted the above from our Friend because I believe it is a subject that the Conference should seriously consider.

JOHN W. HUTCHINSON,

*Superintendent of the Department of Prison Reform
and for the Abolishment of Capital Punishment.*

YOUNG PEOPLE'S SESSION.

CHAIRMAN PEASLEE, after the usual opening silence: This is, I believe, the first time in the history of these conferences that a regular session has been set apart to be devoted exclusively to the interests and to be under the direction of the young people. I am sure that I voice the sentiment of all who answer to that description when I say that we deeply appreciate the confidence which has thus been reposed in us, and that we keenly feel the responsibility which is involved.

The Program Committee, in thus allotting this time, has been prompted, I think, by a recognition of that splendid new enthusiasm for Quakerism which seems simultaneously to have appeared all over the world wherever Friends are to be found. No longer are we preparing to march to the funeral dirge of Quakerism. No longer, except in perhaps a few isolated communities to which this renaissance wave has not yet penetrated, are there still moanings that there are no young Friends to come forward and take the places and the responsibilities of the older Friends. Everywhere there are evidences of keenly awakened interest. If some of you think this too optimistic a view, let me say that I believe it is true; and I believe that we ought to believe it is true, whether it is or not. You can never get people to rally to a cause which they believe is dead.

(To be continued next week on page 81 of the Supplement)

GROWTH OF ORANGE GROVE MONTHLY MEETING.

[Two years ago Orange Grove Monthly Meeting, Pasadena, Cal., sent a beautiful illustrated book to the Conference, showing the history of their meeting. This year a similar book, showing two more years of progress, was sent to the Conference at Saratoga, with the following historical sketch.]

Dear Friends:

As you gather together this year, we know that there will be an overshadowing of sadness for the terrible war conditions of the world, now prevailing, and you will feel as never before the need of true education for peace.

It is with deeply grateful feelings we can say that our meetings are going on with continued interest and devotion on the part of the members and regular attenders, and that the spoken messages are spiritual and seem to be the Heavenly Father speaking to us. Some of those whose messages are greatly appreciated are Elizabeth G. Stapler, John E. Carpenter, Rufus H. Shinn, Louise Wood Ferris and George G. Spear. The words of Edgar Haight as well as the influence of himself and his family are greatly missed.

Since the Conference two years ago, we have received twenty-one new members, two of these by birth, Anna Catharine Howell and Robert Halstead Carpenter. One of our members, Sarah M. Bird of Santa Barbara, who, although unable to attend meeting, took a warm interest in it and valued her membership highly, has passed on to the higher life. There has been one marriage under the care of the meeting, that of Oscar P. and Mary E. Yeo Thornton in the meeting house.

As everywhere in California, the population is more changing than in more Eastern sections, and we are many times cheered and encouraged by our visitors, some of whom can meet with us but once and others whose presence we enjoy for a much longer time; but, for the same reason, we often have to lose those whom we would gladly keep with us. Our membership is quite scattered so that some of our members very seldom are able to attend meeting.

Our various Meeting and Young Friends' Association activities have been carried on as usual. Our Library grows from time to time through the kind remembrance of friends. Just now a committee is going forward with the making of a small vault in the basement in order that we shall have a safe place in which to keep all meeting records.

The outside of the meeting house has received a new coat of paint. Since we have owned the property, both Galena and Orange Grove Avenues have been paved. We are grateful to the

Jeanes Committee for an appropriation of two hundred dollars to help pay for Orange Grove Avenue.

The little grove of eucalyptus trees in the south-east corner is doing well, as are the other trees and shrubs.

There has been one matter which is a cause of deep gratification to all of us and that is the acquiring of a burial ground, made possible through the generous kindness of one of our members. It is a great relief to feel that when death does come to our loved ones there is a place for their bodies in a Friendly burial ground.

Something which we have desired ever since we have owned our meeting-house property and which we keep hoping may in some way come to pass, is the purchase of the piece of property which is on our north-east corner.

The Friendly Circle, an informal organization started in 1907, by some of the Galena Street (Orthodox) Friends has been much enjoyed by many of us and through it we have come to know better many of the other Friends.

Suffrage for women has been in very successful operation ever since its adoption and from the way in which it is carried on no one would know that women had not always voted in California. From the very first, the women as a whole, have felt their responsibility, have applied themselves to the study of the many questions affecting the public and private welfare and are trying to be intelligent voters.

From the inception of the movement to make "California Dry" this year by the adoption of a Constitutional Amendment prohibiting the liquor business, we have been deeply interested and are working for it with the earnest hope that our fair State after November third, will be fairer still, and a safe place for everybody young and old.

Not for the Conference two years from now but for some *future* Conference we are planning for you to return this year's Book to us and we will put something more in it and send it back to you. In the meantime, it is to be a part of the permanent exhibit of the Committee for the Advancement of Friends' Principles as our Book of two years ago, 1912, now is.

We hope that our book will give you pleasure and that perhaps the humble story of our gradual growth may help to encourage someone else and that we shall receive new inspiration and encouragement as the result of your deliberations and minglings together.

KETURAH E. YEO, MARY H. CARPENTER,

ANNA H. C. LEWIS, *Committee.*

PEACE MEETING AT WEST GROVE.

An inter-denominational peace meeting was held in the Harmony Road Meeting House, West Grove, on the afternoon of the 4th. The attendance was so large that even with aisles full of chairs and all the standing room occupied, there were many who could not get inside the house. Numbers were present from Oxford, Chadds Ford, Kennett, West Chester and other distant points, and among these were several ministers.

The topic for the day was "Peace Lessons Gained from the Present Situation in Europe." Zebedee Haines presided. Addresses were made by President Isaac Sharpless, of Haverford College, and George H. Turner, pastor of the Presbyterian Church at Oxford, Pa.

President Sharpless said: "Military experts cannot exist without military occupation; we cannot sow militarism and reap peace." Mr. Turner said: "There is no such thing as Christian warfare; war is not civilized, but barbarous and inhuman. There is no difficulty so great that nations cannot settle it by arbitration, and no disagreement so small that it will not cause war if nations so desire."

GEORGE SCHOOL BEGINS ITS SESSION.

George School opened the third week of last month with 211 boarders and 35 day pupils in attendance. The total enrollment is slightly larger than last year. All the rooms are filled. Of the boarders, 66 are new students, equally divided between the sexes; most of them are of Friends' families, or from families which have intimate associations with Friends. California, New Mexico, Texas, Illinois, Indiana and Florida are the more distant States that have sent new pupils. Twenty-three of the new pupils are brothers, sisters or first cousins of former students. A noticeable number of pupils are sons and daughters of Swarthmore men and women of 20 to 25 years ago. This fact has made the appointment of Emily Atkinson, as matron, the more fortunate, as so many of the students are children of her college friends.

A number of new teachers have taken their places on the faculty. Edna H. Richards, Swarthmore, 1898, is teaching German in the place of Beatrice M. Victory, Swarthmore, 1907, who married Carl C. Sautter, of Philadelphia this summer. M. Amelia Werner, a Swarthmore graduate, is in the English Department and taking charge of the Glee Club. Albert L. DeGreen, a graduate of Earlham and the University of Michigan, is head of the English Department in the place of Edward

A. Briggs, resigned on account of ill health during the summer. Mr. DeGreen is a mature man of several years successful experience. Ida Baldwin, a former George School student, and a graduate of West Chester Normal School, who afterwards taught successfully in the Baltimore Friends' School and graduated in Domestic Science at Colorado College, has charge of the work in Art and Domestic Science. She has taught these subjects in the West with conspicuous success in public high schools and has won rapid promotion. Henry H. McHenry, a graduate of Yale, is assistant in the Mathematics Department, and head coach in soccer; a game which is played instead of football, and is rapidly increasing in popularity in American schools.

Orton Hall has been thoroughly renovated during the summer and gives very much the effect of a new building. Thomas C. Schaffer, who has had several years' experience in the discipline of the building, has been made Master of the hall.

When my child disobeys, if I beat him until I break his bones or confine him in a dungeon until I destroy his ambition and then have to support a cripple or imbecile, am I wise? And yet that is just what society is doing with her present methods of penal servitude.—*Convict 6899, Washington State Penitentiary.*

ANNOUNCEMENTS.

PURCHASE QUARTERLY MEETING will be held at Chappaqua, N. Y., Tenth month 28th. Mary Travilla expects to be present. The Friends' Association will meet at 2.30 in the afternoon. Conveyances will meet northbound trains at Chappaqua at 9.14 and 9.52 a. m., and southbound trains at 9.06 and 10.11 a. m.

Woodstown, N. J., visited.—Rachel Knight, Edith Myers, Harold Lane and Samuel Bunting will visit Woodstown Meeting in the morning and also hold an afternoon meeting on First-day, the 18th. All are cordially invited to come and bring box luncheon, as it is the desire that this shall be a social as well as a religious occasion.

CONCORD FIRST-DAY SCHOOL UNION will be held in Concord Meeting House, Seventh-day, the 17th, beginning at 10 a. m. The train leaving Broad Street Station, Philadelphia, at 7.17 a. m., will be met at Concordville Station.

The subjects for papers and discussion will be: "The Child and the First-day School," based on Dr. Starbuck's address at the Conference; "Child Welfare," and "Social Work for First-day School Pupils."

ABINGTON, WESTERN and HADDONFIELD First-day School Unions, Tenth month 17th. See Calendar.

THE PICTURE OF HENRY W. WILBUR in this issue is from a photograph taken a few months before his death by

Hugh S. Walker. Any who desire may have copies of it. See advertisement on first page.

John Stringham, of Glen Cove, Long Island, who is now visiting his son at Jenkintown, Pa., expects to attend Plymouth Meeting, Pa., on First-day, the 18th.

NOTES.

In accordance with President Wilson's proclamation, First-day, the 4th, was observed as a special day of prayer at the Matinecock Meeting, near Glen Cove, N. Y.

The meeting was opened with the reading of the proclamation by Charles P. Valentine, who made some remarks in reference to it. John Stringham made an address using as his text, "With malice toward none and charity for all." Helen H. Bowne and Martha Coles read prayers for the peace of the world, and Lora A. Marsh read several beautiful verses applicable to the occasion.

C. Marshall Taylor, a Friend from the meeting at Newark, N. J., attended the last meeting of the Pittsburgh Quaker Round Table, and spoke feelingly of Henry W. Wilbur.

The West Branch First-day School, held in Grampian, Pa., is slowly but surely gaining, having raised its average attendance the past year from 50 to 66. The following officers were chosen for the coming year: Edwin A. Spencer was re-elected superintendent; assistant superintendent, James L. Cleaver; secretary, Julia Wall; assistant secretary, Nadine Rowles; treasurer, J. L. Cleaver; librarian, Roy Caldwell; organist, Hilda Wrigglesworth; assistant organist, Eva Wall; to have charge of the singing, Eva Haley. The school hopes to reach an attendance of 100 within the next twelve months.

Sufficient subscriptions have been received to guarantee the publication of the Proceedings of London Grove's Bi-Centennial Celebration. It will be a cloth bound volume containing full verbatim reports of all that was said, a description of the day and its events written by Jane P. Rushmore, and a complete historical account prepared by Gilbert Cope. There will also be a register of the names of those present as far as received. Those desiring copies, who have not already subscribed, will please send their names and addresses, with remittance of one dollar, to Edward A. Pennock, Chatham, Pa. All who did not register on the day of the Celebration are requested to forward their names and addresses at once, that there may be a complete list published in the book.

At Genoa Monthly Meeting, held last month, a committee of four was appointed to confer with other denominations and hold Peace meetings as way opened for such work. After consultation with some of the church people around us we decided to hold our first meeting in the Friends' Meeting House, near Monroe, Nebraska. A local paper says that this meeting was well attended, and gives more than a column to a report of its proceedings. Isaiah Lightner writes: "The speakers at this meeting were Friends, Congregational, Baptist, Christian and non-professional. We had a warming up along Peace lines, and it did us lots of good."

Dr. Louis N. Robinson, professor of Economics at Swarthmore College, who has for several years past been

one of the leaders in the old Friendly fight for prison reform, has recently been appointed by Governor Tener, secretary of the Commission to Consider the Revision and Amendment of the Penal Laws of Pennsylvania. The commission is at present pursuing a preliminary investigation of the existing penal laws of this and other States.—*Whittier House Messenger*, Swarthmore, Pa.

Amelia Mott Gummere, who is at work on the complete Journal of John Woolman, has found four pages of the Woolman A, B, C Book, for which she advertised—enough to show that the book is four pages square and contained sixteen pages when complete. She is still hoping that some one will find and send her a complete copy.

Benjamin Rogers, Mary Tomlinson and Laura Boram are reporting the proceedings of the Conference at their two preparative meetings, Fall Creek, near Pendleton, Ind., and Buck Creek, Greensboro, in regular or special meeting times.

SWARTHMORE COLLEGE NOTES.

The Swarthmore Young Friends' Association gave a reception to the Freshmen Friends in the form of a supper party on the evening of October 5th.

A. Roy Ogden, '14, and Raymond T. Bye, '14, have entered Harvard University.

The Freshmen were received by Dean Meeteer on Sixth-day evening, the 9th.

Richard S. Weaver, of Philadelphia, has been secured to direct the Glee and Instrumental Clubs. Herbert Brown is the student leader.

Rev. Woodfin, of the Swarthmore Presbyterian Church, addressed the Young Men's Christian Association on First-day evening, the 11th.

The College Meeting, on the morning of the 11th, was devoted to memorials to the late Henry W. Wilbur. Among the speakers were: Isaac H. Clothier, Bird T. Baldwin, Anna T. Speakman and Dr. Holmes.

The Garnet team defeated Bucknell University, 9-0, on Whittier Field, Seventh-day afternoon, the 10th. Smith made a touchdown and A. Cornog scored on a drop-kick.

FRIENDS' ASSOCIATIONS.

BYBERRY FRIENDS' ASSOCIATION met on the 4th and was devoted largely to consideration of "No-License Campaign." William P. Bonner gave comparative statistics showing the advantages of "dry" territory, not only to individuals but to the community and State as well. Elizabeth H. Bonner spoke on "What It Means" and declared it meant better homes, fathers and mothers, instead of the bad heredity and waste of means, now too prevalent.

Discussion by Arabella Carter, Rachel Knight, W. P. Bonner and Sarah Knight, was followed by a paper on "Current Topics" prepared by Hannah C. Walton, read by Alvan Walton. Clara Wildman told of her trip to Great Meadows Prison, in New York. Arabella Carter gave an account of the Bi-Centennial of London Grove Meeting the day before. The Association will consider the extension of Suffrage to women at its meeting, Eleventh month 1st.

A. C.

YORK, PA.—The Friendly Outlook met in the meeting house, Tenth month 10th. George Trimmer was appointed chairman for the evening. We had with us four Young Friends from Philadelphia Young Friends' Association—

Martha Moore, J. Harold Watson, Ella Bicknell and Walter Pedrick.

Anna Merrihew gave Current Events: one of the items concerned the French invention of artificial wood made of straw. It is hard as oak and can be worked with wood-working machinery.

Martha Moore gave an interesting talk on "Friends and Their Influence on Civic Life." Reference was made to Friends now holding public office and their great opportunities. She also urged equal suffrage for men and women.

Jonathan Jessup read Jesse Holmes' article in the last *Intelligencer* on "The Temperance Principles of Congressman Palmer."

A paper on "The Rules of Discipline and Our Daily Lives" was read by Walter Pedrick. He spoke of the Rules of Discipline not being a product of Fox and his followers alone, but as dating back to the inspiration of the Man whose footsteps Fox endeavored to follow.

Bertha K. Cleaver raised the question concerning our attitude toward bargain counters. Harold Watson expressed the opinion that the bargain hunter, in trying to get something for nothing, receives his own punishment. He and Ella Bicknell entered into further discussion upon the topics of the evening.

FLORENCE N. CLEAVER, Sec.

BIRTHS.

BALDERSTON.—At Yardley, Pa., on Ninth month 21st to William Penn and Mary Eastburn Balderston, a son, who is named Hugh B. Eastburn Balderston.

SPENCER.—At Grampian, Pa., to Edison A. and Mary M. Spencer, a son, who is named Eldon Cleo.

MARRIAGES.

BASSETT-WOOLMAN.—At Woodstown, N. J., Ninth month 26th, by Mayor E. S. Fogg, Clement H. Bassett to Abbie Woolman, daughter of the late Reuben and Rebecca W. Woolman, both of Woodstown.

EASTBURN-LARGE.—At the home of the bride's parents, in Buckingham township, Pa., under care of Buckingham Monthly Meeting, Tenth month 3, 1914, Benjamin H. Eastburn, of Pineville, son of George L. and Sallie M. Eastburn, and Rachel P. Large, daughter of Henry C. and Lavinia P. Large.

DEATHS.

BROWN.—At his home, 3419 N. Howard Street, Philadelphia, Ninth month 22d, Wm. I. Brown, formerly of Marlton, Burlington Co., N. J.

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m.
- Girard Avenue and 17th St., 10.30 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

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THE YOUTH'S COMPANION
Boston, Massachusetts

BROOKE.—At the home of the late William E. Ma-gruder, Sandy Spring, Md., Hannah B. Brooke, Ninth month 27th, in her 87th year. She was a daughter of the late Richard and Mary Briggs Brooke and a life-long member of Sandy Spring Meeting.

"The pure in heart shall see God." Her countenance, as she lay before us for the last time, seemed to radiate the purity of her life and character; always tender and gentle in manner, ever ready to lend a helping hand; proving to her friends that she *had seen God* and was conscious of his indwelling spirit. She possessed an unusual personal magnetism, which drew around her a goodly number of admiring friends. The serenity of her nature and the brightness of her smile will ever be a pleasing memory.

BUZBY.—Ninth month 27th, Rebecca H., wife of Cham-less M. Buzby, passed into the higher life, at her home in Wenonah, N. J.

She was in the 80th year of her age, and had been a life-long member of Pilesgrove Monthly Meeting of Friends.

Hers had been a long and useful life, filled with loving service. All who knew her were impressed with her gentleness and wonderful poise under all circumstances.

The services at her home, and also at the meeting house at Mullica Hill, were more than usually impressive. It

was said of her that she had never been known, by those who knew her best, to speak ill of any one.

Isaac Wilson, Mary Travilla, Caroline Worth, Emma L. Higgins, Joel Borton and others spoke feelingly of her life and example.

COOK.—In Menallen, Pa., at the home of her son-in-law and daughter, William H. and Ardella Cook Palmer, Ninth month 8th, Elmira J. Cook, widow of Charles D. Cook. She was an elder and a life-long, faithful and consistent member of Menallen Monthly Meeting. Her hand was ever reached out to those in need, and her ready help and sympathy endeared her to all around her. Failing health for some time compelled her to give up all activities of life. Long she waited for the summons to come, and we know it was with joy she heard

"The signal of her release,

In the bells of the Golden City—

The chimes of Eternal peace."

FOGG.—At the Friends' Home, Trenton, N. J., Ninth month 11th, Elizabeth T. Fogg, daughter of the late Thomas and Ann T. Fogg, in the 83rd year of her age. Interred at Salem, N. J. She was a member of Burling-ton, N. J., Monthly Meeting.

MOORE.—At Sandy Spring, Md., Ninth month 6th, William W. Moore, in his 78th year. A sketch of his life was given last week.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TENTH MO. 16TH (6TH DAY).

—Mt. Holly, N. J., Y. F. A. in the meeting house.

TENTH MO. 17TH (7TH DAY).

—Concord First-day School Union, at Concordville. See Announcements.

—Western First-day School Union at Ercildoun, Pa., 10 a. m. and 1.30 p. m.

—Abington First-day School Union, at Horsham Meeting House, morning and afternoon. Annie Hillborn will talk on the methods used in teaching primary classes. Willow Grove trolley passes the house.

—Haddonfield First-day School Union, in Meeting House, Haddonfield, N. J. Friends are requested to take a box lunch.

TENTH MO. 18TH (1ST DAY).

—West Philadelphia Meeting, 11 a. m., visited by Evan T. Worthington.

—Conference (Philanthropic) at Concord Meeting House, Pa. President Joseph Swain will give an address on Peace. 2.30 p. m.

—Cambridge, Mass., Meeting at 3 p. m., in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square.

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—Woodstown, N. J., Meeting visited by Young Friends. See Announcements.

—Plymouth Meeting, Pa., visited by John Stringham.

TENTH MO. 19TH (2ND DAY).

—Easton and Granville Half Yearly Meeting, at Granville, N. Y., 11 a. m.

TENTH MO. 20TH (3RD DAY).

—Western Quarterly Meeting at London Grove, Pa., at 10 a. m. Ministers and Elders day before at 11 a. m.

TENTH MO. 21ST (4TH DAY).

—Southern Half Yearly Meeting at Camden, Del., at 11 a. m. Public Meeting Fifth-day morning.

—Philadelphia Monthly Meeting, at 15th and Race Streets, 7.30 p. m.

TENTH MO. 22D (5TH-DAY).

—Green Street Monthly Meeting in Germantown, School Lane and Greene Street, at 7.30 p. m.

—Calm Quarterly Meeting at Christiana, Pa.

TENTH MO. 24TH (7TH-DAY).

—Rural Progress Club of Byberry, Phila. Recitations and Novelties, Byberry Hall, 7.30 p. m.

—Westbury Quarterly Meeting at Flushing, N. Y.

BOOK NOTES.

—"Georgian Poetry (1911-'12)," New York: G. P. Putnam's Sons, brings together some of the choicest English verse of recent years—specimens of the work of such writers as Masfield, De La Mare, Davies, Gibson, James Stephens and others. There is much fresh beauty, observation and idealism here. An example is this:

"A dear old couple my grandparents were,

And kind to all dumb things; they saw in Heaven

The lamb that Jesus petted when a child;

Their faith was never draped by Doubt, to them

Death was a rainbow in Eternity."



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—"My Autobiography," by Samuel Sidney McClure, is an absorbing narrative of boyhood in beautiful North Ireland and in America, and manhood career in letters as editor of a well-known magazine. The optimism and quiet humor of the book give the reader a very friendly feeling for the genial Irish-American. (New York: F. A. Stokes Co.)

—W. C. Brownell, one of America's foremost literary critics, writes on his own art, "Criticism," a short but pithy essay dealing with the philosophy of the subject. (New York: Scribner's.)

—THE SPRINGTIME OF LOVE. By Albert E. Trombly. Boston: Sherman, French & Co.

Poems of feeling, and of classic phrase.

"Always the poet's purpose is to sing; to sing because he can and loves to sing, and to exult in his song. He has made of love a cult, much as the Greeks did of beauty and like a true believer he finds in it a reason for being a most worthy end."

—"The Gospel of Jesus and the Problems of Democracy" is Prof. Henry C. Vedder's attempt to solve the questions of our social and political evils. He not only discusses these matters fully, but he adds definite practical programs of remedies and urges the federation of American churches to help uplift society. (New York: Macmillan.)

—In "The Cost of a Promise," Mrs. Baillie Reynolds tells of a girl who joined the suffragists but never forgot the tranquil hours of the old garden where she learned beauty; and, in the most thrilling moments of "the Cause," did not forget how to love. (New York: Geo. H. Doran Co.)

—"Earth Triumphant and Other Tales in Verse." By Conrad Aiken. (New York: Macmillan.)

This new poet is full of fire and zest and keen power of word-picturing. His tales are absorbing in interest, and present life in all its crudity, in all its beauty. Here is one of his peaceful passages:

"He would live calmly, usefully, and long,

Plough earth, sow corn, make life a pastoral song,

Take fill of love, and peace, and quiet mirth,

Close to the calm heart of his mother, Earth."

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(Continued on page iii)

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

A Man of God (verse)	653
Henry W. Wilbur's Services . . .	653
A Twentieth Century Friend. II .	641
A Tribute from Adams, Mass. . .	655
From John Ashworth	655
Rural Social Service	655
Editorial	656
Congressman Palmer	656
Senator Penrose	656
One and the Other	656
Lake Mohonk Conference	657
Schofield School	650
Pilgrimage to Duck Creek	660
A Meeting on Prison Reform . . .	660
The Church and War	661
Announcements	661
Notes	661
Swarthmore College Notes	662
Friends' Associations	662
Births	663
Deaths	663
Calendar	663

Educational

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It is important to remember that there is no such thing as civilized warfare. The terms are antithetic. You might as well talk of a fructifying hailstorm or a constructive tornado. War is a negation of all that civilization means.

The Saturday Evening Post.

A MAN OF GOD.

Henry Wilbur was a patriot, a reformer, and a man of God.—WILLIAM T. ELLIS.

When some great mountain is eclipsed in cloud
And only in our memory remains
Far rising with its heaven-reaching head
Above the lowly valleys and the plains,—
Our yearning recollection wraps it round—
With wonder and affection; and we grieve,—
We lonely dwellers on the level ground,—
For that great mountain's majesty and might
As once we knew it bathed in glorious light.

What though the noble soul for whom we grieve,
Noble and wise and kind and simply great,—
Beyond the cloudy limits of this life,
Beyond the barriers of our mortal state
Has passed,—O yet how warm the glow
And recollected radiance of his power,
His burning zeal for right and truth,
His genial love for earnest-hearted youth,
His strength in speech and in the quiet hour
Of meditation and of friendly cheer!

Life is more noble that he lived, more dear,
Suffused more deeply as with heavenly light.
O what poor words of ours can tell
How long we loved him and how well
Who gloried in his sunny spirit's majesty and might!
—He truly was a *man of God*.

JOHN RUSSELL HAYES.

HENRY W. WILBUR'S SERVICES.

[Extract from leaflet by Charles W. Wendte, secretary of National Federation of Religious Liberals. See Announcements.]

Henry Wilbur's important services to the liberal wing of the Society of Friends have been feelingly commemorated by his associates. By unwearied missionary journeys, by correspondence and public addresses, by the authorship of valuable books setting forth the history and principles of the Quaker movement, and an unusual skill as the inspirer and organizer of concerted endeavors, Henry Wilbur succeeded in rousing to enthusiasm and co-operative en-

deavors a widely distributed and somewhat irresponsible community composed of spiritually minded but intensely individualistic and impractical believers. Others have wrought well in this cause, but surely his was the most ardent and effective service. Its beauty and power lay in this, that, amidst all his practical endeavors to build up his beloved Society, Henry Wilbur never lost sight of the great principles of religious rationality, freedom and progress. However he might yearn for a more perfect reconciliation and co-operation with more orthodox Friends, his love for them never silenced his speech, or quenched the testimony of the Spirit in his reason and conscience where truth and right were concerned; and so transparently sincere and unselfish were his motives that his word was with power, and his example infectious among both the progressive and orthodox members of the Society.

A signal instance of this devotion to truth and large religious sympathies was the prominent part he took in the creation and subsequent history of the National Federation of Religious Liberals, of which he has been the honored and efficient president since its formation in 1908. . . . Whatever success it has had, whatever service it may have rendered, have been chiefly due to his grasp of principles, his fearless and often eloquent speech, his admirable qualities as a presiding officer, and deep religiousness of nature. His loss to the Association seems almost irreparable. He was the embodiment of its spirit and aims.

A TWENTIETH CENTURY FRIEND. II.

HENRY W. WILBUR'S EARLY MANHOOD.

On account of the mother's health, the Wilbur family moved to Vineland, N. J., in 1867. This was one of the first towns founded with a provision in the charter that no intoxicating liquors should ever be sold in its limits. The Wilburs bought a fruit farm of fifteen acres. Henry faithfully performed all the farm duties asked of him, but at an early age his mind turned toward literary pursuits. His father, having been disappointed in his life's work, said his children should make their own choice and their parents would help all they could. Henry attended the Vineland High School, and at the close of his school life made up his mind that he would like newspaper work. To fit himself for this, he began at the foot

of the ladder as "devil" in the office of the *Vineland Independent*, but in a short time he rose to the position of foreman.

In 1875, Henry and a young friend, Myron H. Dodge, started the *New Jersey Coast News*, at Tuckerton. In less than a year, the *Vineland Independent* being for sale, his father bought the plant. The boys sold out in Tuckerton, and Henry assumed full control of the *Vineland* paper in 1876, and continued in charge of it until 1884. It was considered the best edited paper in South Jersey, and its editorials were copied far and near. The policy of the paper was always for the best things, locally and at large, as the editor saw them, and he always upheld the temperance principles on which the town was founded. He kept his eye open for violations of the law, and in nine years secured thirteen convictions of speak-easy keepers in Vineland, never failing in a case prosecuted. His experience in this work was one of the influences that convinced him of the imperative need of Prohibition officials elected by a Prohibition party.

While in Vineland, Henry Wilbur organized a total abstinence society, called the Reform Club, which held weekly meetings at which there were lectures, debates and discussions of vital interest, with occasional concerts and plays. Later he was active in the Independent Order of Good Templars, and at one time was Grand Chief Templar of New Jersey. When the Woman's Christian Temperance Union was organized in Vineland, he became an honorary member, and was always its friend and helper.

He instituted a lecture course in Vineland which has been kept up all these years. A recital by Charles F. Underhill was one of the numbers in one of the first courses, and that night the two men found the common tie of Friendly ancestry and membership, and the friendship grew and lasted through the years.

In 1880, Henry Wilbur married Eliza Macy Sowle, of Vineland. Three sons were born to them, Aldus, William Pierce and John Finch, all of whom are graduates of Swarthmore College.

While a member of the Republican party, he was active in local, county and state politics in New Jersey. In May, 1886, he was a member of the New Jersey Anti-Saloon Republican Conference, and there became fully convinced of the utter hopelessness of continuing a successful temperance fight in the Republican party. He, therefore, joined the Prohibition party and for many years served it faithfully with tongue, pen and ballot. In 1889, he was candidate for the State senate on the Prohibition ticket. About this time he was editing the *Millville Bulletin*, but, with the change in his politics, he changed the name of the paper

to *The Prohibitionist*, and published it in Vineland and Bridgeton until 1888, when he became editor of *The Mirror*, an independent local paper at Hamonton, N. J. In 1892, he was called to the editorship of *The Outlook*, a new prohibition paper started in Vineland by Dr. T. B. Welch & Son. At the end of a year this paper was transferred to its editor, and he was still its editor and publisher, when in June, 1895, he received the nomination of the Prohibition party for governor of New Jersey.

The papers he controlled were always clean in advertisements as well as in reading matter, and thus he lost many dollars for conscience sake. His job work also suffered financial loss, because he refused to have printed in his office circulars of suggestive and unlawful practices that were intended to be sent broadcast over the country, especially to young men. Principle came first, money afterwards.

There was no Friends' meeting in Vineland, but visiting Friends would occasionally come from Woodstown and Philadelphia and hold appointed meetings, at which the Wilburs were always in attendance. The membership of the whole family remained at Easton, until the daughter Phebe (now Phebe W. Griffin) was married and took her certificate to Flushing Meeting, New York. Henry went to New York City in the spring of 1896, and assumed editorial work on *The Voice*, a prohibition weekly. His family followed him in the fall, and his father and mother, who had celebrated their golden wedding the year before, went to make their home with their daughter at White-stone, N. Y., where the father passed away in 1897, and the mother in 1899.

After going to New York to live, all the family became members of New York Monthly Meeting, and it was not long before Henry began to speak in the meetings for worship. As he had opportunity, he visited other meetings and many first became acquainted with him and his gift at the Richmond Conference, in 1898. Some who then heard him for the first time realized that a new prophet had appeared in their midst, whose voice would cause the people to hear and heed.

Concerning the everyday life of this prophet his sister Phebe writes: "Henry inherited his great hopefulness and faith in the everlasting verities, and his remarkable memory from his mother, who, for her day and opportunities, was a deep reader and an advanced thinker. His sense of humor came mostly from the Wilbur side, and his sense of justice, uprightness, strict integrity and self-sacrifice from both. A splendid heritage we had."

With all his other duties and interests, he was devoted to his home and family. He was so fond of all children, especially babies, who were ever ready to go to him, that we can easily imagine

the strength of his love for his own children. He told at Saratoga how much he and his wife enjoyed their bridal trip taken thirty years after marriage, and he found time on his last busy afternoon to buy and mail a birthday present to his wife.

A TRIBUTE FROM ADAMS, MASS.

[For about seven years the Advancement Committee of New York Yearly Meeting has been holding occasional meetings in the old meeting house in Adams, Mass. In 1911 the "Adams Society of Friends' Descendants" was organized.]

We, the members of the Adams Society of Friends' Descendants, desire to express our profound sorrow sustained by the death of our friend, Henry W. Wilbur.

We acknowledge appreciation of his faithful services in our behalf, and gratitude that it was our privilege from time to time to listen to his words of inspiration and helpfulness.

His vigor of intellect, his spiritual insight and an unusual faculty of clear, fluent and persuasive speech, gave all his utterances an uplifting power rarely experienced.

It is with sadness we realize that henceforth his bodily presence and spoken word will be no more with us in the old Quaker Meeting House, at Adams, but it is our comfort to remember that

"When the great man dies,
For years beyond our ken;
The light he leaves behind him lies
Upon the paths of men."

ANNA R. WITHERELL, *President*;

HARRIET A. HATHAWAY, *Secretary*.

Ninth month 27, 1914.

FROM JOHN ASHWORTH.

Having seen in *The Friend* an account of the sudden death of Henry W. Wilbur, I sit down to pen a few lines, expressing my deep sympathy with you all, in the sudden loss of one who has peacefully passed away while in harness. My recollections of him are sweet, and when amongst you I often enjoyed his company and, in the gatherings, listened to his words of encouragement.

The greatest catastrophe the world has ever witnessed is being carried out on the continent of Europe. Millions of men, shall I say, murdering one another. Here in Manchester [England] we have Belgian refugees, also 200 to 500 wounded to be cared for and nursed in temporary offices. Two young men (not Friends) have gone from my office and joined a new battalion for foreign service. Distress is getting severe as the mills and works are stopping.

RURAL SOCIAL SERVICE.

A very large proportion of the members of the Society of Friends live outside of large cities, to whom the problems of country life strongly appeal, and in many localities the relation that the meeting should bear to the community wherein it is located, and in what ways it may become most useful are matters that are receiving more and more attention.

A writer in *The Survey*, Kenyon L. Butterfield, speaks on this subject as follows: "The rural life problem has many aspects. Our country life must be based on a prosperous industry; it must be satisfying socially, morally and spiritually. It should be a good place in which to bring up boys and girls; it should ensure an agricultural group, strong, successful, reliant, living a full life, the nursery of great men and women. It is imperative, however, that the process of rural improvement shall be a development of the people themselves, chiefly through their own initiative, stimulated and aided to some degree by extraneous agencies."

What is needed to accomplish this great purpose is a trained worker in every community, one who endeavors rather to arouse a concern in others than to aim at leadership himself, and will rejoice in the results gained, rather than in any credit that may attach to himself personally. Such a one must be able to gain some insight into the work to be done, and then, with an eye single to the needs of his meeting and the community, train himself to do his part.

It is to meet this need, in part, that Friends School for Social and Religious Education at Swarthmore, has been organized. While endeavoring to give as well-rounded a course as the three-month's term will permit, the needs of the worker in rural social service will be met. Every effort will be made to return students to the communities whence they come, inspired and better equipped for the service.

In regard to those whom we expect to attend this school, much learning is not so much desired as imagination kindled, and views and purposes enlarged to the point where persons desire to give all or a part of this time in social and religious service.

It has become quite evident that there has developed a pressing need for just this kind of institution, and it is the earnest hope of those in charge of it, that it will not only appeal to those who desire to study therein, but will receive the attention of persons whose means and inclinations would direct their thoughts towards an endowment.

O. EDWARD JANNEY.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 24, 1914.

The peasant life in Russia, says *The American Issue*, has been so tremendously improved under the two months of prohibition by reason of the war in Europe, that the Minister of Finance of Russia has received an order to the effect that the prohibition of the sale of vodka shall be continued indefinitely after the war is over.

George Kennan says in *The Outlook*: "Not the least wonderful of recent Russian phenomena is the sudden and complete abolition of drunkenness. For the first time in the history of mankind one-seventh part of the habitable globe has "gone dry," and 170,000,000 persons have stopped drinking intoxicating liquor.

"In the excitement of the moment and the press of war news, this extraordinary fact has attracted little attention or has been overlooked altogether; but to me it seems far more wonderful than the rapid and victorious advance of the Russian armies into Austria."

Russia has been deriving a large revenue from the sale of vodka, but she now discovers that the collection of revenue in this way causes more outgo than income. When will the United States be wise enough (and humane enough) not to enrich itself by that which impoverishes its citizens?

The *Intelligencer* welcomes the first issue of *Whittier House Messenger*, No. 1, dated Tenth month, 1914, and published at Swarthmore, Pa. It contains a calendar of activities of Swarthmore Friends for three months; a welcome to First-day school students; a tribute to Henry W. Wilbur, from the *Friendly Visitor*, Chicago; a poem by J. Russell Hayes; a short account of the School for Social and Religious Education, that is to be, and other items of interest.

CONGRESSMAN PALMER.

Dr. Holmes' criticism of the Anti-Saloon League's failure to endorse Mr. Palmer is well given. If Friends could see and hear Mr. Palmer on the floor of the House, as I have seen him a number of times during the past year and a half, I think they would surely be inclined to favor his candidacy. In appearance, voice, earnestness, gentlemanly tolerance of speech (which does not lack for that telling thrust for the opposition) and expression of such principles as one would expect from a member of the Society of Friends, he struck me as standing unexcelled on the floor. In short, where one so often gets the impression of unworthiness, Mr. Palmer is eminently satisfying as a representative, both of our State and of our Society.

ELIZABETH HESTON SMITH.

Washington, D. C.

SENATOR PENROSE.

In the State Convention of the New Jersey Liquor Dealers' Protective League, Neil Bonner, president of the Pennsylvania State Federation of Liquor Dealers, said, as reported in the *Philadelphia Public Ledger*:

"Senator Penrose has always been loyal, true and dependable. His party has not always been the party of all of us, but it is the party of all of us now, because we have no alternative, since the Democratic party has listened to the demands of the enemy and placed a local option plank in its platform. Self-preservation compels us to stand by Penrose and his ticket, for only there lies safety for us. We should, indeed, be lacking in gratitude if we were anything else than actively loyal in support of those who have proved themselves our friends."

ONE AND THE OTHER.

"What's thy hurry?" said One. "Can't thee stop and talk a minute?"

"The Advancement Committee meets this afternoon and I have to hurry home to dinner," said the Other.

"Advancement Committee, what's that?" asked One; but he must have known.

"Why," said the Other, "that's short for Committee on the Advancement of Friends' Principles; it's an important committee—one of the most important ones we have."

"Did thee ever hear of the man who wrote a book on Ireland?" asked One, quite irrelevantly.

"I don't know," said the Other, "what about him?"

"Not much," said One, "only, when he came to

the chapter on 'Snakes in Ireland,' all he had to say was, 'There are no snakes in Ireland.' "

"Well," said the Other, "what of it? Who said there were?"

"Nobody," said One, "but I was reminded of it by thy reference to the advancement of Friends' principles. By the way, what are Friends' principles?"

"Friends' principles," said the Other, "why, the principles of Friends—the things the Society stands for. Thee knows as well as I do."

"I'm not sure of that," said One. "Thee's on the committee and I'm not. If I were called upon to write a chapter on Friends' principles it would be like the one on 'Snakes in Ireland.' 'Friends have no principles.' "

"What's the use of talking that way? Thee knows it isn't so. Don't we stand for peace, and plainness, and simplicity, and direct revelation, and brotherly love, and temperance, and against all forms of oppression, and for education, and democracy, and equality in religion and the State?"

"Oh, do we?" said One, "well, perhaps I don't know what Principle means. I supposed a principle was a truth of the universe. I supposed that if I had a principle I must believe that a certain sort of conduct was right or wrong. Of course, I may not be always true to my principle, but the principle must be always true. Take, for instance, the first one thee mentioned—peace. Now I should say that if I believed in the principle of peace I should have to consider it wrong to fight. If I believe that it is better to be peaceful than quarrelsome, but that sometimes it is my duty to fight, I should say that my principle was not the principle of peace, but the principle of expediency. With me the principle of peace or war would not be settled by principle at all. I should have to consider each case that arose and decide whether circumstances justified me in yielding my preference for peace and making war.

"So, if I am principled against taking human life, there can never be any question in my mind as to whether in certain circumstances I am justified in putting a fellow being to death. If there is a question it is because I have no principle that applies. Principles are general laws to which there are no exceptions. That's why they are useful. If I accept the principle of the commandment 'Thou shalt not lie,' there will never be any uncertainty in my mind as to whether I ought to tell the truth. If I sometimes find occasions on which it seems better to depart a little from the truth, that shows that I do not accept the principle.

"Now, when thee meets thy committee, suppose

thee asks how many of them believe that fighting in self-defense is wrong; how many believe plainness and moderation are the same in a wealthy family as among the poor; how many think that brotherly love permits no such thing as race prejudice;—and so on. I am free to admit that the early Friends had principles and it's not for me to say that some of the latest Friends have not; but what I do say is that I don't know just what principles are accepted generally enough amongst Friends to be labeled 'Friends' Principles.' I doubt if many of those thee mentioned could justly be claimed by the majority of our members. I wish thee would ask thy committee for a statement of the principles it is trying to advance. I should like to know——" But the Other had fled.

LAKE MOHONK CONFERENCES.

The 32d Annual Conference on the Indians and other Dependent Peoples gathered at Lake Mohonk, October 14th to 16th inclusive. To it some 320 members had been invited and the major portion of them were present and these with the late lingering guests at the hotel, filled the assembly room at the various sessions.

As is generally known, these conferences were inaugurated by Albert K. Smiley, thirty-one years ago, and since his death they have been continued by his brother, Daniel Smiley, the present proprietor of Lake Mohonk. The members of the Conference are invited to reach Mohonk on the Third-day of the week, and the business meetings are held in the morning and evening of Fourth, Fifth and Sixth-days. The afternoon is given over to drives, golf, bowling, boating, etc., as may best please the wishes of the visitors. To one who had not attended the Conference, as a member, for over twenty years, it seemed the meetings had greatly grown, both in numbers present, the interest displayed, and the general scope of the discussions as well as the practical character of the conclusions reached.

Starting originally to consider and help solve the problems in our relations, as a people and a nation, with the North American Indians, the Spanish American War, bringing with it the acquisition of Porto Rico and the Philippines, caused the Conference to broaden its scope and include "other Dependent Peoples."

The program was divided into two rather clearly marked divisions, three sessions being devoted to the Indian and three largely to the Philippines. It would be impossible in this necessarily limited account to more than briefly allude to the many phases of the subjects considered. As the opening session was devoted to

the five civilized tribes now living in Oklahoma, the later Indian meetings had a subcurrent of the problems which affect those particular Indians. The subject of liquor and its relation to Indian work was a live topic throughout the sessions as being the root of almost all of the Indian troubles. It was pointed out that rum was usually the first step taken when the unscrupulous white man wished to cheat the red man. From the very first settlement of this country, the leading Indians themselves have realized the destructive effects of alcohol on their people and they have endeavored in every way to prevent its spread among them. The growing use of peyote, a drug obtained from a cactus in Southern United States was a subject discussed. This drug produces a great exhilaration and a wonderful impression of colors. It is largely used in religious ceremonies, many Indians claiming that they can see the face of Jesus when under its influence. It was stated that its use has gradually extended to the Western Indians, and it has even been used in Indian schools.

The Philippine problems were introduced and discussed by many of the leaders of this work, army officers, statesmen, educators, business men and others. The consensus of opinion seemed to be that the United States had already accomplished much, but the time had not come when the Filipinos could be driven on their own resources.

One address from a sanitary officer was received with almost breathless interest. The account of how the United States dealt with the leper problem in the Philippines. In the beginning it was estimated that there were 30,000 lepers, in the archipelago, but this was reduced to about 6,000. An island some two hundred miles from Manila was selected and the few natives on it were bought out and removed from it. Houses, hospitals and all other necessary buildings were erected. Infinite tact and patience was necessary to induce the lepers to go there, but it is now believed that no lepers are at large. One interesting discovery was that many, who seemed to be suffering from leprosy and were consequently driven from the villages and living in squalor on the outskirts were not affected at all. These were taken to Manila, put in hospitals, fed up and cared for and their return, supposedly entirely cured in a few months, was very stimulating to other real lepers who were reluctant to be taken away. The statement was also made by this speaker that it had long been known that chaulmaugra, an eastern drug, was beneficial when taken internally, but it soon produced nausea to such an extent that the patient finally could not take it. Medical men have since tried

hypodermic injections of this with some other drugs, and the speaker announced that a number of cases by this treatment, had been entirely cured and nearly all benefited.

Those who are interested among the readers of *The Intelligencer* in the subjects presented and discussed at the Indian Conference are urged to send their names to the Secretary of the Conference at Lake Mohonk and secure a copy of the printed report and recommendations of the Conference. These are printed as soon as possible after the close of the meeting and are distributed to those interested.

Not the least interesting part of such a gathering is its personnel. The presiding officer at the opening meeting was George Vaux, Jr., of Philadelphia, a member of the Conference and President of the Board of Indian Commissions. John J. Fitzgerald, a member of Congress from New York, was the permanent Chairman. A number of Congressmen were absent from the Conference because the so-called Jones bill was being considered in Washington while the Indian Conference was being held. General Leonard Wood told of some of his problems, and another interesting speaker was Martin Eagen, at one time editor of the *Manila Times*.

The great importance of a comprehensive civil service was dwelt upon. It is impossible for white men to live permanently in this tropical land without impairing their health, and it was pointed out that after ten, fifteen or twenty years' service, a man who had given the best part of his life to this work, came back to the United States without employment and often unable to secure anything. A system of pensions for such workers was suggested. The platform adopted by the Conference as representing its labors and covering its recommendations is as follows:

"It is the chief concern of this Conference that our dependent peoples shall have so much, and only so much, of fostering care and protection as shall assure their continuous progress toward self-government. We repose the greatest confidence in those agencies of education and religion which are engaged in cultivating the elements of personal character and intelligence upon which the hope of ultimate self-government must rest. We recognize also the educational value of experience in self-direction, and we desire that a dependent people should be left to their own resources and the ordinary course of civil government and human co-operation whenever such procedure shall not obviously incur the danger of individual and racial disaster.

"It is evident that at certain points the dangers which threaten our Indian population are still so great as to call not only for the maintenance of the governmental protection now afforded, but for a considerable increase of such protection. This is particularly the case where the property interests of the Indians, in money and in lands, are so great as to arouse the intense cupidity of powerful and unscrupulous foes, some of whom are white

(Continued after the Supplement)

(Continued from last week's Supplement)

In preparing the program, it seemed to us that it would be wise, first, to take a brief view of the background, the foundations upon which Quakerism has been built; next, to consider briefly the essence of Quakerism, to ascertain, if possible, just what we mean by that term; and then to devote the greater portion of our time to examining some of the opportunities of Quakerism of the present day.

One of the interesting features of this renaissance movement has been the new recognition of the common root from which all the branches of the Society of Friends have sprung. It is, therefore, a particular pleasure to introduce to you as the first speaker this morning a young Friend from the other branch—one of the other branches—of the Society of Friends, a man from Earlham College, now of New York, and one whom I am sure you will all be glad to meet, if you have not already done so—Paul J. Furnas.

THE PRESTIGE OF QUAKERISM.

PAUL J. FURNAS: I wish that I might have been with you here since this conference began, so that you might have given me the spirit of your conference. But this is the third conference of Friends that I have attended this summer; and it is the third branch of Friends that I have met with; and my experience so far has led me to believe that we will find that we are of the same spirit here; and so, by the time I have gotten one of the badges, I think I will be thoroughly Saratogaized.

"The Prestige of Quakerism" is the subject which was given me. Prestige follows progress. Prestige is not a cause, not an end; it is a resultant by-product. Among the thousands of men who became Friends at the rise of our Society, there were hundreds of shopkeepers, merchants and tradesmen. They grasped a new fact of life; and this fact of life changed the religious, social and economic conditions of their lives. It changed their mode of living, and their mode of doing business. They felt it right that they should pay the same respect, in simple truthful word and action, to all men. They did not uncover the head as a mark of respect. They used the plain language, and refused to swear. Convenience and availability, not style, governed their dress. So they were considered a queer people; and we all know how terrible is the sin of being queer. Like the methods of a New York salesman in Buenos Ayres, their methods were peculiar; and by these methods they brought suspicion on themselves.

Their businesses dwindled, and many Friends came near financial ruin; but "when" (to quote

from George Fox's Journal) "people came to have experience of Friends' honesty and faithfulness and found that their yea was yea and their nay, nay; that they kept their word in their dealings and would not cheat them; but that if they sent a child to their shops for anything they were as well used as if they had come themselves—the lives and conversations of Friends did preach, and reach to the witness of God in the people. Then things altered so that all inquiry was: where is there a draper, or shopkeeper, or tailor, or shoemaker, or any other tradesman that is a Quaker? Insomuch that Friends had more trade than many of their neighbors; and if there was any trading, they had a great part of it."

So Friends' enterprises prospered. People had not named the one-price system nor the money-back-if-you-are-not-satisfied principle, but they appreciated it. Friends had made progress: they had shown their fellowman a better way to do business, and so the prestige of Friends in business followed.

The prestige of Friends in religion was a longer time coming. We have heard it said, and often find it so, that religious conflicts and controversy are the most bitter. At the rise of Friends, men in great numbers were convinced of Friends' principles, until the Society became the largest non-conformist body in England. Their fearless speaking of the truth as they saw it and felt impelled to proclaim it, together with their policy of non-resistance, was unquenchable. They dared let the truth in word and life live by its own merit; and it lived. Theirs was a conquering faith. But it has remained for a later day and a more critical and analytical time, to give Quakerism a religious prestige.

The time of the rise of Friends was a time of religious ferment. Politics was the politics of religion. If measured by the bitter opposition and persecution which Friends endured, their lack of prestige was enormous. Nevertheless Fox and Penn exerted great influence in the time of Cromwell and the courts which followed. But it is from Penn's government in Pennsylvania, that we gained our real political prestige. Here was an opportunity to test Friends' principles in politics. They were put into effect; and so long as they remained in effect, they worked.

Friends in the early days did not feel it important that they record the daily home life of the rank and file; but here and there in various sources we catch a glimpse of their simple justice, their democracy and their kindness which fulfils Christ's definition of a neighbor.

Prestige had not been sought, as a force or goal it had played no part. It was the free gift

of those who came in contact with Friends and found them men of their word, men of strong character, men who were filled with the spirit of love.

To-day when I am asked what church I belong to, I confess that I answer with some pride that I am a Friend. We place no little store by our substantial standing, complacently we practice our mild exclusiveness; our little goals of prestige and substantialness, of culture and exclusiveness are very alluring.

But we have only to turn back the pages of our history a few decades to the dark years when the milk of human kindness ceased to flow, when the spirit of light seemed to depart from us, leaving us impoverished by controversy and separation, to see what an awful mess of things we have made. Though it will make your heart sad, I would advise every one of you who has not already done so, to read "The Separations," by Edward Grubb. For all we have of which to be proud, there is just as much to make us very humble.

Friends of early times had experienced a great fact of life. They found their mountain top. Friends who came after, said: "It is good for us to be on this mountain top; let us build tabernacles and live in this wonderful place." So they saved the stage setting and the costumes and the lines; but they had missed the point. It was not the costumes, nor the staging, nor even the lines that had made the great drama. They failed to realize that another age must produce its own staging, that only the central truth would endure and speak to their generation. Theirs was a condition of misplaced emphasis. It was a time of low spiritual life. Prestige caught up with progress.

We may be thankful that our early history was virile enough and vital enough so that it overshadows our middle history. It does, for, to-day, people who know history judge us largely by our earlier life; and people who do not know, accept it as a fact that the Quaker has desirable attributes. Every month it seems to me I see a new commercial product bearing the name Quaker. We may not like this, but imitation and name borrowing is the strongest compliment which unthinking persons can pay. There are two Quaker cities in the United States; and so many athletic teams bear the name, that it is confusing to the reader of the sport page. In business, in politics, and community life Friends are looked upon with respects.

But this solemn question faces us: Is the prestige of Friends a prestige of the present or of the past? Are we making progress; or are we resting on the prestige which caught up with us a

hundred years ago? Conditions and expressions of life change; but forces of life do not. And so it becomes a most important question for us to know the source of the power of early Friends. What made the early Friend in business deal with entire honesty; what made him suffer tyrannies and death for free religious expression; what made him tolerant and democratic; what was the fact of life that changed his living?

It was, I think, his realization that if he would but reach out for it, he could put himself in co-operation with a force which would raise him out of himself, which would raise him to the *Nth* power, and to this power that he might be of service to men. They realized the spirit of Christ as a living reality in their own lives. None of us know but what, if the same vitality, the same courage and the same singleness of purpose which characterized the early Friends had since been working and widening as it worked and widened in their day, that to-day Europe, instead of being an armed camp, a bloody battlefield and a gigantic grave, might be the happy home and the creative laboratory and workshop of neighbors all working shoulder to shoulder to solve the problems of mankind.

To-day, our transportation facilities and the advance of science have given us an opportunity, greater than was offered in the early days of our society. In the face of the tremendous work to be done our prestige vanishes into insignificance and the question of our progress becomes paramount. May we be lifted up to realization of our possibilities of life, if we be filled with the great spirit of life. And may we have a love great enough to bridge all chasms of fear, doubt, ignorance and misunderstandings; and then never again will our prestige catch up with our progress.

CHAIRMAN PEASLEE: I know of only one man in the Society of Friends under thirty-two years of age who can put the essence of Quakerism into seven minutes. I will call on George Walton.

THE ESSENCE OF QUAKERISM.

GEORGE A. WALTON: I hadn't imagined the previous speaker was so old. He has already expressed for us the essence of Quakerism. We must start right off with his question: What was it that so took hold of the lives of the early Friends? That made all this prestige accrue to them? And his phrase was, that these early Friends caught the idea that they could co-operate with God for the service of man.

In the six and a half minutes that are remaining, I want to say the same thing over again. The essence of Quakerism is not necessarily the distinguishing feature of Quakerism. One does

not get at the essence of our form of religion by knowing those things which distinguish it from other forms of religion. The essence, the real essential belief, the life-blood, the inmost heart of our faith, will be very, very close to the real essence of other kindred faiths. They all believe in a God, and look upon religion as that which binds together man and God, which makes an avenue of communication between them, which brings man and God face to face.

The essence of the Quaker position in religion is, that the place where men and God meet, is in the realm of the human spirit. Some place in the midst of the spiritual nature that—greater or less—is born into us all; some place in the depths of ourselves, free; we meet our Heavenly Father, and see and understand according to our capacity, some more, some less; but it is the essence of the Quaker belief in religion that the person of the very lowest spiritual capacity may yet find as much of God as he can realize, right in his own being. The essence of Quakerism is that the meeting place of God and man is within the realm of the human spirit.

And a little more: this contact with our Heavenly Father, which is possible within the spiritual parts of our nature, this contact grows: it is no static thing; it is nothing which exists once for all: it is a growing relation, changing, developing. It may always be growing better and richer and truer; but it may go the other way, in the nature of the case.

It is worship which establishes this contact. If the contact is to be continuous, worship cannot be limited to a few occasional hours on the Sabbath-day. Worship is an all-the-time process, always seeking to keep ourselves in God's presence, always seeking to realize his will. There are two kinds of worship. Some of us forget that. There is the personal worship that is interchange of life between ourselves and God. That is our own affair. And there is the social worship, when a group of us come together and the spirits of all rise up and are united together and meet the mighty spirit of our Heavenly Father. And as the spirit of a great conference like this is so much larger, so much holier, so much clearer in vision than the spirit of the best and greatest and strongest individual here, so the divine leading, the inspiration, the richness of spiritual life that is produced when a number of us worship together is so much greater than if we stay home and worship by ourselves.

The essence of Quakerism contains still a little more, and this point, perhaps, gets us close to the distinguishing feature—as close as we can get. The fulness of understanding of God which

comes to us, comes not only by direct revelation within, but also through the uplifting presence, through the spiritual forces exerted by the souls of our friends. Friends believe, then, essentially in this contact inside the human soul: contact with God growing up out of our own personal devotions, growing up out of the help, the strength, the inspiring glory that comes from sitting down quietly in the midst of those whom we love.

And still a little more is a part of the essence of Quakerism. This relation with our Heavenly Father which grows up inside of us, is not for ourselves alone. It is not for our own pleasure; it is not for our own salvation out of the sin of this world that we may live as glorious angels in some other world in the future. Its purpose is, and I believe we Friends can feel sure of this confidently; its purpose is that we understand God's purpose. God's purpose in the relationship which he allows to grow up in our hearts, is that we may grow more and more like him. From the beginning of time he has been making this world better; and the process of creation is yet going on. The world is young, yet; and the possibilities of the human spirit are as yet unfathomed. It is possible for men to grow more and more Godlike; for each one to find in the depths of his own soul his Heavenly Father.

Men grow more and more Godlike in order that they may be better fitted for life in this world. The Godlike man is the type of man best fitted to endure in the struggle for existence. The un-Godlike man is the failure; not judged by the shortsighted and superficial standards of one generation; but through the ages the type of man that endures is the one who grows more and more and more Godlike, who can co-operate with God in working out his designs for this world which he made, and which he has owned, and over which he rules. If we grow into the likeness of God, our lives will be fruitful, of use to those around us, speaking to them, not merely by our preaching or our advice, but by the way we live every day, working out our tasks, and thus showing that God is in very fact a ruling force in this world of ours.

And for the future, we need not talk about that: we live here and now; but to me it seems a part of the essence of Quakerism that this contact with our Heavenly Father, ever growing in our own souls, ever making us better and better fitted for life in this world, will also open up for us an untold satisfaction in the great beyond.

CHAIRMAN PEASLEE: One of the things which must have impressed all of us who had studied

the history and the nature of Quakerism, is how far ahead of their time the early Friends were, and how peculiarly adaptable in modern methods of thought and in modern problems Quakerism is. Arthur W. Broomell and Julia D. Thom are going to give you their conception of Quakerism's one great opportunity.

OPPORTUNITIES OF QUAKERISM.

A. W. BROOMELL.

Jesus has summed up in wonderfully concise form his entire system of ethics or rules for right living.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it; thou shalt love thy neighbor as thyself."

Let us briefly consider what they mean. Quakerism has a splendid opportunity to present now in word and deed a rational and live interpretation of these basic principles of Christianity.

The point of view about to be presented makes no emotional appeal and perhaps unduly minimizes the subconscious element in religion. The materialistic conception, however, is one which receives less attention than it deserves.

The first of the great commandments deals with the fundamental relation of man to God. Its message has had many interpreters in the past and has many in the present. I think it is safe to say that no religious ideas have changed so greatly during the last century or two as have our conceptions of the creator; it has necessarily followed that our interpretation of man's relation to God has been correspondingly altered. To most of us younger people the old picture of a colossal man seated on his throne in heaven makes no appeal to the reason and little to the imagination. But to find a substitute for this picture is not so easy, and probably many of us have given up the attempt to portray our Creator in finite thoughts or words just as we despair of ever being able to form a mental image of electricity. But I do not mean by this to say that we are less impressed with God's power and omnipresence, for I think the reverse is true.

The words of ex-President Eliot are excellent in this connection when he says, "God * * * appears as incessant workman, as universal servant, as tireless, omniscient energizer."

The most important causes of this changing conception of God, which is noticeable among many people to-day, are the wonderful advance of science and the spread of education. We have come to regard the world as having been created and as now being operated in accordance with

definite rules planned by God, which we call natural laws. The more we study nature, the more we are impressed with the harmony and beauty of God's work. To direct a world through a marvelous system of laws certainly appeals to us as calling for a higher type of divine wisdom than to run it by means of a series of striking manifestations.

In the light of this new conception, what does it mean to "love the Lord thy God"? The surest way is to put aside emotional sentimentalism and to show our love by a careful study of his will as revealed in nature's laws. The laws of natural selection are merely God's regular methods of expressing choice and approval. The naturally selected are the chosen of God. Too much emphasis cannot be placed on the study of the natural rather than the supernatural, in other words, the regular and usual rather than rare and exceptional manifestations of God's will.

Let our lives be based on such a study of God's will revealed in nature, and proceed year by year to follow this sure and safe guidance. By so doing we will be happy, efficient and productive. We will waste none of our energy in luxury or unwholesome habits. And finally we will show most clearly our love for God and our deep faith in the justice and mercy of his plan of operation of the universe.

And now how may we follow the command, "thou shalt love thy neighbor as thyself"? Jesus explains this by the parable of the man who went down from Jerusalem to Jericho and fell among thieves. It seems to me that the second commandment is a more concrete adaptation of the first, just as the parable is a concrete illustration of the second. It shows another way in which we may demonstrate our love for God. It is another statement of the golden rule. Under this heading come all forms of charity and social service. We may well suppose that he who shows his love for his fellow man, will, like Abou Ben Adhem, be rewarded with eternal happiness.

There is not time now for me to expand more fully on the outlines just given. Suffice it to say that that church will prosper which inspires in its members an incentive for honest work and a careful and scientific study of God's will as revealed in the everyday workings of nature. By gauging our lives in accordance with these revelations rather than by prayers for the miraculous or by theological discussions, we will follow His expressed will and further His kingdom on earth. Charity and love for our neighbor is one of the surest demonstrations of our faith in God and the fundamental righteousness of the creatures he has made.

It may be that the expansion of the Christian church is governed by economic forces to a greater degree than we generally realize.

Man's dominion over the animal kingdom has been due to the greater efficiency with which he directed his energy. This efficiency has resulted from his more perfect knowledge of and control over the forces of nature, his greater self-sacrifice, and his greater sociability, whereby he has worked with his fellowmen for a common purpose. In the same way, the Christian members of the community, possessing a keener understanding of God's laws and purpose and a more abiding faith in his goodness, than their neighbors, should gradually prove the most efficient and obtain the land and the wealth. If the possession of wealth does not become too strong an incentive to idleness and luxury, their descendents will multiply in numbers and in power for good and Christianity will spread. From this point of view all steps which increase our working efficiency are well within the province of the church, and are in reality most important duties.

JULIA D. THOM.

There is such an infinite variety to the opportunities of any church, however restricted it may be by creed and dogma, that the consideration of a religious organization, as nearly a free lance as the Society of Friends, increases the opportunities until one is fairly appalled by the range of the vision opened before him.

To the best of my belief, the fundamentals of Friendly faith fall under three main heads: That thing referred to by the almost catch phrase "individual responsibility"; a realization that it is by united seeking that we come most nearly into harmony with the Divine; and a desire to emulate the true Christ-Spirit of love and tolerance in our dealings with others.

Because we are individuals, our responsibilities in the world's work naturally differ. It is also through this differing personality that the second division comes into being. The truth has been broken into rays, as light is broken into colors at the spectrum. One of these rays is within every human heart, so only when a number come together do we find the truth even approaching its original brilliance.

The third fundamental has perhaps the larger field for application, though it is not necessarily the most important. Tolerance is a broad word and covers a tremendous territory. Former Friends in their zeal to be tolerant, rather over-shot the mark. In the circle of religious denominations we have come to hold what now seems an almost neutral position. We are known as

widely by the things which we do not believe and do not do, as by what we are and are doing. And yet there seems to me something very positive in the very simplicity of our belief.

Possibly this impression of neutrality has remained from the day when the fundamental in our belief was nearly swamped by the superficial unduly emphasized by tradition. To-day in our struggle to break away from this tradition we are realizing that modern conditions require the reshaping and revitalizing of old truths to meet present needs. We are also finding avenues of usefulness undreamed of before, opening to us on every side.

Possibly the door to Social work, as we now call the effort "to better conditions under which men, women and children live and labor," is the one which appeals most widely to Friends. Our "everyday religion," which we love to talk about, should be an impulse in the right direction. Then too, we have supposedly been educated to tolerance, and to regard all men as brothers and equals. Still further as a whole the Society of Friends is a prosperous body, well able to give substantial financial support to all such work.

The concern handed down to us since the founding of the society that we "live within our incomes" has made us probably the most prosperous church as an aggregate that the world knows.

Yet do we support the work going on around us with our interest, our co-operation and our money as well? Are we not inclined to leave out at least one of these three important things, frequently the last? As a Society, I believe we are too prone to go into any work of the kind with the feeling of reaching down to help an unfortunate brother up. We stand complacently on our pinnacle of conceit, and our attitude says, "See me! I am already where you wish to be, but I will help you up!"

If we could only realize how we belittle ourselves when we take that position! If we could only realize that when we attempt any such "uplift work" our conceit places us on a plain below those whom we would uplift. On the other hand, such work approached in the right spirit will gain for us much more than we give, even a hundred-fold.

For the Society as a whole then, I have a very real concern that we shall come down from our pinnacle of complacency and self-esteem, and shall take up the search for "the good, the beautiful and true," not for ourselves alone, as we have done in the past, but that thereby we may be better fitted to help forward and onward with the work which comes to every man's hand. I wish

we might realize that by sharing the good, the light and the love bestowed upon us we are doing far more good than by "uplifting," because we feel that some one must uplift.

We are here the stewards of God's goods. Chief among these goods we find loving kindness, sympathy, willingness to help one another, toleration of faults in others, and finally the meekness and humility which enabled Jesus to endure the insults heaped upon Him in His brief, wonderful ministry.

These things our everyday religion should provide us. The desire to use these gifts rightly comes from God Himself and is planted in each heart when the knowledge of good and evil is placed there. Whether we crush this desire entirely; whether we allow it to become sadly perverted or whether we cultivate it and tend it, that it may grow into almost Christ-like proportions, rests with each one of us.

CHAIRMAN PEASLEE: The next speaker is Frederick N. Price. Frederick, I believe, has promised us some fireworks.

FREDERICK N. PRICE: I am sorry Amos did not tell you I was from Solebury. I don't know whether I am the only man from there or not.

There is one point which I would like to bring out first; and that is, that this is a serious matter, a stern subject, something that must have your solemnest consideration. There is no joy, no pleasure, no good humor in Christianity.

I am going to talk disconnectedly. A man wants one opportunity; and if you are in New York, I will take you down to Union Square; and you will see an old man standing there; in line with him you will find anywhere from fifty to two hundred of the meanest and most unfortunate men you ever saw; and the conversation which he carries on with those men is very interesting. He doesn't raise his voice above the common, ordinary strain, and just simply says to them: "Get a tumble to yourself. Don't go on like this. You were around here last night. Just the same the night before. Every night you come around here to get a night's lodging." The way he gets his lodging is rather interesting; because there isn't anybody that passes by that hasn't got ten cents to buy a ticket for one of those men for his night's lodging.

When we come, however, to the opportunities of Quakerism, did you hear the story of the railroad conductor, who was told that he should do nothing without instruction? A little while afterward he sent a telegram to headquarters saying that a tiger was eating the brakeman: what should he do? The serious end of this thing

is, that as the plant grows, and the flower comes, and the petals of the flower fall that the fruit may come, in the Society of Friends there has been nothing but the red rose-hip shining in the sun for the last 150 years. If you will read the history of nations, in the rise and fall of any republic, in and out and through between the lines, you will find that it was the spirit of their religion that brought those nations to their rise, and, finally, the lack of that spirit that brought them to their fall.

If you want an illustration, take the father-worship, or ancestor worship of China; and compare their progress with the progress of the Protestant religion; where China has stood still, because the son was not expected to exceed the father and get better, in the Protestant nations the son was considered a failure if he did not get better. And so, if you will go back to Persia, Rome, Greece, all of them, they reached the pinnacle of their fame on an ideal, and fell because that ideal had gone out from them and was no longer a part of them.

We have the right concept; we all know it in our hearts. The spirit of quiet worship is the right thing. There has never been a poet who has portrayed what the Friend was. It cannot be done. It is something inside of you, something you cannot express; but let us call ourselves the Society of Friends. If we go into the condition of our churches we find an extravagant amount of girls, trying to be good. And they are very good. We have practically no boys whatever. The boys are not interested, because it isn't much fun and it is a stern proposition. There is your condition; and you have got to change it; and there is one opportunity: were each boy to bring in a few others and make this thing a living, interesting work and not gloomy, it would be very well.

I have here a list of activities which are being carried through in New York. I don't think that you will be particularly interested in hearing about all of them. One of them is the Big Brother movement (you are familiar with it), in which a fellow, who is the older and puts in evenings, takes over the young man and gives him the advantage of his advice and his association as often as possible. I happen to have what they call a little brother, whose name is Edward Burr; his mother's name is Lena Burr: there are four girls and one boy. The oldest girl is sixteen, and the mother works in Macy's and supports them all. It is reported that Edward is a truant, and doesn't go to school right. I believe that if you are interested you can guess there is material for thought on the big brotherhood movement. I

have not been able to find out much about the father of the family. There is another opportunity for research.

Then the Jacob Riis House and the park and playground and recreation piers—I have some description of each one of them here—the playgrounds, the Boy Scout movement, Charity Organization Society, and so on.

Briefly to close up, I would like to see the Society of Friends assert themselves. Go out and stand on the corner and get lodging for some of these men. The very fact that you have rubbed elbows with them will bring those men into a better realization of the possibilities of the joys of life.

CHAIRMAN PEASLEE: It is a very great pleasure to introduce as the next speaker Margaret Thorpe, of England.

MARGARET THORPE: Wherever we go in the world we find there are people searching or reaching out for a religion that is real or living—something that will satisfy not only the intellect, but the deepest spiritual needs.

The question is, how are we as a Society striving to meet these needs. There are countless opportunities open to us, and our contribution is needed. There is the call to social service, there is the urgent call and demand of the non-Christian world, for the best types of men and women we can produce, who will interpret in a new and living way the meaning of Jesus Christ.

The opportunity which I have had on my mind more than any other is our contribution of worship to the world. There is a growing demand amongst the churches for an understanding of the place and meaning of *silence* in worship.

I believe that through living meetings for worship, which are creative of an inspired ministry, we have undreamed possibilities for drawing nearer to God and to each other, and of obtaining strength and power for all our activities. It is this *inner power* in ourselves and as a body that is going to tell in the world.

How can we make our meetings for worship into such a power house, with a living creative silence? I believe the answer depends entirely upon each one of ourselves—on our daily lives and giving of our very best.

We are needed to-day as never before, to come out of our shell and show that religion is no dead, dull thing—but that everybody is in some measure a temple of the living God—and that the development of our whole personality is needed to express that which is within us. In the words of John Wilhelm Rowntree we would say:

Thou, oh Christ, convince us by thy spirit,
Thrill us by thy Divine Passion,

Drown our selfishness in thy invading love.
Lay on us the burden of the world's suffering,
Drive us forth with the apostolic power of the early Church.

CHAIRMAN PEASLEE: The meeting is now open for general discussion.

RACHEL KNIGHT, of Byberry, Philadelphia: One of the early Friends defines a Christian as "He who is Christlike." And I feel that Margaret Thorpe, in the closing words of what she has given us, has put the emphasis where we Friends need it. We talk a great deal about the fellowship of the Young Friends' movement. It is a phase of the life of young Friends that is very close and very dear to us; and yet I fear sometimes that it may have a very superficial meaning, that it may be not that dynamic force in our lives that drives us out with apostolic fervor to carry the message of Christianity to the world. We are trying to do social work; and yet do we do it in that spirit of all-sacrificing love that our example has shown to us? We attempt to worship God in meeting for worship; but do we do it in that spirit of all-prayerful dependence on him? Can we say, with that same faith, "Thy will be done"? Are we willing to carry our cross up the Mount of Calvary? Are we willing to share in the sufferings of the world?

Perhaps no time more than right now have we Friends of the younger generations had the opportunity to realize what the sorrows of the world must mean. Are we willing to share these? And in that Christ spirit which we must aim and strive and struggle and pray to develop in ourselves—go forth to share and spread among all humanity in the sufferings of the world?

MARY McDOWELL, Brooklyn, New York: I would like to emphasize more the relation of Friends to the peculiar conditions of the present time. One peculiarity of the present time is an apparent lack of religion. I believe it is not a real lack. But because people have turned against certain of the forms and superstitions that they were taught as religion, they do not realize that they have religion.

Now, our religion is largely lacking in those superficial features. We have fewer of the peculiar forms and rites than others have. In this line I think we have a great opportunity to help show people that religion is not something irrational and superstitious, but a thing of action, with a fundamental, infinite idea back of it. Now, the other peculiar condition of our times is a great feeling of unrest and discontent and all kinds of revolution in the economic lines; and right there we have the basis of solution. Our fundamental idea is that we all have the voice of God within us, and therefore we are brothers.

And the idea of brotherhood, *that* is to solve our problem.

Mention has been made of the help that we can do to others through charity, or relieving conditions. That is not fundamental. The fundamental thing is to change conditions so that there will not be the need of charity. So that there will be a real brotherhood in our country. Brotherhood means an attempt to give all opportunity, without condition, the rich and the poor. We have classes, as it is: the Friendly idea is simply to abolish classes. And in not directing our energy toward that, it seems to me we are not living up to our Quaker heritage.

HILDA HOLME, Baltimore: I think we all feel so deeply that the Godlike life is, as George Walton said, the happiest, the best and most successful, that at least some of our problems are—we cannot say what the whole problem is; but some of our problems are, What is the Godlike life, and how can we convince others that it is the happiest, the best and most successful? It makes our problem to show each other; not for us to show any one in particular, but to show and be shown by each other what the Godlife is, and to show each other that it is the best; it is a highly educational scheme; and I have been impressed that the same thing applies to this education of each other as applies in the First-day School. Dr. Starbuck showed us so well that the education of the child in the First-day School must be child-centered; and so our education of each other must be man and woman, girl and boy centered.

To get most fully, most wholly, the idea of what the Godlike life is, we must commune together. Each of us has some, more or less, understanding of what the Godlife is; and we must try to so sympathize with each other that we can communicate to each other our ray of light on this subject; and I am very much impressed with the thought that we must be very openminded in doing this. I have a friend who tried to convince me that he was not interested in Quakerism; and also, and the same afternoon, discussed very freely with me the subject of the subconscious self in psychology; and I tried to convince him that he was discussing Quakerism, not all of it, but a phase of it. That is just simply one illustration; we all have bits of light on the subject of what the Godlike life is. Don't let us be dogmatic and blind, and unable to see the rays of light. Let us realize that others know as much as we do, probably; though it is a different phase of it. God's spirit works through all of us, call it what you may; and in some phase, some way, is back of almost all of the activities of people. There are some that have, as far as I can see,

nothing of the God-spirit in them; but there are so many phases of our life that have the possibility in them of being developed to glorify God that we do not consider in that light, that I want us to bear in mind that in interesting the people about us we must consider these phases of their lives. We must get their points of view, and work from that to our point of view, if we want to convince them of our point of view. If we think that we have the right point of view, we will have to first see what theirs is, and work from that to ours, and see the relation of them, if we are going to have any effect on them, particularly with young people.

BENJAMIN MILLER, Sandy Spring, Md.: I want to say that we older Friends may thank God and take courage, that from the whole spirit of the exercises of this morning we must feel satisfied that the future of Quakerism is an assured one; and therefore, as we believe, the kingdom of God upon earth will be advanced.

EDITH M. WINDER: It seems to me that it would be good to say just here in connection with this young people's gathering a word about our attitude toward life as disciples of Jesus. The Son of man came to seek and to save that which was lost. I think, perhaps, we sometimes have an exaggerated idea of what that means, and, especially, an exaggerated idea of our own unimportance. And I know that a great many young people, older ones, too, perhaps, long to get out into the slums of a big city and do the big things in social work, something that people talk about from platforms and emphasize as the need of the world. But some of us have been in a rural welfare round-table this morning; and we have realized, as we have realized many times before, that this matter of social service, of helping the world, does not belong exclusively to the slums of big cities; and I just want to remind us this morning, knowing that there are many of us who find ourselves in small places, that our one work is the one next to us; and that one next to us, perhaps, is in our own family, who has never been understood by the person next to him, that person needs to be saved to a life of joy and service; and let us not forget that which we have been reminded of many times: that when we go out to serve, and when we try to serve this person known to us who is misunderstood, we are likely to receive the greater service from him or her. For their sakes, therefore, all those about, let us concentrate ourselves.

MARTHA COCKS WILLITS: Better school-houses and better school teachers and better paid ones, is a mission for every person in the rural districts.

Seventh-day, Ninth month 5th.

EVENING.

THE CHAIRMAN: Alice C. Robinson has a word to present to us at this time.

ALICE C. ROBINSON: Friends, I want to speak again of the Red Cross work. Last night, you remember, I made a request as to the need of the Red Cross. In response to that appeal we had \$81.57; and we feel very, very thankful. We all know that the Red Cross is ready to help any nation that has need of it; and in the last war, the Spanish war, we had assistance from across the water. They sent Red Cross assistance to us from England and I think other countries; and even if they had not, dear friends, we are a Christian denomination that want to put our hands to the plow, wherever there is great need; and if there ever in the world was need, there is need now; and, as I said, if you feel that it costs us self-denial to help this great suffering, I hope we will be willing to do it.

SUSAN W. JANNEY: I am very deeply in sympathy with Alice Robinson's concern. I don't know what memorial will be authorized to be presented to us later about Peace. I have great confidence that it will be a strong, able document, calculated to do a great deal of good and perform the service which we wish it sent for; but I feel that if we could send from this conference a thousand dollars to the Red Cross, it would be the greatest memorial, the most valuable memorial, that we could possibly send. Someone has said to-day that if 200 Friends would give \$5.00 each, they might not feel it very much and the thousand dollars would be secured. I think many of us would go home with a little lighter hearts. We can only give from the hearts now; but we would go home a little better satisfied, if we had performed this service. Money does not come easily from all our pockets; but I think we will all feel that we must do the very best that we can.

THE CHAIRMAN: Perhaps the appeal that has been made will be a fitting prelude to the subject that will be presented to you to-night on the part of the Philanthropic Department of the Conference on the subject of peace. Our friend, Albert G. Bryant is here, who is the Director of the World's Peace Foundation, and we are very glad indeed to have him with us on this occasion.

THE NATIONS' LOSING GAME.

ALBERT G. BRYANT: Those who make up the organization of Friends never met in a more solemn hour than that in which we have gathered to-night. You people who have banded yourselves together to express in a common way not only your

belief, but the devotion of your life to a God to whom we pray, never sat in a more solemn, serious hour than right at this time.

There never was an organization which was so consistently, not only in profession but in practice, the staunch advocates of a world's peace as your organization. If men everywhere could have adopted in an organized voice, years ago, a belief and a determination to fulfill that belief, that they were in no wise to retaliate, can you not believe, as you sit here to-night in the providence of that which overshadows us, that patriotism would have been defined in different terms than it has been defined in the wars of all history?

The fact that people have not held to that fundamental, basic principle of life, is the reason why we associate patriotism with the battlefield. It is why your boys and girls have learned, in their earliest lessons in school, and why they continue as young men and women in their college and university training, to think of bravery, courage and patriotism as defined on a battlefield. Had it not been for that disposition at the basis of human relationships, war could never have been reported as it is reported in the pages of history. You will agree with me, of course, in something which I have always believed, but which I am not going to take up to-night; and that is, that it is a gross error in all of our educational systems that our boys and girls lose sight, because of the training they receive in the schools, of those high, beautiful demonstrations of patriotism which can mark a man's and woman's life, as that man and woman sometimes only has to stand and wait and have his attention riveted on those who lost their life on a battlefield. That has been a bad thing.

Let me say, before I go into what I think is the most serious question which any man or woman, especially the Christian, can give his thought to now: let me say that from my own personal point of view there never was a time in which I was so persuaded that back of all movements, back of all things which are difficult to understand, there is a divine intention which can know no defeat; and it would be harder for me at this moment to think of a God to whom I pray as being defeated in his intention for those whom he chooses to call his children, than it is for me to understand why Europe is at war.

I believe that this is a time when every man and woman who has a creed written in his heart, who modifies that creed, as daily experience comes, into a still larger creed which is leading him on into a fuller life and understanding of his God, there never was a time when that man and

woman should call into play his strongest and deepest faith in the things to which I have just referred. Don't, then, at the beginning of this discussion, or in your entire thought of this situation, don't for a moment allow yourselves to admit that that Being who is at once the inspiration, the originator and the culmination of all true Christian belief, don't allow yourself to believe that that can be defeated. There has been growing up in the world since time began, a progressive, constructive civilization; and that civilization has found its way into religion, art, business, industry, social relationships, the home life, learning, everything that goes to build up human life, has been at work in the human race as a whole; and mankind has been the recipient of a civilization which was begun by One who could see the end from the beginning; through all changes, and who knew that he had the roots and the principles of a civilization which could control men and women as we know human relationships in the world in which we live.

That civilization was of divine origin; and with all respect to the men who have thrown themselves into the breach, with a profound respect for men like Darwin, who could bury it, literally kill in his own life some of the thousand things which go to make up a man, some of the great satisfactions which are found in music, in poetry, in the high things of living: for that man to sit quietly at his desk, look through a glass and tell the world the story that Darwin told, it must move the heart of any man or woman to a profound respect; but Darwin is not the only man who has done that. There have been men and women who have been quietly doing that since time began; and every one who has turned his hand to a primeval, constructive piece of work, has made help and ally of that divine intention which underlies all civilization which we choose to call Christian; and every man and woman who is now doing that, and every one who has ever done it, cannot be defeated in the final outcome. I know that a man sitting here, that a woman whose life means largely monotony as the world understands entertainment, that that man and woman have been co-workers with the Infinite Being in a project which is infinite and eternal. There is the great satisfaction of human life, to know that we are a part, not of a life which I have to live, not of this character which you have to create, but in the contribution which you make to that thing which is finally going to control all lives.

I don't know when that time is coming; but I do know that this is the last hour in the world for a Christian who has got the life of the thing

that I have spoken of, to give up for a moment his sure confidence in the ultimate victory. The reason I say that is because you have heard, as well as I, remarks like this: that the church has failed, that Europe has returned to barbarism, that Christianity has been defeated. If you have heard anything like that in the last few weeks, that is a base lie; and the man and woman who are so fortunately situated as to be sitting here and anywhere else in this country to-day, can scarcely be forgiven for entertaining it, such a defeated belief in a world retrogression like that.

Now, as they fight there with the civilization which I say will be victorious, and thank God for the men who are honest and true, have been interested in working side by side for that civilization which goes to perfect human life, it is found there has grown up another system, diametrically opposed to the system and all its interests in which we are engaged. That is, the war system. It is only going to take me just a minute to speak of that in a general way; because this is no time for prating of peace, or no time to create sentiment against war; because, unless a man or woman has found it in the very disposition of his being, has been stirred by what we see in the progress of civilization, there are no words for any man, however devoted, which can stir up the least bit of sentiment or sympathy in a heart like that. I assume that they are the sentiments of the men and women who make up this organization, as well as other Christian organizations, and those who do not consider themselves Christian, in this country to-day, that the sentiment has already been created and it is a waste of effort and time to give an ordinary peace talk where we want to create a man's sympathy favoring peace and against war. I am not going to waste any time on that, at all; but, side by side with that system of civilization, has grown up this system of war.

How do you suppose it has been possible, since men and women began to construct this intricate, complicated system of civilization, that they allowed to grow up, side by side with that thing, that which is to that civilization what cancer is to the man's body, that is bound in the end to destroy the life that belongs to the man? Now, I will tell you why it was.

Because we brought that up from the brute. When two bulls get mad at each other, the only thing that they do is to stand away, and then go at each other head on. Something happens. That is all they know. Isn't it so?

When the early man had to defend himself and gain a livelihood against and in the presence of his fellows, the natural thing for him to do was

to exercise the same kind of force, only in a little bit different way than that which is exercised by those two animals. Now, the farther down in the scale of life you go, the more spontaneous will be the return or resort to that kind of determination of the right of human life. I lived for a number of years in California. One day a peon came into the store of a dear friend of mine and asked for a pair of shoes; and when that man thought that the peon was going to take the money out of his safe (as he intended to do), as soon as the peon understood that, he jerked a butcher knife out of his pocket and cut the man's head almost off. That is the peon. Not all peons are like that. In Nevada, not many years ago, the courts were not held in court-houses; because they were too far away. The law was too slow; and so a man carried a thing with him in his belt; and when he had a controversy with a fellow out on the plains or in the foothills of Nevada, they became the executive and the legislative and the judiciary department all in one, and they settled the thing in the way that all men out in that country settled their troubles years ago; and that was by the question of which one could draw first. That has not been gone very long, just a short time ago.

But down here in Boston, the city from which I came, what would you think if the mayor and the council of Boston now made an ordinance, which was to govern the civilization of Boston, demanding that every man in Boston should carry a six-shooter and a knife? Don't you see that the whole spirit of Boston would rise as one man and put that mayor and council out of business? They could not institute an ordinance like that. Could they do it in Berlin, in Paris, in London? No. Then for what reason have those men who have stood for the highest civilization in Boston, in London, in Paris, in St. Petersburg, why have those men who have been the foundation of the best civilization we have known in city and national life, why have those very men stood for an entirely different system in the conduct of things internationally?

Now, those very men who have consented to this system growing up side by side with the great things to which we are giving our time and our effort, saw in such a gigantic scheme for the protection, now think of it! for the protection of this very civilization which we are wearing our lives out to construct; those men found that in the development of a gigantic system like our system had become, there was the opportunity, unparalleled, for the enhancing of individual gain. That whole system was designed, primarily, to protect men and women in the civilization which the world has been trying to bring about. Let

me only refer to it in one other way. Up till the beginning of the present European war, it has cost the civilized world, not the heathen, understand, because they are not in the game; but it has cost those who are highly civilized, most highly civilized, it has cost those men and women who have sent their children to school, who have slaved to educate the darling, the Marie Antoinettes, the John Adamses, all of these men and women who stand high, it has cost those people thirty-seven thousand million dollars to engineer that system to protect the civilizations which they love. You know what thirty-seven thousand million dollars looks like? I would like to have some financier get up here and explain what thirty-seven thousand million dollars is. Thirty-seven with nine ciphers after it! Might just as well be anything, might it not? Thirty-seven thousand millions means that if the entire revenue of France were to be applied to wiping out France's share of that debt that it would take four unborn generations of Frenchmen to pay the debt that France owed before the present European war. That is what thirty-seven thousand million dollars looks like. It concerns the third and fourth generation just as much as it does this one. The operating expense of that machine annually before the European war was two thousand five hundred millions.

If all the private, and all the public property of the United States could be capitalized and put at interest in a great bank at 4 per cent., that is everything which is in the United States, in your name or anybody else's—if it could all be gathered together and capitalized and put at interest at 4 per cent., it would have only kept going the operating expenses of that machine. Why do I refer to all that? Because, I am not surprised at the thing which has come to pass. Some say, how could this thing come to pass in Europe? Only three weeks before war was declared I sat in a room over there in London, in a meeting of the International Peace Council in Great Britain, which included the representatives of all peace organizations in Great Britain. I sat in that fine meeting and heard Dr. Jordan, of Stanford University, the man who inspired me to this work. He gave his analysis of international situations and problems (Dr. Jordan had just gone for the last twelve months through Europe, through the Balkans). He saw ruined homes, burnt towns, destroyed vineyards; he heard the Bulgarian say to the Macedonian refugee who came up into Bulgaria into a devastated country, he heard the Bulgarian say to those hundreds of thousands of Macedonians: "Why do you come up here to Bulgaria after this terrible war and make my

problem all the greater, when my people themselves are poverty stricken and have no stores to live on and the tribes are dying? I went down into Macedonia, sent my brother down into Macedonia, to do for you; and my brother died in Macedonia." The Macedonian refugee turned to the Bulgarian and he said: "Who asked you to come down into Macedonia and trample my vineyards and burn my towns and ruin my home? My brother also is dead in Macedonia."

I never saw Dr. Jordan's heart moved as it was when he told that story to me and a group of men in the American Chamber of Commerce at Paris; and after a story like that, which came from an eye-witness, Dr. Jordan said, in that great meeting in London only three weeks before war was declared: "I cannot see how it is possible, in the light of the situation of the nations of Europe, that any two nations in this continent should ever again go to war." And students of international life hadn't yet heard it there, but since the war began, can tell you that it had to happen. It was the natural outcome of the system which proposed to protect the civilization of Europe.

The man who made Dr. Jekyll and Mr. Hyde should have waited for this hour. Because over there in Germany is a group of men and women who for years and years have been leading the world out into broader life, into greater horizons, in art and science and industry, commerce and trade; who have widened the scope of life for all men and women, not only for the Germans. Side by side with that Dr. Jekyll has been associated a Mr. Hyde, who could not help but act when the right time came; when Europe was armed to the hilt; when England felt that she had to control the sea; when Germany felt that she had to have greater than Great Britain, because her seacoast was so small; when she felt that Russia over there to the east of her was so strong; when she was fearful, as she says now, of a Slavic invasion; when France knew that Germany was increasing her armament as she was, France extended the limit of service to three years, only the day before I left Paris, a few weeks ago. That insidious thing was becoming so powerful that it could not go on developing, don't you see? Let me analyze it, without casting any reflection on any one nation. I will use Germany as an illustration.

The military element of Germany, closely associated with the government, or closely associated with the armament companies of Germany, I am not saying: that military force of Germany was becoming so powerful that when they made the last appropriation for military expenditures in the Reichstag, I believe that that element in Germany knew very well that there was being filched

from the pockets and the hands and the hearts of the masses of Germans a tribute which those people could not keep on indefinitely paying to the government, no matter how devoted citizens they might be. And there was slowly developing in Germany a spirit among the common people that some people choose to designate as the Social Democratic Party of Germany, whether the Social Democratic Party of Germany entirely constituted or represented that spirit I am not saying; I don't know; but anyway that liberal spirit, that consciousness upon the part of the people that that very lovable coalescence, the fond heart-throbs which were being put into the German civilization by those magnificent citizens of that country, that that tribute was too great and the sacrifice was becoming unbearable; and I verily believe that that military system of Germany and those who were behind it, understood that the day was not far off, but however distant it was none the less sure, when the heart of the common people of Germany would demand a different form of government when the very lifeblood of the people would not go into a non-producing and non-paying concern. Some have even gone so far as to say that it was because of that fear of revolution from within the nation that led the Kaiser and his associates to drift in the way they did to the precipitation of this war.

I don't mean to say that Germany precipitated it. The best way to justify in the minds of the people who have stood for it and paid for it, the best way to justify the huge armament such as all the nations of Europe controlled, was to use that armament. They could not develop much longer; nor they could not stop developing.

Now, we say, Europe is at war! Do you know, friends, there never passed from human lips, never, a statement which involved so much as that statement. You have picked up the morning paper, and you have read how far the Germans have gone; this morning the Belgians have gone into Germany; how many French were left lying on the field day before yesterday. That is not the European war. Do you attempt, in your own mind, to analyze to your own satisfaction what the European war is? I will tell you, the nations that are now at war and the nations that are indirectly involved, represent 900,000,000 human souls, with all their miseries, with all their happinesses, with all their pains, love and the balance. Nine hundred millions! And we few here in this room to-night to talk about it.

The world has never known of a crisis like this. As far as human judgment can go, it never will know another. No men and women in all history ever experienced or were a part of a critical

hour like this. Germany is at war, Great Britain is at war, France is at war; but is that war now in your minds assuming its significance from the question as to which one of those nations shall be victorious, or which shall be defeated? The great question of the hour is, whether or not this great struggle through which the entire world is passing, will result in the victory of civilization or in the retrogression of the thing for which all human life in its constructive passion has combined to build up, shall be set back for centuries? That is what there is to be decided on the European field now. And that is the question for you to apply yourself to now; and I am going to try and do it in one or two ways.

The man out on the field is only one. Back there in Belgium there are numberless widows, children, babies, who are thought just as much of as yours. And in those homes and in the lives of those little children who, because of the loss of that man on the field, will have to plod along through life instead of being able to step out in the current of human activity, with education, with learning, with inspiration, that boy will have to plod with his mother all the rest of his days. Thousands of them. Talk about the Red Cross! If one little child who happens to be accompanying his mother to this conference were to fall out of the hotel window, or were to fall in the water, this whole conference would be crestfallen. Could not we sit silently here for just a minute and ask ourselves whether it is extremely difficult for us to project ourselves for just a little bit over there on the Belgian soil and feel how it would be to be a Belgian widow, with a family that means to her half of what it meant because her man loved the same children and was living for them? Again, to think of what it meant to my little wife to have to love our little boy, only a year old, without the support of my love and devotion to the same life? Cannot you see it is a different thing! It is not a matter of bread and butter only, is it?

Oh, no. It is the frustration and tearing of heart, the rending asunder of the finest thing to which the human heart can give itself; that is what the breaking up of Belgian homes means. Only a few weeks ago I walked the streets of Paris; I went out into the beautiful home life of France; and there, connected with the beautiful little French humble cottages, I suppose that there is a fine a human feeling, that there is as beautiful a father and mother devotion, as the world has ever known; and hope was spelled with a large "H" in the country life of France; and they are sitting beside the fireside to-night with

the most beautiful thing in the home severed. That is what it means for the French soldiers' blood to flow on the fields of France. That is what it means in Germany; that is exactly what it means in Russia.

Now, as Christians, isn't it easy, in the presence of a thought like that, to believe that the church has failed, that Christianity has been defeated—isn't it easy? Yes. On one condition: if there is any man or woman who chooses to have that pessimistic belief just now, who has the nerve to stand on this platform and say in the presence of his friends: "I believe that this European conflict was brought about because those peasants in France, because those men with the interests of Paris at heart; because those German countrypeople, because those who love Berlin; because the Russians, that great horde of millions of men with their arms now on their shoulders; because they wanted war." I wish that if there is any one who has that in his mind (I do not say it to be spectacular), if there is a man or woman who has that in his mind here to-night, he ought to register that belief; and I will gladly give him time. Is there one who would try to lay the blame of that great conflict in Europe on the shoulders of the common people of those nations?

I believe there is on one here who would take that stand. There is not a court of human justice in the world that could get enough courage to bring a verdict of guilty to the man, or men and women, who are suffering now the greatest loss, and who are the only ones who can finally pay the whole bill. There is not any court of justice that could bring a verdict of guilt to those men and women. But it is because, I believe, that this war is not the expression of the thought and the feeling of the people of France, Germany and Russia that I think that civilization has only been insulted, instead of its being set back. Then what has happened?

To-night there is a man, or a group of men (who they are I will not try to say), who are guilty, before the highest Tribunal of Justice, of the most gigantic crime that mankind has ever known: someone who did not have the welfare of the true patriots at heart who count their life cheap for their country's honor, someone who stands quietly as the most gigantic criminal that the world has ever known. I say it judiciously. I say it after thinking over what I saw in London, and what I heard on the street about a week before I left. There came out in the London papers one morning a report that the Archduke of Austria and his wife were assassinated. Nobody

wanted to see the Archduke assassinated. But who was the person who can justify the act, which in no way was to blame for that thing in Europe which we have described; where is the man who will justify his part in this present situation because he believes that the death of the Archduke had to be vindicated at this cost?

Now, to-night, to-morrow, for the next few days, you are going to be reading that the great hosts of Germany are moving nearer Paris. The Sunday morning when, for the first time, I went down there on the Champs Elysees, I walked up that most beautiful street that I ever saw to the Arc de Triomphe, in memory of Napoleon's victories; when I went to the Louvre; when I looked at those marvelously beautiful buildings of France; when I declared: "This thing is the climax of anything that one can know of city life," there was a feeling came to me which makes me now regret that anybody would want to go into a city like that and possess it. What the Germans are going to do when they get to Paris is more than I know. I would dislike to hear the report that the Russians had pushed their way to Berlin and now held Berlin and controlled Germany. I would also dislike to hear a report that in order to capture London some Zeppelins had sailed over London and set it afire, in order to make it easier to get in. I would dislike to hear that. Wouldn't you? Well, that is the sort of thing you are going to read in the next few days: not, I don't mean, that London has been set afire; but you are going to read that those great forces are moving nearer those cities that I have named. Now, then, what shall be the end of all that?

Do you think that that is going to ultimately be decided there in front of the cannon? No, indeed! There is going to come the time when some force will have to solve something after the fields have been covered and flooded with human life-blood, after the homes have been wrecked and thrown into dust, after human lives have been depleted, after the countries there in Europe have put themselves in obligation for a debt that staggers imagination: then some other method will have to be taken to solve the question over in Europe. How are they going to do it? I tell you that every time an army removes a house, every time a soldier is killed, every time a home is broken, the hatred and distrust, the suspicion of those people one for the other, increases. It is bound to increase. Only the other day the commanding general of the Russian forces, was in a meeting with some of his officers; and there came an orderly into the room (you may have seen this account), and he said to the man who commanded the Russian forces: "A message, Sir."

The general stood erect, and the orderly passed him this message; he handed it to an officer and told him to read it; and the officer read: "The son of the commanding general of the Russian forces was shot in the head between the eyes;" and that great general trembled a moment, turned to his officers, and said: "Gentlemen, we will go on with the conference."

Do you think, because he could do that, that he is going to be less a man in nourishing a hatred that will be deep as his soul? That is what is developing in Europe; and when the time comes when those questions will have ultimately to be decided, they will be decided in only one way. I believe that this will be the end of war.

I believe that those who have been in control of the destinies and the interests of the civilization which the common people of the countries of Europe have been executing themselves have proven themselves incapable for handling the civilization that those people represent; and that now after this war, when those armaments which they said were necessary to protect the nations and to preserve the peace, when those armaments have been depleted, if not largely destroyed: those people of Europe are going to say that that element which in the past has wrought the distraction of Europe and proven itself incapable of taking care of the interests of men and women, that there is going to be born, in that period, the only foundation for international peace; because international peace is based ultimately upon international understanding; and the quality of that understanding will be in the degree that it is made and consented to by the heart and the mind of the people; and when the final appeal and the last authority in any one of those nations is the people, then the paper that international agreement is written upon will have value, and not until then.

How in the world is this thing going to be prevented from happening again, if any kind of understanding after the war is arrived at by the men who perpetuated this thing upon mankind? I cannot be too urgent with you to-night. You have asked me to speak here; it is a hard thing for me to speak about this thing in Europe; because it is on my mind day and night; and the first thing I think of in the morning is to see what happened last, and when I go to bed I am talking to my wife about what I have read; and I don't like to talk about this European situation; but now we will come right to the point. If those people there who are bleeding on the battlefield now were putting up their final and manly struggle to bring about that kind of condition in Europe when civilization itself will not be

threatened by those who have proven themselves incapable and inadequate to handle the situation and to preserve the interests of mankind; when those people are rising like one man to that, let me tell you that that feeling between the nations of Europe is going to be so strained after this war that some nation or some people with influence enough, with confidence enough upon the part of the people there, can make a very brief but corrective national proposition which will appeal to the judgment and to the confidence of those depleted, starving, I almost said lost, but they will not be; but those depleted, bleeding nations—it will be when that nation, that neutral nation, is able to present a proposition which can appeal as the sane, international understanding which can preserve the interests of Europe or the world at large.

Cast over in your mind, what nations are still out of this struggle. When it became known that the European nations were at war, President Wilson did one of the finest things that a president has ever done; and it was hard to do that thing, because of the Monroe doctrine, which we instituted years ago, saying to the European nations: "You take care of your side of the water and we will take care of ours. Don't come over here and try to interfere with the interests of the Western Continent;" and then, at that time, President Wilson presented the good offices of this country to the warring nations of Europe, at the very beginning: not only that, but he declared the neutrality of the United States. What does the neutrality of the United States mean?

Something upon which will rest the ultimate settling of the European question. That is, the ultimate determination of what shall happen to civilization will rest more upon the United States than upon any other nation in the world; and the neutrality which is necessary to make the United States step into that breach, think of it! would help the diplomatic interests, the relations of every one of the warring nations, almost, of Europe to-day. Our man in Paris is taking care of the Berlin interests in Paris; our man in Berlin is taking care of French interests in Germany. The United States is trusted now; President Wilson has declared it will remain neutral. That doesn't mean that we are going to stay out of the problem. Oh, no. It means that he stated in his proclamation to the American people that the people as a whole must be absolutely and in fact neutral, and in spirit neutral, as well as by declaration of the government.

What does it mean, then? In our country here we have about 20,000,000 of what we choose to

call German-Americans. That class of people who have done so much in the advancement of all the best interests of the United States. But we have French-Americans, Slavic-Americans, do we not? Last Sunday afternoon there was held in Boston a meeting in Faneuil Hall by German-Americans to protest against the anti-German sentiment expressed in the newspapers of America; and about the only thing talked of in that meeting was that the Germans were a fine, progressive people, an economic, industrious, thrifty people; and moreover, one of the speakers said (and he brought forth the cheers of that great crowd) that the German-Americans, if they were in this country at the time war was declared upon the United States, would be among the most loyal defenders of the honor of the United States; and they all cheered. Of course they would be. Why in the world shouldn't they be? When they had been gaining a livelihood and a living here even better than they could have got in Germany; but the French would have done the same thing; the Slavic-Americans would do the same thing; the Italian-Americans would do the same, would they not?

The anti-German sentiment of this country was not against the German people. If there is any anti-German sentiment I presume that it is against this very militaristic system in Germany which perpetrated this crime upon the German people. Well, the German-Americans held that meeting in Faneuil Hall to protest against that attitude of the press. Now, next Sunday afternoon in Faneuil Hall there is going to be a meeting of the Slavic-Americans to protest. Of what is this country made up? It is not made up of German-Americans and French-Americans and English-Americans, but American-Americans, just Americans. Isn't it what we are? Every blessed one of us can point to a distant country; but if any one over here who calls himself a German-American or French-American or any else American is ever going to do one single thing for the advantage of the country from which he came or his fathers came, it will be when he is a party, not to the defense of a warring nation of Europe to-day, but when he is a party to a meeting or a civilization or an expression of any kind to which he is impelled in his heart by the desire to advance the interests of the United States of America, not the interests of Germany, France, Russia or any other country as the case may be.

Now is the time when hyphenated Americans, who have been the glorious sons of this country for generations back, can show to the United States, the land of their best allegiance, the home

of their greatest responsibility, a patriotism which cannot be excelled by any soldier on the battlefield fighting for any country under the sun. The cause of every soldier, on the field, the cause of every widow in her home, the cause of every child who will have a bad start in life, is our cause, and when we all put ourselves into the breach at last it will be because—it will be valuable because the people of the United States as one great mass have insisted on the neutrality of the United States.

And now there is not the time to determine whether Germany was to blame, or Austria was to blame, or England was to blame for going in to protect Belgium, or who was to blame; neither is it the business of the government of the United States or the citizens of the United States to determine which country over there shall be victorious and which country shall be dismembered; and it is not the business of this country or its citizens to decide what shall be the outcome to any nation in Europe, or who was to blame for the beginning of the thing; but it is our business to throw ourselves back with the government which has already taken that stand, for whom all nations of the world will wait, in the final day of mediation which will surely come. It will be the business of every man and woman to throw himself back in a phalanx like that; so that when the time does come and the war-drums and the cannon cease, then these great heart-throbs will have to be brought together and the strings that are broken between the nations will have to be bound together as one: then, when this neutral nation is leaned upon as no other nation, we may willingly and solemnly feel ourselves leaned upon by those nations over there in Europe as no other nation has ever been needed in all history; and I would like to know if one of the best pieces of business of the Friends, your organization, is not to insist, in your own communities, all the time, wherever you are, that there shall be, now and ever-growing, a strict neutrality upon the part of the people of the United States.

Let me tell you something. That any one who does not believe that the welfare of those nations ultimately depends upon that kind of honest neutrality, disbelieves himself; and the German-American who doesn't see that, is blind, not to the interests of the United States in this connection; but he is blind to the final interests of Germany if he does anything or is a party to anything which destroys the neutrality of the United States; and every man and every woman in this country is witnessing now something which has never happened before. Never did a country call upon its citizens for a service like this that I have

just named; because never has a nation been face to face with such a supreme obligation and opportunity in the determination of the relations of people internationally.

Who knows but that the United States of America came into the world from the hand of the Originator of this civilization for just such a time as this?

I have to catch the 9.15 train; I have here now about five minutes; and I do not propose to answer all questions connected with this situation. Least of all will I consent to answer any which are partisan; but I know that in your hearts are just as genuine feelings, and as mature thought and judgment, as I think is in my own; and in order to give you a chance to just say what is on your mind, or ask a question, I will stay for about five minutes.

J. RUSSELL SMITH: I should like to ask the speaker for some indication of the kind of settlement which he thinks will back up his prediction as to the end of the war.

MR. BRYANT: I meant to say it; and I am glad you asked. You know that the boundary between New Hampshire and Vermont and all the rest of the States in this country is an unseen boundary, isn't it? The interests of the people, of those inside of that unseen boundary, are just exactly like the interests of the struggling nations, those at warfare. Now, we admit that the conditions are just the same for the Vermont people and the New Hampshire people, do we not? And so, in order that those States may be rightly related, we have a congress in Washington, which brought about and is operated by those States in the interests of those States; so when the people in California, just before I left there, got a little obstreperous and thought we would have an anti-alien land bill in behalf of California which was likely to break the peace between the federal government of the United States and Japan, then the secretary of state was sent over to California and said: "You had better modify that legislation a little bit." So we modified the legislation.

Now, the people of France and the people of Germany and England have identically the same interests—identically; and to destroy the interests of Germany, or to lessen her opportunity of advancement, is to lessen the opportunity of England's advancement. Their interests are the same. Now, once you throw away the six-shooter, you get together. The only thing to do for the final settlement, is that the six-shooter be destroyed. It is one of our great hopes that the military system will be so depleted that nations in that condition will never be able to revive it.

(To be continued next week on page 97 of the Supplement)

(Continued from page 658)

men while others are themselves of Indian blood.

"Conditions in the State of Oklahoma, affecting particularly the five civilized tribes, call for the closest scrutiny. In the event that the Oklahoma legislature shall fail to give early and adequate protection to these Indians, we see no alternative but that the Federal Government should resume full jurisdiction over all of the "restricted" Indians of that State.

"The land suits begun by the Federal Government in the interest of the Indians of Oklahoma should be prosecuted, if necessary, to the courts of last resort, to the end that the lands of the restricted allottees shall be preserved from spoliation and that as much as possible of that which has been wrongfully taken from the unrestricted allottees may be recovered.

"It is now well known that the increasing use among the Indians of the mescal bean or peyote is demoralizing in the extreme. We recommend accordingly that the Federal prohibition of intoxicating liquors be extended to include this dangerous drug.

"The codification of our laws relating to the Indians is a matter of vital importance. The Conference accordingly recommends the immediate adoption of the necessary measures to accomplish this end.

"The American people, having accepted the privilege and responsibility of fitting the inhabitants of the Philippine Islands for self-government, their undertaking should be prosecuted with conviction and fidelity by Government officials, by teachers in the schools, and by teachers of religion, in order that a moral basis may be secured on which a stable government can rest. The desire for self-government on the part of the Filipino people is a legitimate and praiseworthy ambition. It should not only be encouraged but it should be coupled with the endeavor to cultivate the essential virtues of a self-governing people.

"The object of our Government should be, not so much to hasten the time when it shall be freed from responsibilities, as to advance the time when the Philippine people shall be so fused in common purposes, a common language, common sentiments and ideas and character, that they shall be clearly competent to determine their future relations with the United States. It appears from the Jones Bill, now under discussion, that in view of the present Congress as thus far indicated a definite time cannot yet be fixed when this momentous question of the status of the Philippines shall be finally decided. It is a view with which this Conference is in full accord.

"With all of the divergence of opinion in this country regarding our relations with the Philippines, there has been a manifest drift toward agreement on some of the main principles involved. The time seems opportune for urging that our national obligations toward the people of those islands be recognized as obligations of the whole body of the American people; that they be no longer treated as a question of party politics; and, that proposed legislation relating to the Philippines be considered from a non-partisan viewpoint. Such unusual procedure seems warranted by the magnitude of the national interests and interests of humanity which are involved in the Philippine situation.

"We urge that congressional legislation on economic matters be guided by the welfare of the Filipino people and not by the economic interests of groups of American people or of foreigners whether they be agriculturists, manufacturers, or consumers. We recommend, that under the present conditions of world-wide stagnation of commerce, which seriously affect the Philippine government,

Congress extend all possible assistance to the work of the Philippine Bureaus of Science and Health.

"This Conference records its gratification at the progress that has been made by the American Government in the Philippines in economic, scientific, agricultural, educational and political development. We assure the great body of official, educational and religious workers in the Philippines of our hearty recognition of their devoted and efficient labors and our earnest desire that they may be given adequate facilities for their important tasks.

"The Conference believes that the interests of good administration in Indian affairs require faithful adherence to the merit system in the making of appointments and promotions in the public service, and that security of tenure should depend solely on the record of demonstrated efficiency, to the end that public office may in a larger measure offer a secure and honorable career to those whose integrity, ability, and force of character make good government possible.

"In the Philippine service, also, we maintain that the merit system should be perserved in the letter and in the spirit, to the end that the governmental organization may become increasingly efficient. We urgently recommend that the transfer from time to time of competent members of the Philippine civil service to the civil service of the United States be facilitated.

"In both services, the preparation of examination questions should be intrusted to competent persons only, who possess expert knowledge and judgment in the field to which the examination relates, to the end that such examinations shall be practical in character and adapted to test the fitness of applicants to perform intelligently and efficiently the duties of the positions to which they may be appointed."

While our branch of the Society of Friends in Philadelphia has discontinued its philanthropic work in connection with the Indians, Baltimore Friends have still maintained an interest in this work, and there was present from Baltimore Yearly Meeting Joseph J. Janney and his daughter Bertha Janney. William W. Cocks of Westbury, Long Island; Samuel M. Brosius and wife of Washington, D. C., and Charles F. Jenkins and wife of Philadelphia were among those present from other Yearly Meetings.

C. F. J.

SCHOFIELD SCHOOL.

[From a letter of Sarah J. Taylor to Anna M. Jackson.]

Our school is small, owing to the terrible cotton crisis in this section of the country. It would make thy heart ache to hear the appeals of mothers, hoping we could take their children without any pay; but we cannot do it. Hundreds are in the same fix.

Yesterday Miss Schofield and I went to mill districts. Langley and Clearwater Mills, where so many of our boarders came from in other years, had gone into the hands of a receiver and the workmen are all idle. I hardly know what the outcome will be for our school.

Wharton Hall has been painted and looks very nice. We need stoves and we need money.

PILGRIMAGE TO DUCK CREEK.

Those who have ever met with Duck Creek Friends in their attractive meeting house on the outskirts of Greensboro, Henry County, Indiana, will remember the hearty greeting and beautiful spirit found there. Such will be sorry to know that for a year or so meetings have not been held regularly.

That is sacred ground, replete with happy, reverent, solemn and sad memories, for the oldest members there. It is the home of Margaret Wood, who in her ninetieth year, retains such wonderful vigor of mind and body. Her family, once happily with her there, is now scattered from Greensboro and Pendleton, and the quiet meeting cemetery, to Washington and California. But little younger is Hannah Wood, widow of the late Levi P. Wood. Together, they attended Duck Creek Meeting for sixty-four years and six months.

From that meeting came Mary G. Smith, a beloved and faithful worker, who has gone to other vineyards.

Duck Creek is the older preparative in Fall Creek Monthly Meeting of Friends, which now meets solely at Fall Creek, near Pendleton, Ind.

On Tenth month 4th, twenty Fall Creek and eight Richmond, or Whitewater, Friends made a pilgrimage to Greensboro, upon arrangement and invitation of Fall Creek Friends. Meeting for worship was held in the morning, and the afternoon was given to reports and free discussion of the Saratoga Conference.

After a period of beautiful silence, in which the divine presence seemed truly with us, Benjamin Rogers spoke briefly: "Do we," he questioned, "realize God's presence in our very midst, saying, 'My daughter, give me thy heart; my son, give me thy heart. I will strengthen thee; I will help thee.'"

Lewis C. Lawall followed, with the sermon of the morning, opening with the text, "Where the spirit of the Lord is, there is liberty." The most vital thing is the present moment. The secret of all real freedom is perfect reconciliation to the will of God. Simply let him work in us and through us, doing with our might the duty that lies nearest.

We were urged to more frequent reading of the Scriptures and to deeper study of them.

Picnic dinner was enjoyed by all who could be persuaded to remain. Some, finding the air on the beautiful meeting lawn too chill, left the rest of us to our enjoyment there, and spread their lunch in the heated room.

After pleasant social mingling, Ziba Darlington called us together at 1.30 p. m. After a brief silence, Elizabeth S. Darlington fittingly opened

the meeting in a few words, and announced the speakers and their subjects in turn. Margaret C. Breckinridge gave an interesting account of her trip, which included the ride up the Hudson, and of the arrival at Saratoga. Mary E. F. Tomlinson outlined the conference program and gave the "Leading Thoughts of the Conference." Benjamin Rogers gave an instructive and very interesting account of the trip to Great Meadows. Much interest was shown in this subject, and many leading questions were asked. Edith S. Moore told us of the Schuylerville trip. Laura A. Boran closed the arranged program with "Recollections of Henry W. Wilbur," giving personal recollections of him at conference and elsewhere, but particularly of his work and influence, and gave quotations from those who spoke in the Memorial Meeting at Saratoga.

The conference session closed with personal recollections of Henry W. Wilbur, given by Albert C. Wood, Margaret Wood, Lewis C. Lawall, and Albert F. Kennard; after the speaking a few minutes of reverent silence being observed.

A MEETING ON PRISON REFORM.

Warminster Friends' Meeting House was opened, for the use of Philadelphia Yearly Meeting's Philanthropic Committee, on First-day afternoon, the 4th. Harry J. Shoemaker, of Doylestown, conducted the meeting. He introduced Hon. Edwin M. Abbott, of Philadelphia, a noted criminal lawyer, who has made a study of penology, and is one of a commission to improve the system of caring for criminals in Pennsylvania. He had just returned from visiting Ohio's penal institutions, where improved methods are used. The reformatory at Mansfield is known as the "University of Another Chance"; a wonderful incentive to the unfortunates who drift there.

He told of the provision being made for the new institution in Pennsylvania, to replace the Western Penitentiary, which will be on the cottage plan. The work is being done by prisoners on parole, only one of whom has ever attempted to escape.

Among the new methods that the commission hopes to introduce, will be the privilege to work at something that will be of real value after the expiration of the term of imprisonment, as well as to receive compensation for the work. It can thus be arranged to help the prisoner to self-respect and a means of support. It is the plan to present a bill along these lines to the Pennsylvania Legislature this coming winter.

THE CHURCH AND WAR.

Does not the historic page of antiquity teach us, that the religious organizations of the Hebrew people of Bible times, by their actions showed that they regarded the command, "Thou shalt not kill," to mean thou shalt not kill thy friends, but thou mayst kill thy enemies?" And does not the historic page of the last nineteen centuries also show that the religious organizations of these centuries (with a few notable exceptions) whether Catholic, Greek or Protestant, accept the authority of the same commandment with the same war-endorsing interpretation? Has not the teaching of the clergy (with some exceptions) and the Sunday school, notably the International lessons, been frequently on the same line, especially during some years of the past decade? Is it not logical to refer the harvest now being gathered by the warring nations to the sowing of war-like seed?

It is comforting to believe, and to be alive to the fact, that all religious as well as philanthropic or beneficial associations do much to help to uplift humanity, according to their light and knowledge. And those of the open mind who have experienced the peace, joy and comfort of the reality of the direct revelation of the Spirit of the Father upon their own hearts will also feel called to service for the truth as they see it.

JEREMIAH J. STARR.

ANNOUNCEMENTS.

THE LAING SCHOOL.

Henry W. Wilbur, as president of the Pennsylvania Abolition Society, had the oversight of Laing School, after the death of Abby D. Munro. This society has appointed Elizabeth Lloyd and Ellwood Heacock, a committee to continue this oversight. All contributions that have been sent in the past (and any others that may be forthcoming) to Abby Munro, and afterwards to H. W. Wilbur, should now be sent to Elizabeth Lloyd, 140 N. 15th Street, Philadelphia.

Barrels should be sent to The Laing School, Mt. Pleasant, S. C., via Charleston. If more convenient to do so, they may be sent without expense to him, to George T. Laing, No. 43 N. Third Street, Philadelphia.

Contributions and barrels for the Schofield School should be sent to Sarah J. Taylor, Schofield Normal and Industrial School, Aiken, S. C. Some railroads forward such freight free or at reduced rates.

HENRY W. WILBUR LEAFLET.—Charles W. Wendte, Secretary of the National Federation of Religious Liberals, has issued as a four-page leaflet, with portrait, an appreciation of the president of the Federation, Henry W. Wilbur. Copies of this may be had free at office of *Friends' Intelligencer*, or will be mailed on receipt of stamp.

A FAIR FAIR.—The Annual Fair for the New York Young Friends' Aid Association and The Friendly Hand

will be held at Friends' Seminary, Sixth-day and Seventh-day, Eleventh month 20th and 21st. The friends of this fair will please get busy if they are not already busy. Articles may be sent at any time to the chairman of the Ways and Means Committee, Friends' Seminary, 226 E. 16th Street, New York City.

FRIENDS' NEIGHBORHOOD GUILD.—A Supper and Bazaar will be held at the Guild House, Fourth and Green Streets, Philadelphia, Eleventh month 12th and 13th, the proceeds to go toward maintenance. Fancy and useful articles and other contributions may be sent to Anna N. Lukens, Residents' House, Orianna Street, Philadelphia.

WOMAN SUFFRAGE.—The Forty-sixth Annual Convention of the American Woman Suffrage Association will be held in Nashville, Tenn., Eleventh month 12th to 17th inclusive.

The Pennsylvania Woman Suffrage Association will hold its Forty-sixth Annual Convention in Scranton, Eleventh month 19th to 24th.

DR. REBECCA MOORE will address the congregation of Bethel Church (colored), Kennett Square, Pa., on "Peace and National Prosperity," First-day evening, Tenth month 25th. All persons interested will be cordially welcomed.

FOUNDER'S DAY at Swarthmore College, Seventh-day, the 24th. See "Swarthmore Notes."

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

The Fall meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held at 15th and Race Streets, Philadelphia, Seventh-day, Eleventh month 7th; sessions at 10.30 a. m. and 2.00 p. m. The afternoon session will be addressed by Henry J. Cadbury, of Haverford College, on "Ideals in Bible Teaching," and Jesse H. Holmes, of Swarthmore College, on "Our Finished Product."

NOTES.

Friends are beginning to realize what Swarthmore College is doing for the upbuilding of our Society and "the spreading of Truth." One Swarthmorean ('90), who attended the London Grove Bi-Centennial, wrote to a second Swarthmorean about three other Swarthmoreans: "Notwithstanding the hard campaign he had been through, Mitchell Palmer made a fine address. If you could have seen the large old meeting house in the background, the thousands of intelligent Friendly faces, and could have seen your old friend Mitchell delivering his strong and fitting address, his handsome face lit up with the inspiration of his subject, his pleasing voice, his fine climaxes, you would have felt proud of Swarthmore, and proud of Mitchell, however much you might be disposed to criticise his politics. Russell Hayes read a poem that was one of his very best efforts, according to my notion, and our other collegian, Ellen Pyle, acquitted herself finely."

William L. Jenkins (Swarthmore, '10), was appointed consul to Guadalupe, West Indies, but, just as he was about to start for that post, war broke out in Europe and he was sent instead to assist the American Consul at Liverpool. His official duties have kept him very busy, but he has several times attended the Friends' meeting in Liverpool and has felt much at home there.

A reader of the Conference Supplement writes from Dexter, Maine: "I am much interested in the address of Edwin A. Starbuck, given at Saratoga. I think it is of much value and I earnestly hope it will be published as a pamphlet."

Friends in Cambridge, Mass., as you will see by our Calendar, will hold their meetings hereafter twice a month instead of once, on the first and third First-days. If any meeting has members attending Harvard University or any other place of education in Boston or Cambridge, their names and addresses should be sent to Mary R. Burdick, Box 162, Fall River, Mass.

While reading the account of the visit to Great Meadows Prison in *The Intelligencer* of the 17th, I was impressed with the fact that as an understanding of health as come about largely through the study of disease, so it would seem, the needs of normal humanity are being made plain by the effort to give the best possible prison treatment to criminals. And some day, I hope, we shall find out how to organize the worlds' work on so just and reasonable a basis that the average man will not be made a criminal in his efforts to make a living.

JONATHAN C. PIERCE.

Brooklyn, N. Y.

Arthur M. Dewees writes from Flat Creek, Alberta: "It is a great satisfaction to us to receive *The Intelligencer* in this faraway country. It will be one of our chief sources of pleasure to get the paper and learn about activities of Friends and friends from week to week. It seems rather strange not to be in the thick of these activities one's self.

"We arrived on our homestead September 23rd. At present we are located about twenty-five miles from the nearest railway station, but there is a new railroad building right through this neighborhood, and it is our expectation to have a station not more than four miles away in less than a year. Already there are several families settled in a radius of three miles of us, and probably several others will come in within the next few months. On our way out it was our pleasure to stop for two days at the home of C. Wilmot Brinton, Vegreville, Alberta."

W. Greenwood Brown writes from Toronto: "Friends' Meeting was held on First-day, Ninth month 5th, at the writer's home. Mary Gilby and her mother, of Swarthmore, were very acceptably with us. My father, attending the Conference at Saratoga, had wired the fact of Henry Wilbur's sudden death. We were well nigh overcome with this intelligence and our thought was centered upon the loss to the Society, the Conference and ourselves as almost irreparable."

Pittsburgh Meeting reports an attendance of seventeen on the 18th, with two good sermons. Quaker Round Table, on Sixth-day evening, the 23rd, at 424 Duquesne Way.

Evan T. Worthington, of Newtown, Pa., visited the West Philadelphia Meeting Tenth month 18th. His message made a strong Friendly impression upon the hearers, especially upon the many young men and women present.

The First-day School was largely attended. Some of the classes are taking up special outside work. The Junior Conference Class has arranged to conduct the afternoon First-day School classes at the Friends' Home

for Children, 4011 Aspen Street, and the larger classes and teachers have formed a Flower Committee that they may convey a message of sympathy to the sick in our district.

Prof. L. L. White, West Liberty, Iowa, would like some information about Samuel S. Hughes, a Friends' minister, who came to America during the reign of Charles II and settled either in Pennsylvania or New Jersey. What he wants to know is if there is any record of what town in England he came from, the date of his birth, where he located in America, the place and date of his death, whom he married, and when and where, and the names of his children. Perhaps some of our readers can give him the information asked for.

SWARTHMORE COLLEGE NOTES.

Lincoln Wirt lectured on "The Conquest of the Arctic," Seventh-day evening, the 17th.

The Y. M. C. A. was addressed by Dr. Jesse H. Holmes and Scott B. Lilley on First-day evening.

Dr. Clara Price Newport has been appointed as head of the Department of German during the leave of absence of Dr. Battin.

Dr. Robinson, Professor of Economics, was recently appointed a member of the State Committee on Prison Labor. The commission was created to devise a method of employing the prisoners in all the penal institutions of Pennsylvania, and to suggest a scheme of compensating these prisoners for their labor. The committee recently made a visit to the Western Penitentiary, the Mansfield (Ohio) Reformatory and the Columbus, Ohio, Penitentiary.

At the first regular meeting of the Women's Student Government Association on the 7th, Anna Michener was elected Junior delegate to the Student Government Convention at Radcliffe. Ethel Harvey, the president of the Swarthmore Women's Student Government Association, will also attend this convention. Mary Gawthrop, '17, was chosen secretary of the local association.

The annual Founder's Day address will be made by James McDonald, of the *Toronto Globe*, Seventh-day, the 24th. The college football team will play Ursinus on the home field in the afternoon. A play, "In the Vanguard," will be given by the students in the evening.

Under direction of Professor Brooks, canvass has been made of the village by the students with a view of forecasting the local line-up on the governorship and senatorship.

The football team was defeated by Franklin and Marshall College, at Lancaster, Seventh-day, the 17th.

FRIENDS' ASSOCIATIONS.

CHAPPAQUA, N. Y., Y. F. A. met Tenth month 4th. President George Gordon read a selection from the Bible. The hymn "Nearer My God to Thee" was sung. The subject for the day was "Gleanings from the Saratoga Conference." Elizabeth Komori, of White Plains, gave a paper on "Thoughts of the Conference," and urged young people to share the delight of attending the next one.

Antoinette Washburn told of the beautiful scenery they saw on the journey to Saratoga, and gave an interesting account of the various sessions. A vote of thanks was given these friends who had brought such full and interesting accounts.

The meeting closed by singing, "Love Divine."

RALPH H. SUTTON.

WILMINGTON, DEL., Y. F. A. met in the auditorium of Friends' School, the evening of Tenth month 9th. Richard Cadbury presided, and Esther R. Smedley was the secretary. The speaker of the evening, Henry J. Cadbury, of Haverford College, gave an address on "The History of the Separation in the Society of Friends." He spoke of the interest awakened in the minds of young Friends from each branch of the society, who wished to know more of the separation of 1828. The speaker gave a very interesting history of the different feelings which prevailed at that time, and told many incidents which led to the final division in the society. In the social period following, many Friends expressed to the lecturer their appreciation of his address.

Laura Worrell Webb.

For the Best Interests Committee.

THE FELLOWSHIP CLUB met Ninth month 30th, at the home of William and Anna Jones, East Goshen, Pa. After a short poem was recited by the president, an instrumental solo, "Evening Chimes," was played by Florence Crosley. Elizabeth Hicks read the Budget Box and Sara Hood told of the Christmas ship to be sent abroad.

Caroline Harry, of West Chester, gave an instructive talk on the Juvenile Court of Chester County. She spoke of the neglected child needing good home influence rather than punishment to make a good citizen. Helen Cloud recited "The Bicycle Ride" and Florence Crosley gave other well-rendered selections on the piano. A. C. J.

COLDSTREAM Y. F. A. met Tenth month 9th, at the home of John and Mary Bycraft, with 17 members present. Mary Bycraft read the 11th chapter of Mark, which brought forth some discussion. We then sang "Peace, Be Still." Camilla Zavitz read an excellent paper on Universal Peace, which was followed by remarks. Questions were answered by Mary Marsh and Edward Bycraft. There was a general discussion by most of the members. Two readings brought out more discussion, and after singing "In the Shadow of His Wing," we adjourned.

Russell W. Zavitz, *Cor. Sec.*

BIRTHS.

CARPENTER.—Sixth month 24th, at Pasadena, California, to Howard H. and Esther Rogers Carpenter, a son, who is named Robert Halstead.

COX.—At Niagara Falls, N. Y., Tenth month 16th, to George Emerson and Louise Osborne Cox, a son, George Emerson Cox, Jr.

MARIS.—In Lansdowne, Pa., Tenth month 17th, to Frank and Anna Pickering Maris, a daughter, who is named Mary H. Maris. A birthright member.

WHITE.—In Lansdowne, Pa., Tenth month 19th, to Barclay and Edith Lewis White, a daughter, who is named Mary Elma. A birthright member.

WOOD.—At Linwood, Pa., Ninth month 15th, to Roger M. and Rosalie Painter Wood, a son, named William Painter Wood.

DEATHS.

LEVIS.—In Lansdowne, Pa., Tenth month 17th, at the home of her nephew, William F. Shaffner, Margaret DeB. Levis, in her 96th year.

PALMER.—At her home near Marshallton, Pa., Tenth month 3rd, Ellen Pennock Palmer, wife of Dr. E. L. Palmer, in her 64th year.

SMITH.—At his home in Lincoln, Va., Thomas R. Smith, aged 80 years. Through his long life he has been one of the most useful and active members of his meeting. He was a son of the late John and Miriam Smith and came of an old Virginia family. He is survived by his wife, Ellen H. Smith; his son, J. Russell Smith, of the University of Pennsylvania, and two daughters, Sara Hoge, of Lincoln, Va., and Anna Elliott, of West Liberty, Iowa.

TAYLOR.—In Malvern, Pa., Tenth month 14th, Dr. William S. Taylor, in his 61st year. He was born near West Grove, Pa., graduated at Hahnemann College in 1886, and later from the New York Polyclinic Institute. Many will remember him as an able and sympathetic physician, a kind and genial friend.

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m.
- Girard Avenue and 17th St., 10.30 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15.

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Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, Pa.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TENTH MO. 24TH (7TH-DAY).

—Rural Progress Club of Byberry, Phila. Recitations and Novelties, Byberry Hall, 7.30 p. m.

—Westbury Quarterly Meeting at Flushing, N. Y. at 10.30 a. m. Ministry and Counsel the day before at 2.30 p. m. A lecture at 2.30 p. m., by Oscar Maddons, executive secretary of the Nassau County Association, upon the work this association is doing.

—Makefield, Pa., Y. F. A. at home of George and Anna Row.

TENTH MO. 25TH (1ST-DAY).

—Horsham Friends' Association at the meeting house.

—Meeting at Radnor, Pa., at 3.30 p. m. Jesse H. Holmes expects to attend.

—Meeting at Medford, N. J., 10 a. m., visited by Committee of Philadelphia Y. F. A.

—Mount First-day School visited by Committee of Philadelphia Y. F. A.

—Meeting at Octoraro People's Church (Pa.), at 2.30 p. m. Subject—"Religion as the Basis of Purity of Character."

TENTH MO. 26TH (2D-DAY).

—Baltimore Yearly Meeting, Park Avenue and Laurens Street, 10 a. m. Ministers and Counselors, Seventh-day before, at 11 a. m.

TENTH MO. 27TH (3D-DAY).

—Concord Quarterly Meeting, at Darby, Pa., 10 a. m. Ministers and Elders, day before, at 2 p. m.

TENTH MO. 28TH (4TH-DAY).

—Purchase Quarterly Meeting, at

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Dinner 6 to 7.30 p. m.

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Chappaqua, N. Y., 11 a. m. Ministry and Counsel, 10 a. m. Mary Travilla expects to attend. Friends' Association at 2.30 p. m. Northbound trains will be met at Chappaqua at 9.14 and 9.52 a. m.; southbound trains at 9.06 and 10.11 a. m.

TENTH MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting at 15th and Race Streets, 1.30 p. m. Ministers and Elders, day before, at 3 p. m.

ELEVENTH MO. 1ST (1ST-DAY).

—Young People's Meeting in Association Room, Philadelphia, Y. F. A. Building, 15th and Cherry Streets, at 8 p. m. Paper by Walter S. Pedrick and Devotional Meeting. All young people invited.

—Norristown Meeting, 10.30 a. m., visited by John Stringham, of Glen Cove, N. Y.

—Chappaqua, N. Y., Friends' Association.

—Meeting for Divine Worship at Chichester Meeting House at 2.30 p. m., under care of Circular Meeting Committee of Concord Quarterly Meeting.

—Meeting at West Nottingham, Pa., under care of Rising Sun Association, at 11 a. m.

ELEVENTH MO. 2D (2D-DAY).

—Nine Partners Half-Yearly Meeting, at Nine Partners, N. Y., at 11 a. m.

ELEVENTH MO. 5TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, Pa., 10.30 a. m. Ministers and Elders, day before, at 11 a. m. Train leaving Reading Terminal at 9.17 will be met at Somerton.

ELEVENTH MO. 7TH (7TH-DAY).

—Philadelphia First-day School Association in Race Street Meeting House.

ELEVENTH MO. 12TH & 13TH.

—Friends' Neighborhood Guild Supper and Bazaar, 4th and Green Streets, Philadelphia.

ELEVENTH MO. 20TH & 21ST.

—Annual Fair (A Fair Fair) at Friends' Seminary, N. Y., 226 East 16th Street. See Announcements.

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BOOK NOTES.

—Vachel Lindsay, of Illinois, seeks to bring poetry back to the old Greek fashion, and he wanders over the country chanting his songs to rustic audiences. His care-free, hopeful, comrade verse is now issued as "The Congo and Other Poems," and contains promising work, along with some things that amuse rather than inspire. (New York: Macmillan.)

—"The Stranger's Pew," by Thos. Nelson Page (New York: Scribner's), is a little story contrasting natural Christianity with the brand too prevalent in fashionable churches.

—MEDOC IN THE MOOR. By Georgia W. Read, Boston: Sherman, French & Co. A little romance of Brittany, merry and sad by turns with such character-pictures as this, "The little wild flowers that grew on the heath gave her joy; then she was less well-poised and confident, but more alluring, more a thing to dream of."

—STUDIES IN MILTON. By Alden Sampson. This is a dignified and appreciative collection of essays on Milton and the ideals of poetry, calculated to rouse fresh enthusiasm for lofty song and its religious tendency. (New York: Moffat, Yard & Co.)

—H. A. Guerber's "Story of Modern France" will be worth reading now by those seeking a brief account of the Franco-Prussian War in school-book form, before consulting fuller works. (New York: American Book Co.)

—"Poems," by E. S. Martin (New York: Scribner's), are the verses of a kindly and quietly humorous observer of life, often displaying the same mood as the Roman poet Horace,—cheerful, friendly, not too ambitious.

—THE FALCONER OF GOD. By William R. Benet. New Haven: Yale University Press.

This is verse with a fresh and unhackneyed flavor, the work of a poet who has thought and felt. He has various moods, but we like best his pensive vein; as when he writes,

"Strive nor apprehend!

Make thy heart thy friend!

Look beyond the end

For that beauty yet to be!"

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(Continued on page iii)

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Notes from the Winter Inn

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Buck Hill garden, give testimony as to the sort of
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Tennis and Golf are still favorites, but Mountain
Climbing is a close second and some chestnuts yet
to be had by scratching in the leaves for them,
and they are the worth while kind, sweet and
nutty in flavor.

This has been a wonderful Fall for color, not so
much as to brilliancy, but the season has been so
extended—and it is still here.

You had better come up and see what we do
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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

The Presence of God (verse) . . .	665
A Twentieth Century Friend. III .	665
Henry W. Wilbur, the Friend of the Colored Man .	666
Baltimore Yearly Meeting	666
New School for Social and Religious Study .	667
Editorial	
Founder's Day at Swarthmore .	668
English Friends in War Time .	668
Note and Comment	669
Stony Brook Meeting at Princeton .	669
Prohibition and Woman Suffrage in Ohio	670
Buffalo Meeting	671
Peace Meeting at Concordville . . .	672
Farmington Half-Yearly Meeting .	672
Ellen Pennock Palmer	672
Announcements	661
Conference of Friends' Associations .	661
Notes	661
Swarthmore College Notes	662
Friends' Associations	662
Births	663
Calendar	663
Marriages	675
Deaths	663

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 31, 1914.

{ Volume LXXI.
{ Number 44.

THE PRESENCE OF GOD.

Beneath the shadow of the Great Protection,
The soul sits, hushed and calm.
Bathed in the peace of that divine affection,
No fever-heats of life or dull dejection
Can work the spirit harm.
Diviner heavens above
Look down on it in love.
And, as the varying winds move where they will,
In whispers soft, through trackless fields of air,
So comes the Spirit's breath, serene and still,
Its tender messages of love to bear
To men of every race and speech and zone,
Making the whole world one,
Till every sword shall to a sickle bend,
And the long, weary strifes of earth shall end.

JAMES FREEMAN CLARKE.

A TWENTIETH CENTURY FRIEND. III.

HARVEST TIME.

During the greater part of his mature life Henry W. Wilbur continued to work with tongue and pen for the success of the Prohibition party, his services being much in demand as a public speaker. But when there began to be a perceptible decline in the national Prohibition vote, and many States reached State-wide prohibition by first securing local option laws, he began to feel that the shortest road to State and national prohibition was by local option. He also had much sympathy with the no-license campaign in some of the counties of Pennsylvania. He watched with gratification the growth of temperance sentiment along economic and scientific lines. It was one of his characteristics that he was ever open to new ideas and was always ready to change a good method for a better.

That he should believe in and advocate woman suffrage was a matter of course from his heredity and environment. He did not at all believe that giving the vote to women would right all the wrongs from which the body politic is suffering, or even greatly ameliorate them, but he did believe that women are people and that we shall not have a true democracy as long as one-half the people are disfranchised.

One of his greatest concerns was for the welfare of the colored people, and after his visit a year ago to the Laing and Schofield Schools and other schools for colored children in the Carolinas and Georgia, he gave a good deal of his time to helping these schools, and also to helping colored

farmers to get better fertilizers and to improve their methods of farming. The Pennsylvania Abolition Society, of which he was president, will miss him greatly. This society, of which Franklin was one of the founders, continues to exist because the colored people still need help from their white brethren, and will welcome into its membership any who are willing to do what they can to open more opportunities for the millions of our citizens who are handicapped because of race prejudice.

During his last ten years Henry Wilbur gave most of his time to the advancement of Friends' principles, having been made secretary of the General Conference Committee for that purpose not long after its organization. A short experience was enough to convince the committee that this work could not be carried on effectually unless some one would give his whole time to it. What the secretary was able to accomplish in this position is told in the yearly reports of the work of the committee that have been published in the *Intelligencer*. Among the things done were the visiting of all the Yearly Meetings, some of them several times, and also visiting most of the meeting neighborhoods included in each; arranging for week-end conferences, philanthropic meetings and many other kinds of meetings; addressing gatherings of people more or less connected with Friends, etc. Where particular meetings or neighborhoods needed special assistance, arrangements were made, whenever possible, for such assistance to be given.

One of the greatest benefits to the Society of Friends, of which he was the moving spirit, was the holding of several summer schools for training and stimulating First-day school teachers and social workers. So helpful an influence went out from these to many neighborhoods that the desire arose for a continuing school for social and religious education. The last weeks of his life were devoted to the plans for such a school at Swarthmore and to the completion of a well-rounded program for the biennial conference at Saratoga.

Wherever he went he was a welcome visitor in the homes of Friends. His essential democracy and his unselfish thought for others, as well as his quick sense of humor and his faith that people would do what was expected of them, all contributed to his hold upon all who came in close touch with him. In the hours following the shock of his

sudden death the prevailing feeling was the desire on the part of those whom he had helped to do something in their turn to help along the causes for which he had worked so earnestly.

His influence outside of the Society of Friends was great. An instance of this was the very successful meeting in Race Street Meeting-house, Philadelphia, in 1908, to present "Penn's Contribution to Religious Liberty," when the speakers were sixteen ministers of different religious denominations, including a Catholic priest and a Jewish rabbi. Both ends of the meeting-house were full to overflowing and the result was to draw the different denominations nearer together. Following this meeting within a year was the organization of the National Congress of Religious Liberals, which held its first meeting in the same place, with a large attendance throughout. Of this organization, which met biennially, Henry Wilbur continued to be president until his death.

Of all the gifts of this consecrated Friend, the greatest was undoubtedly his gift in the ministry. He was eloquent on any platform, but when he arose in a Friends' meeting there was something in his bearing and in his message that went straight to the hearts of his hearers and made them realize that the divine spirit was touching their spirits. His utterances at funerals were especially comforting and helpful, because of his faith in the eternal verities. He knew that there was something of the divine within every human being, and that those who kept their faces toward the light would be consciously in the presence of God here and hereafter.

HENRY W. WILBUR, THE FRIEND OF THE COLORED MAN.

[Tribute from Robert Purvis, a teacher in the Laing School, Mount Pleasant, S. C.]

The wise and devout Fenelon, alluding to the rarity of good men, says: "The comparison only makes us too highly prize those persons who are true, gentle, trustworthy, reasonable, susceptible of friendship, and superior to all self-interest." Henry W. Wilbur may be recalled as one of those rare good men in whom the qualities here mentioned were so united as to constitute him not only a person of eminent worth, but also such a character as to lead men, not only of his own race, but men of other races. He was a leader, one that you could lean upon, for he was a man of great mind and ability. "Mark the perfect man, and behold the upright: for the end of that man is peace."

The Laing School, in which he felt so great an

interest, will long cherish the memory of this good man.

"As, in the heavens, the urns divine
Of golden light, forever shine;
Though clouds may darken, storms may rage,
They still shine on from age to age—
So, through the ocean-tide of years,
The memory of the just appears;
So, through the tempest and the gloom,
The good man's virtues light the tomb."

I deeply grieve at the loss the Society of Friends has sustained in the sudden and untimely death of the much beloved and valued friend Henry W. Wilbur; and I mourn for all the colored children and grown up men and women who have been deprived of so kind and faithful a friend. I can but fear that no one else will rise up who will be so deeply interested in their welfare and improvement, and I much fear also that there may not be contributions sufficient for the needs of Laing School.

S. B. H.

Paterson, New Jersey.

BALTIMORE YEARLY MEETING.

The 243rd session of Baltimore Yearly Meeting began with the meeting of Ministers and Elders, on Seventh-day morning, the 24th. Owing to the difficulty of making good train connections, the morning meeting was small, and it was decided to omit this session hereafter and begin at 2 o'clock in the afternoon instead of at 3. Reuben P. Kester, at his own request, was relieved from further service as clerk, and Granville Matthews, of Gunpowder Meeting, was appointed in his stead.

An encouraging condition was reported of renewed life in nearly all neighborhoods, evidenced by greater interest in meetings both for worship and business on the part of many, especially of the younger members, and in the consideration and love shown by all.

A concern was expressed by several that now, when civilization seems to be breaking down in Europe, Friends should re-examine the grounds of their faith and be ready to give a clear message to the world, based on the thought that religion is life,—the kind of life that can be attained only by following the Light that enabled Jesus to serve humanity.

In the evening the annual social was enjoyed by the several hundred who participated, occupying the large meeting room as well as the rooms adjoining. The intermingling of younger and older Friends on this occasion has become one of the happiest features of Baltimore Yearly Meeting, and the attendance of many from other sec-

tions of the country added greatly to the interest. Four young Friends, Anna B. Griscom and William Eves, 3rd, of Philadelphia Yearly Meeting, and Gladys Brooke and W. Russell Tylor, of Baltimore, gave brief addresses on "Increasing Efficiency in Religious Work," which gave evidence of thoughtful preparation and mental and spiritual power which should accomplish much for the Society.

The meeting for worship on First-day morning was so well attended that extra seats were brought in to accommodate the numbers that came. One spirit seemed to actuate the speakers in their endeavor to rouse Friends to their responsibility in making life accord with their profession. It was a veritable peace meeting—a stronger one could scarcely have been planned with that one object in view.

Daniel Batchellor compared the mighty Roman Empire ruled by Cæsar with the peaceful kingdom proclaimed by the lowly Judean, and said that the war in Europe to-day is not between nations, but between force and great moral principles. The question to be settled is whether the nations shall continue to be dominated by the spirit of Cæsar or the spirit of Christ.

Reuben P. Kester took for his text, "To be carnally minded is death, but to be spiritually minded is life everlasting." He said that not Christianity but the Christian Church has failed. As Friends it is our duty to bring forth other fruit than war. We must be spiritually minded before we can have peace.

Jeremiah Starr, who had served years in the military service when a young man, earnestly added a plea for the development of good in each human soul. Pauline W. Holme spoke briefly. Isaac Wilson said the doctrine taught by Jesus was not a new one, but that he emphasized it and called men to follow it because it was true. After a few words by Mary Bonsall the meeting closed with very fitting remarks by Mary Heald Way.

The afternoon meeting, arranged by the First-day School Committee, was presided over by Julia Thom. A hymn was sung at the opening and another at the closing of the session. Scripture reading by Mary T. Pidgeon preceded the reading of "The Children's Meeting," by Mary B. Hull.

George A. Walton spoke of "The Need of the Moment in First-day School Work." He said that of our own free will and choice we need to attempt things beyond the ordinary. There does exist a spirit among Friends that would make war impossible, but can we go outside and spread this sentiment? There is a duty before young Friends in

this generation, and the religious awakening evident now is but the beginning. The heroic age of our Society is in the future, not in the past. He closed with an appeal for well-equipped students of Biblical history and Friends' history, as members of the faculty of the new school at Swarthmore, and declared the greatest needs of the moment are a deeper spirituality and a better equipment for service.

In the Young People's Devotional Meeting that followed this, a number of the younger Friends gave brief, helpful messages.

(To be continued)

THE NEW SCHOOL FOR SOCIAL AND RELIGIOUS STUDY.

In furnishing a large house like the hall of residence for the School for Social and Religious Study, which is expected to open at Swarthmore, First month, 1915, everything required in a well-organized private home is needed, and, although the greatest simplicity in keeping with durability will be observed by the furnishing committee, the undertaking must necessarily be attended with considerable expense.

As this school in which Henry W. Wilbur was so deeply interested will be in an important sense a memorial to him, it is felt that many Friends will be interested to contribute as an expression of their great indebtedness to him. Already two sisters have asked to be permitted to furnish one second-story room completely, and it is hoped that other individuals, Monthly Meetings and Young Friends' Associations will follow their example.

The Household Committee has been asked to furnish a brief list of some needed articles from which the many friends of this important movement of the Advancement Committee may be able to select suitable gifts which will add greatly to the comfort and attractiveness of the house and help to make of this memorial a labor of love.

Articles suggested: Roller-top office desk (mission style), desks or tables for students' rooms, section bookcases for library, andirons, shovel and tongs; clocks for entrance hall, library mantel, dining-room mantel; set of china, couch for students' sitting-room, center table for reception-room, electric drop lights, student lamp for library table, silverware (plated), fruit knives, set of carvers, tablecloths and napkins, bureau and chiffonier covers, pincushions, books of reference, history, biography, writings of Friends, the poets, classics, etc.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 31, 1914.

FOUNDERS' DAY AT SWARTHMORE.

It is worth while to go to Swarthmore on Founders' Day just to get into the spirit of the occasion. The Academic Procession from Parrish Hall to the southwest campus, the faculty and the higher classes wearing their caps and gowns, and all the classes carrying their class banners, with the children bringing up the rear proudly displaying the dates when they expect to graduate, makes one's heart beat more rapidly, and the class songs and class yells add to the joy of the occasion. These may be seen and heard any year, but after this is over and all repair to the open air auditorium a new feast is provided for each occasion. This year the address was delivered by James Alexander MacDonald, editor of the *Toronto Globe* and director of the World Peace Foundation, who was introduced in his usual happy manner by Isaac H. Clothier, president of the Board of Managers.

The speaker's voice was strong and clear and his theme was "America's Greatest Achievement in the Light of Europe's Colossal Failure." He spoke of the boundary line between Canada and the United States, stretching along the river, through the Great Lakes, across the prairies and over the mountains, without a fortress, a battleship, a sentinel or a gun anywhere along its entire length, and said that America's greatest achievement is "four thousand miles of civilization and Christianized internationalism." When the people of Europe are free to govern themselves, he prophesied, they too will have boundary lines without fortifications.

He was followed, very appropriately, by J. Allen Baker, M.P., an English Friend, who told how some of the Young Friends in England have formed themselves into an ambulance corps to care for the wounded, thus showing their willingness to serve, though they are not willing to kill. The audience showed itself in entire unity with

both speakers in the desire that the war may so end as to make future wars impossible.

ENGLISH FRIENDS IN WAR TIME.

The following extract from a personal letter from Lucy Biddle Lewis tells its own story. What can American Friends do as individuals, as meetings, as First-day schools, as Friends' Associations, to help the English Friends in their noble work?

"It has proven a wonderful experience to be in England at this time, though full of sadness, and at times so depressing we can hardly rise above it. The effect has been to strengthen our testimony for peace in our own minds and make us feel we must do our share in active labor for it. We attended Llandudno Conference of Friends, which was devoted entirely to considering Friends' responsibilities and duties in that direction and was one of the most inspiring occasions I ever attended; there were about 250 persons present most of the time, all of whom were there because they were alive to the importance and seriousness of the problems of the country and of Friends just now. There was naturally great diversity of opinion in many lines, but the universally accepted thought was that Friends, being the only religious body which has always stood for peace, are now facing one of the crises of their existence. They must not waver because of the seriousness of the problems they are meeting, but with a true faithfulness and consecration, can make a rallying point around which members of other denominations, who see with us can meet with sympathetic understanding work for a common cause.

"Joseph Elkinton and family and my daughter Lydia and I, representing our respective branches of Friends in America, were given copies of a letter to be presented to Friends at home, and we promised to do what we could to bring to them a realization of the intense concern of English Friends and the burden they are carrying, as well as their hope that we may help them with our sympathy, and also financially. They are courageously burdening themselves with tremendous relief work; and are conducting in London the only agency to care for 'alien enemies'; are preparing to do work in France and Belgium caring for non-combatants whenever the present stricken districts are freed from the line of battle; have just assumed responsibility for the care of three hundred babies, now in Holland, found in Belgium, of whose parents there is no clue. Means must be provided for their maintenance for some

years. These are some of the lines of work already begun by Friends.

"We in America are absolutely free from the direct horrors of this war. Can we and will we not rise to the emergency and prove our direct sympathy by substantial help for those who suffer through no fault of their own.

"Our week in London brought home to us, as nothing ever could before, the true horrors of war. Soldiers were everywhere, from the regulars just leaving for the front to the awkward, non-uniformed raw recruits being trained to march. I don't know which was the sadder sight. At one station, while awaiting our own starting train, we saw from the next platform the loading of a train on its way to the front. There was no joking or laughing. The men's faces showed they knew what it meant. In our carriage were two women saying farewell to their husbands, all four in tears, trying to be brave; how my heart ached for them! They are going 'for their country's sake' and willingly make the sacrifice, but it is none the less terrible.

"We spent part of the morning at the office of the Friends' Committee for relief of 'alien enemies', and helped interview some of the poor Austrians and Germans stranded absolutely without money, no work to be had because of their nationality, and many of them with well-to-do relatives at home, but no chance to get money. The Committee has been spending \$1,500 a week and sees no likelihood of less need. Many Friends are opening their homes to such, as well as to Belgian refugees. Another pathetic sight is the arrival of the latter, of whom we saw many, most of whom have lost everything but the bundles they carry with them: when a mother escapes with five small children she can bring little else, as in one case we saw being sent to a retreat found for them; three thousand of these helpless ones arrived in London the night before Antwerp fell and poor, 'brave little Holland' is struggling with the tremendous weight cast upon her as Belgium's next door neighbor."

To the Friends of Philadelphia Yearly Meeting.

The following resolution was approved by the Committee on Philanthropic Labor of Philadelphia Yearly Meeting, Tenth month 24th:

"We urge Friends to exercise their duties of citizenship in advocacy and support politically of measures in accord with our testimonies, and for candidates favorable thereto. We further urge that Friends vote for candidates for United States Senator and Representatives in Congress pledged to support the Constitutional Amendment for National Prohibition; and for Governor and Legislative candidates pledged to the enactment of a Local Option or Prohibition Law, also for county and

local offices to vote for the candidates best suited for the positions, irrespective of party."

On behalf of the Committee,

WILLIAM COLES,

JANE ATKINSON.

Clerks.

STONY BROOK MEETING AT PRINCETON.

"The little Quaker Meeting House at Stony Brook," writes Hageman, the historian of Princeton,* "hoary with age, seems to be outliving the Society which established it. It stands like a mute sentinel, guarding the ashes of the dead. The fathers who built it and planted their families around it, connecting with it a school house for their children and a burial place for themselves and their descendants, after half a dozen generations have scarcely a representative among the living in the neighborhood. The old school is closed, the meeting house is seldom opened and there are but few new graves made in the old burying ground which belongs to it."

Who would have thought that Princeton had Quaker traditions? Princeton, the stronghold of ultra conservative Presbyterianism, the home of Jonathan Edwards and John Witherspoon, Princeton, the Oxford of America in its conservatism theologically and educationally. No, Princeton connotes Calvinism so truly that Henry Van Dyke calls the place "Calvinton" in his story of "The Night Call." How could Princeton be associated with Quakerism? And yet—a spirit no less than that of Quakerism hovers over the college town.

The beautiful Gothic tower which rises above all the buildings of the university, dominating the town, conspicuous for miles around, and so characterizing Princeton that no picture of the town or of the college is complete without it, is, strange to say, a memorial to an eminent Quaker of the olden time. Few of the hundreds of students and visitors who come to Princeton each year, notice, as they pass beneath this tower, that within the archway is the tablet bearing the following inscription:

HOLDER HALL

Named in honor of Christopher Holder, a member of the Society of Friends in America in the Seventeenth Century. Devout, loving, loyal to duty, patient in suffering. For this Hall and Tower, Princeton University is indebted to his descendant, Mary Olivia Sage, 1909.

And perhaps few persons are aware that the three Princetonians most influential in the founding of the college were members of Stony Brook Meeting. "John Hornor," writes Hageman, "be-

*"Princeton and Its Institutions," S. F. Hageman, 1879.

longed to the Society of Friends and his name is entitled to be honored in the history of Princeton College. It was he who joined with John Stockton and Thomas Leonard in a bond for one thousand pounds to secure the planting of the college here. He sold and conveyed ten acres of land to the college adjoining seven acres which he had secured for it. He was present and assisted in laying the corner-stone of the college in 1754. It was he, with John Stockton and Thomas Leonard, assisted some by Nathaniel Fitz Randolph, who accepted the proposals of the trustees of the college to remove that institution to Princeton . . . and complied promptly with the conditions demanded. How soon after the year 1754 Mr. Horner died we have no record to inform us. . . . He certainly exhibited a liberal mind when, though a Quaker, he bestowed his favors upon a college which was understood (page 601) to be Presbyterian and whose charter provided for the teaching of 'divinity' in it."

Stony Brook was the original name of the settlement in this neighborhood. The first settlers were Quakers and came here during the proprietorship of Penn before the close of the seventeenth century. The families of Stockton, Alden, Clark, Leonard, Fitz Randolph, Worth and Hornor had large grants of land along the Stony Brook. In 1709 they and other Friends built the first meeting house at Stony Brook, a frame building which did not long meet the needs of the community. In 1760 the present stone meeting house was built, over nine acres of land having been given to the meeting by Benjamin Clarke in trust. Already a school was maintained here. Up until the foundation of the college the Friends' meeting house was the only place of worship in the district and the Friends' school the only educational institution.

With the influx of Presbyterianism, it is not strange that Quakerism declined at Stony Brook. Princeton became the center of learning and culture, attracting the famous men of the country. The prominent Quaker families, most of them large landholders and wealthy, cultured themselves and serving in high positions of public trust like Governor Olden, and having taken, like the Stocktons, conspicuous part in the Revolution, were naturally drawn into the current of the new Princeton life. It was inevitable that such men as Richard Stockton of Morven, the host of Washington, should relinquish many of their Quaker principles.

The Separation of 1828 did much to weaken the already feeble strength of Stony Brook Meeting; those siding with the Hicksites left and the few remaining kept the meeting in the Orthodox branch.

The meeting did little more than exist until the Civil War. Captain Thomas Lavender, of Castle Howard, and his wife were among the last to worship there. When they died the house was closed. And so for over a generation the Society of Friends has ceased to exist at Princeton, its memory alone existing in such names as "Quaker Road" and "Quaker Bridge." The graveyard alone is used; the old families, now Presbyterians, burying their dead in the historic ground where the signer Stockton and the pioneers lie buried.

It would be difficult to state just how and why a movement has just begun to re-open the ancient meeting house. It may be that the re-awakened spirit of Quakerism is being felt here as elsewhere. Recently two appointed meetings have been held here for concerned Friends who felt the call of Princeton for the Quaker message. The numbers who attended these meetings were so surprising (in the first case so many came that the house could only hold half of them) that some few residents, mostly descendants of the old Quaker families, have felt that the meeting, if opened regularly on First-days for public worship, would be attended. Accordingly the house and grounds have been put in repair and it is hoped that regular meetings will begin in Eleventh month.* Meetings will at first be held on First-day afternoons at 3 o'clock. The meeting house is situated on the trolley line (Mercer Traction Company) between Trenton and Princeton. Trolleys run every forty minutes, the 1.40 trolley arriving at the meeting house at 2.30. The meeting hopes to reach a number of college students. If any reader of the *Intelligencer* knows of any students at the university who are Friends, the writer would be glad to know of them. A hearty welcome will be given to any visiting Friends who feel a concern to come to Stony Brook.

ARTHUR EDWIN BYE.

"Boxstead," Princeton, N. J.

PROHIBITION AND WOMAN SUFFRAGE IN OHIO.

It had been planned by the Anti-Saloon League and the friends of Woman Suffrage in Ohio that a suffrage amendment to the Constitution should be submitted to the voters at the regular election this fall, to be followed, during the summer of 1915, by a campaign for State-wide Prohibition. But the liquor interests of the State, alarmed by the success of the women voters of Illinois in eliminating the saloon in many counties and municipalities of that State, decided that it would not be safe to take chances on the votes of the women next

*Announcement will be made in *Intelligencer*.

(Continued from last week's Supplement)

Now, as your theorem is short, I will answer in just a word. When the United States court proposes it, if she does, and acts for these United States, and the people of the United States are back of the proposition, it will be one like this: that those nations of Europe must get together, now, either as the United States of Europe, protecting their interests in somewhat the same way as the court at Washington protects the interests of each individual State; or else they will have to advance the proposition to call the nations of the world into some international federation, when you will have a great court sit as a congress of nations. It is not so easy in my mind as it is in others'; I don't think it is going to be so easily brought about; but I think that the steps will be taken toward a federation of nations similar to the sort of action at Washington, that operates the interests of the various States; and when those nations to-day over there are governed by the people the same as New Hampshire and California, you can get somewhere; but if you have got to get it through the Kaiser and the Czar and the President of France, I don't know how long the congress of nations will be in bringing it about.

Is there another question?

THE CHAIRMAN: Someone asks, What can the Friends do?

MR. BRYANT: I give one suggestion. Supposing some German-Americans, some Slavic-Americans, or some other, believe that they have not been given a fair showing in the press and ask to have a meeting to justify that. Don't you see, that one of the highest obligations is to use all the influence you have to suppress that kind of a German-American meeting or a Slavic-American meeting; because the minute we begin having those meetings we are developing dissatisfaction and faction in our own country whereby certain misunderstandings spread, the nation being guilty of frustrating the principles of the government which we have adopted. That is one of the things.

One thing is this, and I am just willing to say this to the Friends. This is no time for us to stand within doors in the interests of peace; that time has gone by; I have not said this anywhere else; but I have proposed to one of the church organizations of this country, because I was talking with one of the officers day before yesterday, that he appeal to the Church Peace Foundation lately established by Mr. Carnegie. There is a proposition whereby all denominations, Protestant, Catholic, of whatever belief, agree to set aside one Sunday; and every man who speaks and all people who talk will discuss that one theme,

treat it in the same way: that this war must be the last war that civilization will have to suffer, and insist upon it; so that those men in Washington when they are proposing something to those nations, will know that the heart of the American people is back of them in that proposition. There is the thing for us to urge, in season and out of season.

Those two things are the only two things now that I think of, practically.

WILLIAM R. LAMB: I would like to ask what can be done to stop the war at the present time?

MR. BRYANT: (Turning to Henry W. Wilbur) Henry Wilbur has answered that. The most practical thing I have heard advanced, was advanced by one of our ablest statisticians in this country; and he proposed it to the District Attorney of the City of New York only last week; and the proposition was this: that because the warring nations of Europe depend upon foodstuffs from so many other countries, and largely from this country, that this government place an embargo on foodstuffs to all the European nations, making it impossible for them to feed themselves. Now, I thought that was a pretty good scheme for us; and, as Mr. Dodson said, it would bring a speedy end to the war. But, don't you see that I am not so conservative in my thought as I ought to be, or in my decisions; because those foodstuffs go to those ladies there who are interested in the Red Cross; they go to the children; they go to the widows; they do not all go to the soldiers; and even if they did, it would be the most unneutral thing we could do, wouldn't it? Because Russia can live in her own territory and on her own resources; and Germany can exist a long time.

If England was cut off from the control of her seas she could live about a week. Now! But now she controls her trade. So that to place an embargo on foodstuffs, which appealed to some at first as a practical proposition to bring an end to the war, is in the United States diametrically opposed to our neutrality. The man who stood for that first said that shipping provisions over was exactly the same thing as giving men. It is not at all.

SAMUEL J. BUNTING, JR.: Wouldn't it be well for us for a few minutes to sit in silent prayer, that our people may be faithful to their responsibility in this crisis?

(Voices in approval.)

THE CHAIRMAN: It seems to be the wish. I think we might follow the suggestion that has been made.

REPORT OF PEACE DEPARTMENT.

Since the last report of two years ago, work has progressed along much the same lines as previously. During this period it has been deemed necessary to have 7,000 copies of "The Teacher as a Missionary of Peace" printed, 2,000 last year and 5,000 this. Five hundred copies were sent to Buffalo on request, with 1,000 other pamphlets furnished by Philadelphia Yearly Meeting's Peace Committee, and 400 songs, furnished by this department. This literature has been distributed with good results as reported from Buffalo, one meeting in New York being impressed to send a substantial contribution to aid in our peace propaganda work. Five hundred copies of the same pamphlet were distributed from the peace booth at the Children's Carnival in Philadelphia, and 2,500 given to Philadelphia Peace Committee. There are now on hand over 300 copies, and your superintendent would be very glad to send them in quantities wherever they can be distributed to advantage. To quote the principal of one of Philadelphia's public schools, "I wish every teacher in Philadelphia could read it."

Letters were sent to every First-day school in the seven Yearly Meetings, asking that Hague Day (May 18th) be celebrated in 1913, since that date fell on First-day. There was a most encouraging response, many desiring literature to aid in such commemoration, and reports gathered show thirteen localities in Pennsylvania and four in New Jersey where such were held. Requests for literature came from Earlham College and Indianapolis, in Indiana, and from localities in Ohio, and I've reason to believe many celebrations were held where no word has been received concerning same. Some gave the whole First-day School hour, some had meetings at another hour separately. A number of special addresses were given then, and the suggested programmes sent with the letters were used for other occasions. In one instance, the commencement exercises of one school—music, recitations, essays, etc.—were on various phases of the Peace question. Taken as a whole, the result of this communication was most encouraging—being an incentive to further work along broader lines.

This last year, work was done in connection with the Peace Committee of Philadelphia Yearly Meeting, letters being sent to ministering Friends in all our yearly meetings asking that Peace Sunday (the third in Twelfth-month) be observed in any way that seemed best, enclosing good Peace pamphlets and offering further help. Here again came a grateful response, many earnest letters being received from various parts of the vineyard, with requests for literature, and a number of Peace meetings were held as a consequence.

On the approach of Hague Day, this year, a circular letter was sent to all the day schools within our border, with splendid result. One large school had appropriate exercises in different grades, with peace literature for distribution, and smaller schools had celebrations alone or in conjunction with the Philanthropic Committee of the meeting. Peace literature has been sent to various places on request, even as far west as Portland, Ore., and Austin, Tex.

Requests have been sent to the Yearly Meetings, for reports of work done, five of which have responded, two making no response.

From *Ohio Yearly Meeting* comes the statement that "our well-grounded faith in the principles of peace and peaceful settlements has been maintained. Our membership is so very small we cannot work as an organization to accomplish much."

Illinois Yearly Meeting (Amos B. Wilson, superintendent), reports: "One member tells of having interested five colleges in Peace contests. Afterward local contests were held, each sent a representative to the State contest, and the winner there won at Cleveland. We secured \$10.00 for local prizes, and \$125.00 for State prizes. This member is State chairman and member of the National Council of Inter-collegiate Peace Association, embracing twenty-five States. Our members have distributed hundreds of pages of peace literature, held peace meetings in various localities, written letters to the President and Secretary of State, commending them for their part in the settlement of the Mexican trouble."

Genesee Yearly Meeting (Wm. G. Brown, superintendent) reports Friends have taken a prominent part in public peace meetings, have given addresses and distributed literature. Copies of "The Minute of Protest," adopted at Genesee Yearly Meeting, were sent to Governors, Provincial and Federal, and leaders of governments; being published widely in the papers of American and Canadian cities. The superintendent was made a member of Canadian National Committee, formed two years ago for the celebration of one hundred years' Peace, and suggested a number of methods now being adopted, prominent among which is the suggestion that has met with wide favor in Canada and with authorities at Washington—that of five minutes of simultaneous silence in Great Britain, Canada and the United States.

Baltimore Yearly Meeting (Edward C. Wilson, superintendent) reports: "In 1912, one Peace Conference was held, and a strong letter was sent by our Yearly Meeting to President Wilson urging re-submission to the Senate of the proposed Arbitration Treaties with France and Great Britain. At our Yearly Meeting of 1913, an able article on peace was presented concerning the unrest in Europe and Mexico, and with our present knowledge of history that is being made in these two sections of the globe it seemed to have been prophetic. Two more conferences have been held since, and Baltimore Quarterly Meeting adopted and forwarded to the President a message of approval of his Mexican policy. Surely peace should be the great theme of the coming Conference."

Philadelphia Yearly Meeting (Jesse H. Holmes, superintendent) gives the following report in brief: "The Peace Section has, during the last year, given special attention to introducing the subject of Peace into the Granges, 1,400 copies of "The Grange and Peace" being printed for this purpose, and the Granges of New Jersey, Pennsylvania, Maryland and Delaware being supplied. Suggested programmes for holding peace sessions have gone to each, Pennsylvania and Delaware receiving the endorsement of such action from their State lecturers, while the New Jersey Granges received letters from their Superintendent of Woman's Work. No new pamphlets have been printed during the past two years, but a number have been reprinted, as follows:

"Christ and the Andes".....	5,000 copies
"The Teacher as a Missionary of Peace"....	2,000 copies
(in addition to those furnished by this department))	
"What Public Schools May Do to Aid the Peace Movement	10,000 copies
"Song of the Twentieth Century".....	3,000
"Suggested Programmes"	10,000 copies

One thousand each of the "Battleship Circular" and "Women and War" were purchased, as were smaller quantities of other literature from American Peace Society, Friends' Peace Association of America, and World's Peace Foundation.

Our literature has been widely distributed. The Children's Carnival, in Philadelphia, has been well supplied, as have public and Friends' schools in the observance of Hague Day or Peace Sunday. Fifty-four schools in Philadelphia and 200 outside of that city were, through the medium of the Pennsylvania Arbitration and Peace Society, furnished with our literature; 600 copies of "Christ and the Andes" being requested for one Friends' school alone. Over thirty ministers of other denominations were supplied by members of our Peace Committee for Peace Sunday.

Literature was sent to George School Summer School, and to other places for distribution—a number of schools in Florida being also supplied. For years we have sent appropriate peace pamphlets to every State Normal School graduate in Pennsylvania, last year numbering 2,300; this year, those of New Jersey were added, as were Philadelphia Normal Schools' graduates.

Our chairman gave seventeen peace lectures in the Chautauqua course alone, in 1913, beside many single lectures during the year. The previous year he gave twelve addresses to clubs and other organizations beside looking after the details of the Peace Oratorical Contest. Other members of our Committee have also given addresses on the subject.

One locality within our membership last year held a successful Peace celebration on Independence Day. It was repeated this year on a larger scale, and doubtless will now be an annual affair. It is with gratitude we have noted the stand taken by a member of our Yearly Meeting, Honorable A. Mitchell Palmer, in refusing to accept the Cabinet Office of Secretary of War, tendered him by President Wilson, and rejoice that our peace principles are being upheld as conscientiously to-day as of old.

Our Peace Section was represented at the Fourth National Peace Congress at St. Louis, 1913, by one of its members.

At last Yearly Meeting, a memorial was sent to President Wilson "encouraging him in support of the righteous principles of peace." At this session also Dr. Wm. I. Hull was named to officially represent the body at the 21st Peace Congress, at Vienna, in Ninth month.

Conscious of many short-comings on the conduct of this department during the past two years, I am equally conscious that "the half has not been told of work attempted and accomplished (although totally unknown) through our field of endeavor.

ARABELLA CARTER,
Superintendent Department of Peace.

DEATH OF HENRY W. WILBUR.

On Second-day morning, preceding the Conference, Henry Wilbur attempted to move a heavy box of books and the exertion he made caused the bursting of a small bronchial artery. This was followed by a hemorrhage, but only a very few of his friends knew of this, or of a second hemorrhage on Sixth-day. Notwithstanding these he attended all the sessions of the Conference, all of his committee meetings, joined the excursion to Great Meadows Prison and looked at the ball game, Seventh-day afternoon. At the

close of the meeting, Seventh-day evening, he walked to Skidmore Hall as usual, and just as he reached it he had a third hemorrhage. He was carried at once to his room and three physicians were soon at his bedside, but in less than half an hour the message came that he had passed away.

The grief that was shared by all cannot be put into words. The feelings of those who knew him best was that he would want the Conference to go on as it had been planned. The only change made in the program was that the young people, who were to have had charge of the meeting First-day afternoon, asked that a memorial meeting might be held instead. The attendance at this meeting was larger than at any regular session of the Conference. The following report of it is adapted from a Philadelphia paper:

Dr. O. Edward Janney broke the opening silence with the words: "Our grief is too recent for us to get a perspective on the life of our friend, but we do give thanks that he lived with and for us."

A young Friend said, "No one of us can take his place, but perhaps ten of us can."

Elizabeth Koser Wilson quoted the first words she had ever heard him utter, remembered for sixteen years, "Nothing else will so tell upon character and life as consecrated common sense," and added that the truth of this was exemplified in his own life.

Joel Borton told how Henry Wilbur valued his gift in the ministry, having said he would not exchange it for the greatest riches.

Jesse H. Holmes spoke of his versatility, saying he was liked equally well as a speaker by young and old, by college students and political workers.

Elizabeth Lloyd said: "For nine years my life has touched that of Henry Wilbur day by day, and I have never known a nobler, purer, braver man. He lived his religion daily in the highest sense."

Elizabeth Powell Bond spoke of his earnest work for the negro race; Alice C. Robinson alluded to what he had done for the cause of temperance; R. Henry Holme called attention to his pure political methods, and urged the young men present to emulate him.

Sarah R. Matthews told of what his ministry had done to put new life into the meeting in Washington, and how upon two occasions President Taft had attended this meeting and enjoyed his ministry.

At least twenty others spoke briefly of the help this life had been to them, or of their hope that because of it they might more fully realize their responsibility to their fellowmen.

Attention was called to this leader's great sympathy, to his sense of humor which saved many situations, and to his utter disregard of self if good could be done for another.

Faith was felt in the young that they would help forward the work he had outlined and started. The feeling of the meeting seemed to be that of gratitude for the life and service he had rendered, rather than of discouragement and undue depression at the loss now experienced. One Friend voiced the feeling of all: "We cannot add to his life, and we would not detract; we can enumerate some of his good deeds, but only the Recording Angel knows them all."

Second-day, Ninth month 7th.

MORNING.

THE CHAIRMAN: The subject for the morning's consideration is tobacco and its use; and the first address will be by Dr. Milton Griscom, of Philadelphia.

CONCERNING TOBACCO AND ITS USE.

J. MILTON GRISCOM, M.D.

As a preliminary it may be well to explain the object of this paper and the position taken by the writer. The request came for a scientific investigation into the use of tobacco and its physical effects. That which follows has been written from this standpoint alone, and no consideration has been given to the moral, æsthetic or economic phases of the question which are presumably of equal importance. The writer had but few preconceived ideas and no deep-seated convictions on the subject so that the matter presented is solely the result of an effort to discover and interpret to a certain degree the work done by other investigators. The primary motive has been neither to attack nor to defend any particular theory, but to present correctly and impartially well-established facts as they were found.

The controversy concerning tobacco has been waged with vigor from the Elizabethan era to the present day, and many and varied are the opinions regarding its use. A review of medical, economic and social literature reveals a great mass of material on the subject, but leaves much to be desired in the way of broad-gauged investigation. The scarcity of trustworthy literature is very striking, and much that has been written is valueless, because not based on accurate observation. After purposely throwing aside all palpably unreliable and misleading matter, and making an effort to cull from the apparently reasonable and proof-bearing writings such as carry the stamp of scientific accuracy rather than mere assertion, one

is confronted by a rather meager list of articles. However, some work of real scientific value has been done, and it is only from such sources that the material for this paper has been gathered.

The subject may be divided into two main parts: first, the evident, clinical effects of the tobacco habit, and second, the analysis of the elements in tobacco smoke which are responsible for the damage done by it.

Comparatively few experiments have been made on human beings to show the effects of tobacco smoking. The conditions under which a research of this kind would necessarily have to be conducted in order to insure trustworthy results, are such as to make it practically impossible. Bruce, Miller and Hooker (*Jour. of Physiol.*, Vol. 24, 1904) show that smoking causes a moderate constriction of the blood vessels. Gilfillan (*St. Paul Med. Jour.*, Vol. 14, 1912), while acknowledging the difficulty of determining the influence of smoking in the production of organic disease, concludes that "it is probably safe to say, however, that smoking, especially if begun early and if excessive, may, in certain predisposed individuals, result in material change, especially in the cardiovascular system." Lee (*Quart. Jour., Exper. Physiol.*, Vol. 1, 1908, p. 335) found that smoking raises the blood pressure by vaso-constriction, accelerates the heart and respiration and increases intestinal movements. In excess cerebral depression may occur, and with the co-existing depression of the vaso-motor center may lower blood pressure to such an extent that collapse may be induced. Arterial disease may result from prolonged tobacco smoking. According to Brunton (*The Practitioner*, Vol. 75, p. 54, 1905), nicotine causes a slowing of the heart and an enormous rise of blood pressure not equalled by any drug except adrenalin. If the circulation becomes much affected, palpitation and pain in the cardiac region are common results at times stimulating angina pectoris. Cardiac irregularity is also common. There are three groups of so-called tobacco hearts: (1) The irritable heart of smokers seen principally in young lads in which the symptoms are palpitation, irregularity and rapid action. (2) Heart pain of a sharp shooting character which may be very severe. (3) Attacks of such severity that they deserve the name of angina.

With regard to the effects of tobacco smoking on the nose, throat and ear, Reik (*Boston Med. & Surg. Jour.*, Vol. 162, June 23, 1910) concludes that "it does not appear, at least it has not been proven that tobacco causes any definite characteristic lesion of the nose, throat or ear. While it is possible that the excessive use of tobacco may, by indirect action, produce a toxic effect upon the

olfactory and auditory nerves, with resulting impairment of the sense of smell or hearing, there is not at the present time any definite laboratory proof for such an opinion, nor is there sufficient clinical evidence to substantiate the belief. The ill effects of tobacco smoke upon existing disease of the throat arising from other causes is established and is the same as would be obtained from any other form of irritation."

Agreeing with the above statement, Lack (*The Practitioner*, Vol. 75, p. 54, 1905) says that his experience leads him to conclude that the results of tobacco smoking on the throat are greatly exaggerated, and "it may be assumed that if smoking produced any characteristic or well-defined lesion of the upper air passages, the fact would have attracted attention."

Regarding the gastro-intestinal tract but little has been observed. Dalton (*The Practitioner*, Vol. 75, p. 54, 1905) quotes Mendelson's investigations on adult male students of certain colleges in St. Petersburg which showed that 10.69 per cent. of smokers and 9.92 per cent. of non-smokers fell ill of digestive affections. The difference is too small to be of value.

On the eyes the effect of tobacco smoking in excess is seldom seen, unless in conjunction with the use of alcohol or some constitutional disease. Cases of pure tobacco blindness have been recorded, however, and a definite pathological lesion described.

Taylor's conclusions (*The Practitioner*, Vol. 75, p. 54, 1905) with regards to the nervous effects of smoking are tremor, giddiness, vaso-motor effects and sleeplessness, and in addition, Frankel-Hochwort (*Deutsch. Med. Wochens.*, Dec. 7, 1911) adds general nervousness, fluttering of the eyes, headache and loss of memory. The latter observer had studied 1,500 smokers over a period of 16 years and found that of his tobacco-using patients about one-third had some nervous complaint, many of an extremely light and transitory nature; of his heavy smokers more than one-half complained of unpleasant, rather stubborn nervous symptoms. Especially was this true of the heavy cigarette smokers, the nature of their troubles apparently being more obstinate and longer lasting than that of the cigar smokers.

Bush (*N. Y. Med. Jour.*, March 14, 1914) conducted an elaborate and accurate series of experiments to determine the effects of tobacco smoking on mental efficiency. A set of 120 tests on each of 15 men in several different psychic fields showed that tobacco smoking produces a 10.5 per cent. decrease in mental efficiency. This is corroborated by the observations of Taylor

(*Psychological Clinic*, Vol. 1, p. 54, 1910), who found the average grades of boys in the German-town Academy were invariably lower among the smokers than the non-smokers, and E. S. Clarke (*Clark Col. Rec.*, July, 1909), who found that of 201 students 18.3 per cent. won academic honors among the smokers, and 68.5 per cent. among the non-smokers. Seaver (*Arena*, February, 1895), while physical director at Yale estimated that in from five to ten minutes after beginning to smoke an ordinary cigar, muscular power began to diminish; and in an hour when the cigar was burnt muscular power had fallen to about 25 per cent. of its initial value.

The above clinical observations are very suggestive and coming as they do from reliable sources, lead one to fairly definite conclusions, especially in regard to the nervous system and the heart. It must be remembered, however, that we have been dealing with a group of cases which exhibit definite evidences of tobacco poisoning, and have left unconsidered those cases which show no symptoms and which therefore are evidently consuming an amount smaller than the toxic or physiological dose. The latter group deserves attention and will be considered later.

The second division of our subject concerns those factors in tobacco-smoke which are responsible for the toxic symptoms above described. Whereas, much valuable work has been done and marked progress made towards determining the toxic factor in tobacco smoke, there still remains a great degree of uncertainty regarding it. It has been held for many years that the alkaloid nicotine found in tobacco was responsible for the poisonous effects of tobacco smoke and Gilfillan (*St. Paul Med. Jour.*, Vol. 14, 1912) as late as 1912, concludes that "recent investigations seem to show that nicotine is the only constituent of tobacco present in sufficient quantities in the smoke to produce general effects. Frolich (*Deutsch. Zeitsch. f. Nervenheil*, Vol. 43, p. 359) also states that nicotine is the only constituent of tobacco smoke to be considered, because the others are either non-toxic or exist in too infinitesimal quantities to be of any moment. However, as early as 1843 it was stated by Zeise (*Hare—The Phys. and Path. Effects of the Use of Tobacco*) and confirmed in 1871 by Vohl and Eulenberg that there is no nicotine in tobacco smoke, although the tobacco itself from which the smoke was taken contained 4 per cent. of the alkaloid. They did find a poison called "colidin" together with pyridin, oxygen, nitrogen, carbonic acid and marsh gas, and these findings were confirmed by Zulinsky in 1884 (*Hare—ibid*). Al-

though acknowledging the accuracy of the above observations, Hare (Hare—*ibid*) thinks that even though an infinitesimal amount of nicotine reaches the smoker, yet the fact must not be overlooked that a very minute amount of the alkaloid can cause poisoning. Lee (Quart. Jour., Exper. Physiol., Vol. 1, 1908, p. 335) also agrees that nicotine is the most important poison in tobacco-smoke, and that the pyridine bases in the quantities in which they are present are not injurious to the smoker. An extremely interesting and valuable series of experiments were conducted by the *Lancet* (London, August 24, 1912, p. 547), in an effort to determine the toxic factor in tobacco. An analysis of pipe mixtures showed that such tobacco contained the most nicotine (2.94-2.85 per cent.). Egyptian and Turkish cigarettes 1.38-1.75 per cent., Virginia cigarettes 1.40-1.60 per cent., British cigars 1.24 per cent. and Havana cigars 0.64 per cent. These figures do not hold in the same order for the percentage of nicotine in tobacco smoke, for the *Lancet* Commissions analysis show that cigarette smoke contained the least amount of nicotine, cigar smoke next and pipe smoke the greatest amount. The *Lancet* remarks that it "would appear from this that cigarettes were the least harmful way of smoking. Practical observation, however, shows that the pipe is the least harmful, cigars next and cigarettes the worst. This leads one to question whether nicotine is after all the most potent factor for harm in tobacco smoking." The element which the *Lancet* considers most harmful in tobacco smoke is furfural. This is an aldehyde, which substances are extremely active and considered to be at least fifty times as toxic as ordinary alcohol. An analysis of the amount of furfural in tobacco smoke shows that cigarette smoke contains the most, pipe smoke next and cigar smoke none at all. The *Lancet* concludes that "furfural is an undesirable constituent of tobacco smoke, and there is a probability that the least harmful tobacco will turn out to be that which yields a minimum or no furfural at all, or any other aldehyde in the smoke of its partial combustion." Bush (N. Y. Med. Jour., March 14, 1914) believes that "the amount of furfural present is too small to have much effect, unless through cumulative action," and concludes from his experiments on tobacco smoke that "nicotine was not found in the smoke of any tobacco except that of cigarettes, and then only in traces, but that pyridine was found in the smoke of all tobaccos and seems to be the principal toxic factor in smoke." Another group of observers consider the carbon monoxide content of smoke to be the most important, especially in cigarettes. Pipe smoke

contains the most (Tani-Dissertation Wurtzburg, 1907) cigar smoke next, and cigarette smoke the least carbon monoxide. Again the order is reversed in importance because of the almost universal habit of inhaling cigarette and not cigar or pipe smoke. Carbon monoxide has no effect according to Tani (*ibed.*) unless taken into the lungs, and in order to demonstrate this he took into his mouth similar to the act of smoking in one hour a total of 13 litres of air containing 6.5 per cent. by volume of carbon monoxide without noticeable effect. When inhaled, however, the results are quite different, and are of sufficient importance to relate in detail. Williams (Toxicology) says, "the method of action of carbon monoxide is clearly defined. All the manifestations which it produces are due directly or indirectly, to a chemical action upon the coloring matter of the blood. The function of the red pigment of the blood corpuscles (hæmoglobin) is to carry oxygen from the lungs to the tissues, a function which it exerts by its capacity to become oxidized in the lungs and deoxidized in the tissues. Oxygen and carbon monoxide both combine chemically with hæmoglobin, and in equal molecular proportions, therefore in equal volumes. But the compound with oxygen is quite unstable and readily gives off its oxygen, while that with carbon monoxide is relatively stable, and is not except as indicated below decomposed by oxygen. The primary action of the poison is to produce a kind of internal asphyxia, and as a consequence of the deprivation of oxygen, the nutrition of all the tissues is impaired, and those suffer the earliest and most profoundly which are the greatest consumers of oxygen, the central and peripheral nervous system and the heart. The absorption of carbon monoxide by the blood takes place quite rapidly. Fatal results may follow the inhalation of air containing a very minute proportion of this gas, if it be contained for a sufficient length of time. Small quantities contained in the air accumulate in the blood until they reach a dangerous proportion, and in this sense carbon monoxide is a typical cumulative poison." Thompson (*Lancet*, 1904, p. 395) conducted experiments along this line and states that "it was shown that the presence of carbonic oxide gas could be demonstrated in tobacco smoke by several simple experiments, and also analysis proved that smoke from cigarettes contains less carbon monoxide than either that obtained from pipes or cigars. Notwithstanding, it was pointed out that the habit of inhalation rendered the cigarette the most dangerous form in which tobacco could be enjoyed. Only by inhalation could the contained carbon monoxide come in contact

with the blood; the resulting carboxyhaemoglobin owing to its great stability would give an ever increasing load to be pumped through the body, whilst the heart together with the rest of the tissues was suffering from a decreased or decreasing supply of normal blood." It was suggested that such a condition would tend to produce many of the symptoms usually associated with cigarette smoking—notably anemia, malnutrition, diminished growth and loss of energy, the result of malnutrition of the nerve centers." Reik (Boston Med. & Surg. Jour. vol. 162, June 23, 1910), believes that carbon monoxide is probably a more dangerous and injurious constituent of tobacco smoke than is nicotine. Both animal experimentation and observation on human subjects (Bush, N. Y. Med. Jour., March 14, 1914) demonstrated the presence of carbon monoxide in the blood after inhalation of tobacco smoke.

It thus seems that the question is still open as to what constitutes the chief toxic factor in tobacco smoke, and opinions differ as to whether nicotine, furfural, pyridine or carbon monoxide produce the ill effects. Judging from the researches so far recorded, each of the above elements is active under certain conditions. Nicotine is probably the most important factor in pipe and cigar smoking, but plays a minor rôle in cigarette smoking. Furfural and pyridine seem to be most active in the latter form of smoking, with practically no effect in cigar or pipe smoking. Carbon monoxide is present in all kinds of tobacco smoke, but is harmful only when inhalation is practiced. A much more accurate and exhaustive investigation must yet be made before this important question is settled.

In order to make this communication cover both sides of the question under consideration, the writer has endeavored to discover work of scientific value tending to show that moderate smoking was not harmful. This would apply to those cases mentioned above which do not give any clinical evidence of injury resulting from the use of tobacco. Many opinions have been expressed as to its harmlessness in moderation, but they were simply assertions without the support of any scientific proofs, and have therefore been discarded. It must be admitted that this is the most difficult phase of the subject to treat, and the exact truth regarding the moderate use of tobacco remains for future discovery. There is no toxic unit in tobacco and no exact method of measuring the effect of small doses. As to the evil effects of abuse there can be no difference of opinion, but it is well to remember that there is no common measure of abuse by which the amount of tobacco

taken in any given case can be regulated. Susceptibility in different persons varies within limits so wide that no general rule of practice can be formulated.

The writer hesitates to formulate hard and fast conclusions, and yet the most conservative review seems to justify certain declarations regarding tobacco and its use. There is abundant clinical evidence from reliable sources to show the ill effects of the excessive use of tobacco, and all authorities are positive in their assertions regarding the pernicious results of tobacco smoking on the young. Cigarettes in particular have been shown to be the most harmful method of using tobacco, mainly because of their convenient form and the habit of inhalation which almost invariably attends their use. General nervousness, impairment of memory, deficient growth, malnutrition, a decrease in muscular power, a loss in mental efficiency, anemia, and disease of the heart and blood vessels have all been traced by careful observers to the poisoning incident to tobacco smoking. It is a complicating factor in any disease, and there is a large amount of evidence showing that the early and continued use of tobacco not infrequently precedes and becomes an exciting and contributing cause of drug and spirit taking. So far it can be stated with certainty that the physiological and pathological effects of tobacco on the entire organism is that of a profound, concealed poison, lowering cell activity and brain control.

That there are varying degrees of susceptibility according to the individual cannot be doubted, and there can be no general line of demarkation between excessive and moderate use.

Although the relative importance of the poisons found remains an unsettled question, it is known that tobacco and its smoke contain definite toxic elements which are capable of producing a profound effect on the human organism. The presence of these toxins cannot be looked upon with indifference and one is not justified in concluding that the moderate use of tobacco is harmless until more conclusive evidence to the contrary is presented.

THE CHAIRMAN: I think this is a very important address which has just been made to us. It is the first time, so far as I know, that the most recent conclusions of scientific investigators have been brought before this conference. And we are most thankful to Dr. Griscom, for his very careful study of the whole field up to date.

The subject will be continued by Dr. D. H. Kress, of Chicago, who has also given much thought to the subject. His topic will be: "The Cigarette and Our National Life."

THE CIGARETTE AND OUR NATIONAL LIFE.

By D. H. KRESS, M.D.

The fight against the cigarette in America will, in the near future, resolve itself into a fight not merely for civilization, but for national existence, just as in China the fight against opium has, during the past few years.

When the opium plant was first cultivated in China, it was termed "the divine herb," because of its soothing effect as a drug. And so long as the opium habit was confined to the few, it gave no concern, and little was said about it as an evil. But when its use became universal, and the evils resulting therefrom became apparent, China in order to save herself was forced to sacrifice her annual revenue of over thirty million dollars which she received from the traffic. With her, the fight against opium had resolved itself into a fight for national existence.

Three hundred years ago tobacco was introduced into Japan. It was then considered a valuable drug, and so long as it was dispensed merely for medicinal purposes, nothing was said against it as an evil. The time came when the people of Japan found that it had no value as a medicine. They had become enslaved to the tobacco habit to such an extent that her national existence was threatened. Boys not yet in their teens were addicts to its use in its worst form—that of the *cigarette*—and Japan found it necessary in her own interest to suppress the evil among her youths. In the year 1900, a bill was introduced into her House forbidding the use of tobacco in any form by boys and young men under twenty years of age. This bill became a law on the first of April in the same year, and has since been rigorously enforced. The aim of Japan in this wise legislation may be seen from the following. Hon. Mr. Nemoto, in introducing the bill, said:

"I would briefly give you reasons why we have introduced this bill. Recently even children in our public schools have come to use cheap imported cigarettes, the consequence of which we fear will bring our country down to the miserable condition of countries like China and India, because *tobacco, like opium, contains narcotic poisons, which benumb the nervous system, weaken the mental power of children addicted to smoking;* and thus to give point to our national policy, we must strictly prohibit the smoking of tobacco by children and young people. *If we expect to make this nation superior to the nations of Europe and America, we must not allow our youths in common schools, who are to become the fathers and mothers of our country, to smoke.*"

It will be observed that their purpose in framing such a law was to make their country "*Superior to the countries of Europe and America.*" They class the cigarette habit with other forms of drug addictions, as opium, to which it rightfully belongs. When it was urged by a letter to members of the House that in passing such a bill, the treasury would be deprived of two hundred thousand yen annually, Hon. Mr. Kabota replied, "He is a traitor. He is willing to sacrifice the character of our youths, simply for two hundred thousand yen. What wickedness! Such a person would most assuredly try to urge the use of opium by and by." The fight against the cigarette and tobacco by her youths had in Japan resolved itself into a fight for national life.

Shortly after tobacco was first introduced into England, smoke inhalation was recommended by physicians as one of the most valuable remedies in disease. The time came when men, women and children became addicted to the practice, and England found it necessary in her own interest as a nation to suppress the evil. Educational and legislative efforts were carried forward until, by the year 1776, the practice was entirely wiped out. Dr. Johnson, in writing of that period, said, "Smoking has gone out." For nearly one hundred years no puffer of tobacco smoke could be found on the streets of her cities. Even at the beginning of the reign of Queen Victoria (1837) anyone found smoking on the streets of London, we are informed, was considered "irretrievably bad." During the Crimean war the English soldiers being brought in contact with the Spanish and French, who were victims of the cigarette habit, naturally took up with the habit. On their return to England the young men copied the manners of the heroes of the day, we are informed, "Both by cultivating beards and smoking cigarettes." Again in England smoke inhalation and the use of cigarettes has become universal. As a result her young men are stunted in their development—morally and physically. Special attention was called to this several years ago when a call was made for young men to enter the army. Three out of every four volunteers had to be rejected. Many of these suffered with what was termed "tobacco heart." "They come to us," said the examiners, "with their fingers stained with nicotine." Since then the habit has grown rapidly among the youth. It is threatening the future welfare of that nation. In a recent speech on finance, Sir Brampton Gordon, in referring to this, said, "The evil effects of the growing habit among boys of smoking cigarettes can scarcely be exaggerated. Without doubt it is a habit

which leaves the rising generation deteriorated in physique. If in ten or fifteen years hence we should have the misfortune to be engaged in a great war, this habit among our youth to-day would tell against us." In England the fight against the cigarettes will again resolve itself into a fight for civilization and national existence.

Spain, the country which first cultivated tobacco, and for a time supplied the entire civilized world, has possibly suffered more than any other civilized nation from this practice. She was once the wealthiest and most prosperous nation upon the earth, possessing the richest colonies. Her trade in tobacco, it is said, proved to be more profitable to her than her gold mines of India. Owing to the failure on the part of Spain to recognize that her real asset as a nation was not money, but her boys, she has been reduced to poverty; her colonies have one by one been taken from her, the last American colony she was deprived of being Cuba, the island upon which, four hundred years ago, she discovered this practice among the savages.

France is a dying nation. How much the prevalent use of cigarettes has to do with this degeneracy may never be scientifically demonstrated, but that it is one of the chief causative factors is evident. It has recently been found that the women annuitants found in the books of their insurance companies live longer than do their men. Not merely by a year or two, but actually by one-third. While the average age of the men annuitants is a bare fifty, that of women is over seventy. On the books of one company several centenarians were found, all of whom were women. In explaining this, one authority said, "Men smoke too much and drink too much, while women, being much wiser, drink ten times less and seldom smoke."

The Puritans and early American settlers were all haters of tobacco. In those days strict laws existed against its use. There are men still living who are able to recall the time when smoking on public streets and thoroughfares was forbidden in our Eastern towns. First the pipe was introduced into America, then the cigar, and within the past fifty years the cigarette has made its appearance, and with it has come *smoke-inhalation*, the worst form in which tobacco can be used.

The cigarette is rapidly crowding out the pipe and cigar. The consumption of cigars has increased eight and one-third per cent. during the past ten years, while the consumption of cigarettes has increased over four hundred per cent. All young smokers practically begin with the

cigarette now. We consumed last year in America fifteen billion American-manufactured cigarettes, bringing in revenue to the government nearly eighteen million dollars, and a net profit to the manufacturers of over thirty-five million dollars. There were consumed during the same period twice as many imported and hand-rolled cigarettes. We consume at present forty billion cigarettes annually. This makes an average of over twelve hundred for every male inhabitant over ten years of age. Should all the cigarettes consumed in America last year be laid end to end, they would encircle the earth over fifty times, making a band nearly two feet in width.

Last year there were born in America about one million two hundred thousand male children. At the present rate of increase, eighty per cent. of the survivors will use tobacco and will begin with the cigarette. Each day of last year twelve hundred boys took up with this practice, many of these at an age when the most serious results follow.

This practice has already made its impress upon our national life. During the Spanish-American war, ninety per cent. of our young Americans who were rejected as unfit for the army were tobacco users. Out of sixty-seven medical graduates who volunteered to enter the medical department of the army, forty-three were culled out because they had what was termed "tobacco heart." Since then the practice has increased by leaps and bounds. Surgeon General Rixey, of the United States Navy, recently, in referring to this evil *within* the navy, said, "Cigarette smoking is becoming a serious impediment to robust health in the navy. This habit" he added, "seems to have taken a decided impetus in the service since the Spanish war, and has spread to incredible proportions." Not merely is this habit making its impress upon the United States army and navy, but upon her rising men everywhere.

Since this practice has made its advent, there has been an increase of over one hundred per cent. in the number of deaths from degenerative diseases, as heart failure, apoplexy and Bright's disease. The mortality from Bright's disease has increased over one hundred and sixty per cent. during the past *thirty* years in Chicago, and possibly this holds good in other large cities of the United States. Chronic *physical, mental* and *moral* maladies are increasing. There never in the past has existed so great a demand for hospitals, sanitariums, insane asylums, reform schools, etc., as at present. Never has there existed so much degeneracy among children.

While the cigarette stunts the physical development, and unfits men for the army and navy, it also injures the brain and nerves and tends to produce imbecility, feeble-mindedness and insanity. Already in the United States we have as many confined within insane asylums as we have students in our universities and colleges, and in addition, there is a great army of insane and feeble-minded at large for whom no provision has been made. During the past thirty years there has been an increase of insane altogether out of proportion to the increase in population. A similar condition prevails in England, Ireland, Scotland, France and other civilized countries. Dr. Forbes Winslow, the famous authority on lunacy, in referring to this, said:

"The world is rapidly going mad. Civilization is on the road to perdition. To-day there is one certified lunatic in every 269 of our population, and if the increase in lunacy continues at the same rate as it has done for the past fifty years, there will be one lunatic in every four of the population by A. D. 2159. One-quarter of the world will be mad. I have no patience with those who ascribe this terrible condition of affairs to increased competition and the wear and tear of modern life. If there is but one sane man left in the world of lunatics, he will be muttering the same absurd excuse. No; it is a mere shelving of the responsibility. The true causes of insanity are the vices, not the worries of civilization."

He adds, "I should put the causes of insanity in the following order: *Drink, cigarette smoking, heredity.*" The increase in insanity and imbecility has been attributed almost wholly to the prevalent use of alcohol in the past, but Dr. Winslow calls attention to the fact that the amount of alcohol consumed in England has *diminished* during the past ten years, but insanity, instead of diminishing, as we would expect, has been increasing with the increase in the use of cigarettes.

That the prevalent use of cigarettes is responsible for a good share of the crimes committed is recognized by all of the judges of juvenile courts. Judge W. N. Gemmill, of the Court of Domestic Relations, Chicago, recently made the statement that of the twenty-five thousand or more of criminals that has passed before him, those who had degenerated morally to such an extent that they "had lost the faculty of blushing," *always* had the tell-tale stains on their fingers. Ninety-five per cent. of all youthful criminals are cigarette victims.

The cigarette is threatening to become a greater national evil than alcohol, because it strikes down or blasts the tender youth of our country. It is marring their physical, intellectual

and moral development. It exerts a blighting influence upon the germ plasm and mars the future efficiency of the unborn. Fewer defectives are born to non-smokers than to smokers. Dr. Herbert Tiddswell, member of the Royal College of Surgeons, discovered that "the wives of smokers suffer from a higher degree of sterility and a larger number of abortions than the wives of non-smokers." This affords a possible explanation of the rapidly decreasing birth rate. The boy with a crippled leg or arm is handicapped in life's battles and is regarded as an object of pity. Should seventy per cent. of our boys be crippled in this manner it would be considered a great misfortune, and yet such a boy with a sound mind may make a success of life. If he marries and has children, his children will be born with two sound legs and two sound arms. The boy who has crippled himself physically, mentally and morally by the use of cigarettes seldom makes a success of life. If he marries and has children, the probabilities are they will be defectives.

We have rigid laws shutting out of our country criminals, imbeciles and defectives, but are suffering and sanctioning an evil which is in a wholesale manner transforming our youths into defectives and criminals, and which is crushing out the very life and hope of our country's future by maiming and crippling the boys upon whom its future welfare depends.

America is a great nation. We are all fully conscious of this. But America is not securely great. She will remain great only as she is able to rear great and good men in the future, and the future of her men is concealed in her boys. To sanction by law an evil which will ruin her boys, *her only real asset*, means ruin to America as a nation. She may repeat the history of past nations and say, "I sit a queen and shall see no sorrow" at a time when her foundation is crumbling and the handwriting on the walls of legislative halls, reform schools, penitentiaries and insane asylums clearly indicate that she is weighed in the balances and found wanting.

While the paper I have read has to do with the cigarette and the boy, I wish to say in closing that what applies to the cigarette and boys applies to tobacco in any form and to men. What is bad for boys is bad for men—not as bad for men as it is for boys, it is true, but it is bad and only bad. It is true that good men smoke, and here lies the greatest obstacle in the way of obtaining reforms among boys. No man, however good, is so good that there is no possibility of his being better, and no smoker can possibly be at his best. I would therefore urge all good men to give up tobacco for their own sake and for the sake of the influence they exert. Until our good

men set an example worthy of imitation by the boys, reforms among boys will be made with great difficulty.

A few years ago the discovery was made in England that eighty-five per cent. of inebriates are mentally defective. I would not be surprised if in the near future science should make the discovery than seventy-five per cent. of the boys who take up with the use of cigarettes at the age of ten, eleven or twelve are mental defectives. But the question arises, where do all these mental defectives come from?

When a tree bears defective fruit we conclude something is the matter with the tree. The facts are, any practice by the boy which causes mental degeneracy will cause the same in the boy whose father was addicted to the same practice before his birth. The instruction given by the angel of God to the wife of Manoah, when giving her the promise of a son, not to drink wine or strong drink and to eat no unclean thing, was just as important for the mother and father to observe as it was for the child to observe after birth.

The sins of the fathers are still visited upon the children, and in this way we have the chief cause of mental defectiveness and, indirectly, of the prevalence of prostitution, inebriety and the growing use of cigarettes and other narcotic drugs. Children with an unstable nervous system take to cigarettes and other drug addictions as naturally as the duckling takes to the water.

THE CHAIRMAN: The subject is now before the conference. We have fifteen minutes for discussion on the two papers.

BENTLEY THOMAS: I would like to ask one of the speakers to tell something of the silver nitrate remedy and the method of its application.

DR. KRESS: The discovery of the silver nitrate treatment was made by treating a patient for a sore throat. Silver nitrate is employed for the treatment of inflamed throat. He discovered that he could not smoke after having been treated in this way, and he came and inquired why it was so. It was found that by the use of the silver nitrate solution a distaste is created for tobacco smoke. It enters into a certain kind of combination with the nicotine or other qualities found in tobacco smoke and makes the smoking of cigarettes or tobacco in any form highly offensive. It acts merely temporarily, however. It has to be repeated. And so, in my clinics in various cities, I have encouraged them to make use of it at the close of each meal; to simply rinse out the mouth with a very mild solution of silver nitrate

—about one-quarter of one per cent. It is absolutely harmless used in this way, and all they claim for it is that it is useful to one who is really desirous of giving up the habit.

In addition to this, I recommend that they use very simple, non-irritating and non-stimulating food; and this is a very important matter, especially to women, wives and mothers; for the child which is, as an infant, brought up on highly irritating, stimulating food, and drinks such as tea and coffee, turns more readily to the use of alcoholic stimulants. We find that all tobacco smokers and cigarette smokers, where excessive users, are really very fond of coffee and highly seasoned food.

GEO. B. COCK: Friends, I think the time has passed for Friends to dally in our consideration of this iniquitous traffic over the subtleties of medical analysis. We have too long handled the matter with gloves. We should remove the glove and use the bare hand. The unscientific observer can see how the use of tobacco lowers the grade of scholarship.

Sometime since I was called into a law office to take a dictation involving change of ownership in a business the money consideration wherein was \$10,000. When the dictation reached the point disclosing it to be a tobacco business I called a halt and declined (setting forth my attitude and record as to business of such nature) to be a cog in the wheel, making my devoir as gracefully as I could. Within two weeks or two months (I have forgotten which) the law partner of the gentleman dictating sent me a piece of work which I performed to the queen's taste. At a Quaker college (conducted under auspices I will not state), while seated across the banquet table from a man, the author of two world-celebrated volumes on the evolution and development of the child-mind, he asked me to pass him the matches; which I declined, with the remark that I was an anti-tobacconist. Whether matters of cause and effect I know not—other reasons may have come into play—but I have never had a business call since from said college. Let us show the courage of our convictions.

LUCY PAGE GASTON: Since the first of August, one year ago, over 1,600 have applied at our anti-cigarette headquarters for this cure of which mention has just been made. Many of those who have come are active young men to-day in business life, and the use of tobacco in the form used, especially cigarettes, is interfering with their efficiency, and the question that is asked over and over again is this: Why is not more being done to prevent this awful curse coming upon the youth? And that is the question that I am going

to put up to you people in the three minutes that I am going to speak here.

Why is not more being done? I have been in discussion with your Mrs. Pauline Holme, a hero in this fight, and I have felt that she represented the heroic souls back of her in this society; and I made a very, very great effort to come here to make my appeal for your help.

Our organization is charged with the responsibility for leading the fight against the worst foe that the youth of America ever met, and we need reinforcements. Dr. Kress referred to statistics. The habit is growing by leaps and by bounds; people of all ages and both sexes are increasingly taking up this cigarette habit, the most subtle, the most insidious of all the vices. Why! They say of the habit of cigarettes, speaking of that form of tobacco, that there is an added pleasure about the smoking of a cigarette, and now I have come to see what you can do. We have been struggling for fifteen years with this proposition in an organized way. The burden has largely been upon my shoulders. The support that is coming to our work now from the business men of Chicago is at \$10 a year, twenty-five, some of them fifty, some of them a hundred a year. One woman said: "I am sorry I am unable to give \$1,000 a year for this work," but I said to our board, when they were at their meeting in June, "I am tired of doing this work without ample means to push the fight." The money is all on the other side. "And," I said, "let us go to work now and raise a fund that is commensurate with the size of the evil that we are fighting," and so I presented a plan to this Board of Trustees, and it was voted that we would make the effort for a five-year campaign that would put the cigarette out of business in seven States and prohibit the use, manufacture and sale of cigarettes.

Every State should do that. Congress should act and do something in which congressional action is needed. I will not take your time to talk about it, but in order to push this great work, a wide campaign to reach every boy in the land, for the people of this land to redeem America and endeavor to enlist the college men and the rich, the poor, the ignorant, to reach the homes, to get the clubs and the shelters, the schools and every agency of uplift we need a hundred thousand dollars a year for these five years, and I have come to your meeting expecting that the Friends will take the first thousand of the hundred thousand for this year; and Friends, I have thought what a beautiful thing it would be if that thousand dollars could be a memorial to your beloved Henry W. Wilbur, and suppose you were to take a hundred shares, or a hundred member-

ships, of \$10 each. His old uncle came to me yesterday and thanked me for rising on this platform and saying a word on behalf of his sentiment on this tobacco question.

WALTER WRIGHT: I have a plan of my own, very hard to carry out: not to employ anyone that uses tobacco, and I won't go out in pleasure, taking rides around here, with anybody that uses it. That is a pretty hard thing to do, and until last evening I was not able to find a team but what the driver used it or else the employer would have men that did. I think, if we are consistent in every way, we will not employ those people. I have got along without employing any men on the farm who used tobacco.

FREDERICK PRICE, Solebury: The world, we realize, is amusement mad. If we know and realize that fact, we will change our policy of saying to the little boy, "Don't do that," and we will begin to entertain him in such a manner that he will not realize the desire. What we need in a very great way is an honest-before-God interest in the young men of to-day.

ANTI-NARCOTIC REPORT.

The Conference Superintendent has sent out to The Society of Friends a circular letter calling attention to the fact that thousands of innocent children are weakened and made to live depreciated lives by the poisons inhaled by smokers. This fact has been scientifically demonstrated. Physicians know that boys who smoke lack vitality; teachers know that they lack concentration and average mental ability; athletic directors know they lack physical vigor and agility, and Christians know that they lack the moral earnestness and spiritual insight. The problems of society are no longer those of a scattered people. Civilization has brought us together, elbow to elbow, and the conditions of living require that we take others into account. Brotherliness places responsibility upon all. Persons afflicted with contagion are quarantined; dairymen who adulterate milk are punished as criminals, and cities that contaminate water supplies are forced to build sewage disposal plants, for like reasons it is important that the subtle influences from the use of tobacco should be checked, that childhood may be kept wholesome and sweet. Largely for this purpose the Anti-Narcotic Department has been established, and in this service we invite your co-operation. One of the best instruments in dispelling ignorance is "The Boy Magazine, published quarterly at the Woman's Temple, Chicago, Ill." Reports have been received from Philadelphia and Baltimore Yearly Meetings.

Charles Palmer, superintendent for Philadelphia Yearly Meeting, reports that they have distributed leaflets and posters containing the anti-tobacco and anti-cigarette laws of Pennsylvania; one physician addressed the Sabbath schools in his neighborhood on the harmful effects of alcohol and tobacco.

They have endorsed the work of the Non-Smokers' Protective Association of America and also the action of the Philadelphia Rapid Transit Company in prohibiting smoking and the carrying of either lighted or unlighted cigars on all their cars.

Leaflets "To Smoke or Not to Smoke" have been dis-

tributed, also 1,000 copies of a leaflet on "The Effects of Alcohol and Tobacco on the Human Body," by Mary D. Rushmore, M.D., and donated by Committee of New York Yearly Meeting; also 5,000 copies of a valuable paper prepared by Dr. Joshua D. Janney, "Tobacco a Destructive Agent," and a supply of leaflets obtained from Anti-Cigarette League of America.

They have also endorsed a bill in Congress calling for prohibitive taxation on cigars and cigarettes sold in connection with coupons. Their committee meets four times a year.

Pauline W. Holme, superintendent of Baltimore Yearly Meeting reports that she has sent literature and a letter to each Monthly Meeting and First-day School. She prepared a Sunday School Lesson Leaf, 10,000 copies of which were printed and have been extensively used in Sunday schools and First-day schools. One First-day school had as its closing exercises a symposium on the "Injurious Effects of the Use of Tobacco," given by a physician, a school principal, a business man, an insurance man, a traveling man and a mother.

One Monthly Meeting has originated in the public schools of their community an anti-narcotic essay writing contest.

Twenty thousand pages of literature and 200 copies of The Boy Magazine have been distributed, public addresses have been given, an "Anti-Cigarette League among colored boys has been organized, and a bill against the sale of cigarettes to minors introduced into the Maryland legislature has been supported. At the meeting of the next Conference we hope every one of our seven Yearly Meetings will send a report of work done for the prevention of the use of tobacco and other narcotics.

ALBERT T. MILLS, *Superintendent*.

Decatur, Ill.

THE CHAIRMAN: Pauline Holme says there will be some literature on this subject. It will be placed where Friends can get it.

We now have some announcements to make.

JOHN WILLIAM HUTCHINSON: The funeral of our friend, Henry W. Wilbur, will be in the New York Meeting House, East Fifteenth Street and Rutherford Place, Fourth-day morning, at 10.30.

SARAH GARDNER MAGILL: In the death of our friend, Henry Wilbur, there has fallen upon us a responsibility that may not have come home to the minds of all.

Our beloved friend, as we well know, was so busy in the interests of humanity that he had no time to accumulate a fortune for his wife, whom he has left without his assistance and without, I suppose, sufficient means to live as she ought to live, as the wife of such a member should be able to live—without anxiety in regard to her support. The last work that Henry Wilbur did, the publishing of this little volume, has made it possible for us, each one of us, to do something that in time will take from her heart the fear of need which must come home to her when she realizes that the one who has labored so faithfully with her is no more. The publication of this book was assured in advance by Friends to whom Henry

Wilbur sent a prospectus of the work. I suppose that the first edition was fully paid for. I think it must have been. He told me (to whom he sent one of the prospectuses, as he did to many others) that the publication was assured. Now, if that is so, the editions that will follow will give a profit of I don't know how much, for I have not had the opportunity to talk with him of the financing, but there must be a profit, I think, of at least fifty per cent. if the book is sold.

Now, we may each and every one of us have the pleasure of contributing to the family in that way, which would be most acceptable to them, by the purchasing of this book, not only for ourselves, but we may use it as gifts for our friends, making it not only now, but at Christmastime, for this book is of international worth; and also, we are giving in a cause that we wish to support.

It will be, I am sure, to each one of us a privilege to feel that we may do something, we may constitute, each one of us, an agent for the sale of this book. We may call for it at the public libraries. Some of us would have the influence to have books purchased in the libraries. If we have not that influence, if we do not feel that we have, we can call again and again for this book and the librarians will have to get it for us. The name of the book is "President Lincoln's Attitude toward Slavery and Emancipation." This work can go on indefinitely; but I am sure that for the year to come every friend of Henry Wilbur will bear in mind this little thing, which they can do to their own profit and to his independence of that family; it will be far more than the contribution of anything which might be accepted somewhat in the form of charity. This will be an acknowledgement of that power of intellect which we so often have been fed by.

There is no one here, whatever, perhaps no one in the society, but that has profited by the work, by the intellectual power and the spiritual beauty in the life of Henry Wilbur. Now let us do what we can in carrying on this work which will carry to the public that cause which he had so much at heart. It gives a close and clear vision of the time of Lincoln and the period that preceded Lincoln's death; with also that which came after, and the present status of the colored people, which was to him a matter of vital interest.

THE CHAIRMAN: The name of the book is "President Lincoln's Attitude Toward Slavery and Emancipation." The price, if we buy it here, is a dollar; and it can be had by communication with Walter H. Jenkins, of Philadelphia, 140 North 15th Street, Philadelphia, by mail, for \$1.25.

THE CHAIRMAN: As an introduction to the next topic that we take up, by our friend Hastings H. Hart, we will have two or three minutes given to Anna K. Way, to give the substance of the Report on the Topic of Child Welfare, of which she is the superintendent.

REPORT ON CHILD WELFARE.

The child problem in all large cities is, doubtless, very similar. Many of the children are under-nourished, most of them are allowed too much liberty, obedience is seldom taught, respect for the rights and property of others is not regarded as formerly and, in consequence, the children are growing up without that wholesome respect for law and order that would produce good citizens. Of those who live in rural districts, how much of this is true? Is it not our duty to help parents—both rich and poor—to recognize their responsibilities?

In the past year circular letters were sent to all Monthly Meetings, in the hope that a greater interest in this important subject might be aroused. Several very encouraging replies to these have been received.

It is with a great deal of satisfaction that I can report an awakened interest in this line of work among our younger Friends, who are addressing themselves to scientific preparation for it and are actively co-operating with various child-helping agencies.

NEW YORK reports they are continuing the free summer schools in New York City and in Brooklyn, both of which are doing a great amount of good among the poor children of those neighborhoods.

Flushing Friends continue to give the use of their grounds in summer and the upper part of their Meeting House in winter to the Playground Association, for the benefit of the children in that district.

BALTIMORE reports a Child Welfare Department, the members of which are taking an active interest in the moral uplift and in improving the social and economic conditions of children. Many of their committees are actively engaged along these lines in co-operation with child-helping agencies.

They are continuing their free kindergarten, where many Jewish mothers send their little ones for help and instruction. By this means—through the children—they are able to reach the mothers and the families.

ILLINOIS reports no child welfare department, but some aid is given children under "Rescue Work." Some of their members co-operate with child-helping agencies.

INDIANA reports no department on child welfare.

No reports have been received from Ohio nor Genesee.

IN PHILADELPHIA the work at Friends' Neighborhood Guild has been broadened, a regular settlement having been established with two resident workers.

The preventive work under the care of the Child Welfare Branch of the Yearly Meeting's Philanthropic Committee is being continued. The agent is the medium between the school and the home. When a troublesome child is reported by the teacher, or a truant reported by the Compulsory Education Bureau, after making the child's acquaintance she calls on the mother and endeavors to establish friendly relations with the home. When this has been accomplished—and it is seldom a difficult task—every effort is made to arouse a sense of responsibility in both the parents and the child.

The agent endeavors to help the mother to a better use of the money at her disposal, in providing more nourishing food for the family; she explains the need for a more hygienic way of living, assists in making over clothing

that has been given, suggests ways and means of entertaining the children after school hours to keep them off the streets, sympathizes with and encourages the poor mother—in short, becomes a friend of the family. It is not long before the teacher comments on the improvement, not only in the conduct of the child, but in the quality of work done.

A group of ten girls, from twelve to seventeen years of age, was given definite instruction in "Life Problems," including sex hygiene, meeting one afternoon each week at Friends' Neighborhood Guild. The lessons continued over a period of six months. The talks were first gone over with the girls' mothers, who expressed themselves as not only satisfied with the plan, but very grateful that the instruction was to be given to their daughters as, they said, they did not know how to do it.

In the various quarters of Philadelphia Yearly Meeting free kindergartens and other work along the line of moral uplift, both among white and colored children, is being continued with encouraging results. Many sewing circles make garments to help clothe the needy.

ANNA K. WAY,
Superintendent.

MR. HART: I came to this conference on the invitation of our friend Henry W. Wilbur. I should feel fully repaid for the journey from New York if it had only been my privilege to be present at that wonderful meeting yesterday. Never in my life have I heard such a tribute paid, such a spontaneous tribute, to any man, as was paid yesterday; and there was in that meeting the magnificent note of courage, of hopefulness. It was perfectly manifest that that man has impressed himself upon one and another and another who, because of his influence, and because of his inspiration, will take up and carry on the work which he left. I never have been able to sympathize with that part of the ritual of the Church in which is contained the remark: "From sudden death, good Lord, deliver us." I can conceive of no happier passage than that of our friend, who, to the last moment of his life, was permitted to continue his beneficent work, and who was surrounded by his associates and his fellow-workers.

CHILD WELFARE AND ITS RELATION TO CRIME.

HASTINGS H. HART.

I am to speak to you on the relation of child welfare work and crime. There is assigned to this topic for this morning an hour; but we now find the amount of time still available is three-fourths of an hour. I am to speak on a topic which is unlimited. The longest address that I ever remember making on this subject was in Portland, Maine, where I spoke to one audience for the course of two out of ten hours, on this subject; but in order that there may be an opportunity for discussion and questions, I propose to restrict myself to twenty-five minutes.

What do we mean by child welfare work? That has come to be a well-defined and well-understood system of work in behalf of children. It begins with eugenics, which is the science of the selection of your grandparents; and then it is followed by what we may call physical hygiene, and that begins with efforts for the prevention of infant mortality; and we are learning to carry on both efforts by (principally, now) the instruction of mothers: of the mother, before her child is born; and we are finding that this principle of instruction is not only desirable for mothers in the ranks of the poor, but we have established in New York a school of maternity: a course for mothers in well-to-do circles. And then under physical guidance comes the assurance of an established milk-supply for infants; and we are recognizing in our State the gospel of the mother's milk, and everywhere physicians and nurses are urging that every mother shall nurse her own child, unless she is absolutely incapacitated; and then we are doing much to secure a good milk-supply, wholesale cost of milk for such babies as are necessarily deprived of their own mother's milk; and then we are establishing in our large cities schools for little mothers. Pathetic schools are those for the little girls, and sometimes the little boys, of the poor, whose office it is, through a large part of each day, to have the personal care of the baby, or the younger children of the household; and these children carry home to their mothers the instruction which they have received in the school for little mothers. It has become a part of the public school system in the city of New York.

And then we have the subject of mental hygiene; and we are beginning to study the mental makeup of the child; and in some States provision is already made whereby all of the children throughout the commonwealth will, by the action of the local authorities, have an investigation made into their mental endowment and their mental condition; and we are establishing clinics for the psychological examination of children, with most interesting and profitable results; and we are establishing, also, in connection with our public school system, schools for backward children, which are a part of the public school system.

Then we have the subject of moral hygiene. And we are groping after the proper method. To instruct our children in those intimate and personal facts which should be understood by every boy and every girl. We are recognizing that that instruction should properly come from the parent, from the father and from the mother. We are recognizing, also, that as far as we have progressed it is impossible for the great body of the children to receive this instruction this way; and

we are trying to find a wiser way of imparting it, but without defeating the very object which we have in view, by creating in the child's mind the wrong impulse; but there has been real progress made in the matter of moral hygiene.

Then, in the child welfare movement, with the recreation of the child. We are recognizing, more and more, that play is a God-given instinct in the child; that it is an essential part of his education and development that the child must play. And we are finding ways in which to direct wisely the recreation of the child. We are recognizing the public playground in the cities as a prominent feature of city development; and we are just beginning to recognize the need of the playground movement for the rural community as being of equal importance with that in the larger community.

And then we are recognizing, beyond that, the matter of education. There is a new gospel of education. We are taking up the matter of compulsory attendance upon schools, public or private; we are wrestling with the matter of the employment of the child in the vacation; and we are beginning to discover that perhaps our long summer vacations are an invention of the devil, rather than a beneficent institution, and we are establishing vacation schools. We are learning that the child has to be employed somehow in the summer, and that the child may be happier. Near where I live there is a school. I have never seen children more delighted and happy, and more enthusiastic, than in that school; but that school is balanced with a school of letters, also a school of industrial training and domestic science; and the child's life is so balanced that his school work is a delight to him from day to day the year through; and then we are coming to the matter of the different classes of standards of children that call for our care: the dependent child, the orphan child, the child that has lost both father and mother: the partially orphaned child, the child that has lost one parent and not the other; and you would be astonished, if you became familiar with the orphan asylums of the country, that not one-tenth of the so-called orphans have lost both father and mother; but the other nine-tenths, the large part of them, have lost one or the other parent; though a good many of the others in our orphan asylums have not lost either parent, and they are the worst of all.

We are recognizing that the neglected child is the most unfortunate child in the community; and we are, just in a glimmering way, talking about the evils of divorce and the destruction of the home; but we are recognizing to-day that the evil of divorce, the great evil, is the evil which

befalls the child. Has it been your lot, I suppose not, in this fellowship where divorce is practically unknown: has it been your lot to see a child standing between father and mother, facing this way and that, trying to make the choice between the father and the mother? And, perhaps, by some unthinking judge, the child allowed to be placed upon the stand and take sides between the father and the mother? The worst part of the divorce evil is the evil that falls upon the child; and then the community is asked to come in and assume the burden that these forlorn parents have cast from them and undertake to carve out for their child a future.

And then we have the defective child. What do we mean by the defective child? And then the blind, the crippled, the feeble-minded, the epileptic. Sixty years ago in Massachusetts the wise people of that State made a discovery of infinite importance; and that was, that it was a great mistake to build asylums for the deaf and the blind, refuges in which they were to feel that they were entitled to be the wards of the community, kept and to be cared for because they were handicapped through life. They said, No: this is a school for the blind, this is a school for the deaf; and we will educate these deaf children and educate these blind children to feel that they are to become a part of the community, that they are to work out their own salvation, with such educational means as we can give to them. You go through the almshouses of the country: you will scarcely ever find a child, a deaf child, that has an education in the school for the deaf. You will find the majority of the blind are maintaining themselves honorably in the home or in the asylum; and the same thing is rapidly becoming true of the cripple. We are recognizing that the crippled child, if taken in time, even the victims of the bone tuberculosis and some of the children who are there from infant paralysis, that it is possible to so deal with them, so wisely and kindly, that they shall go out into the community and be able to care for themselves, and that life shall become to them a reality and a joy.

Following this start, the effort was made through the State for the feeble-minded. It was stated the feeble-minded child was a child of retarded development; by the establishment of schools with the most modern methods, by the employment of teachers of extraordinary skill and patience, we shall develop the latent faculties of the child and the feeble-minded child will be able to take his place in the community. Experience has taught us that this is another mistake: the effort to develop the latent faculties of the truly feeble-minded child has failed. Because that

child is born with a lesion of the brain, or a defect of the nervous system, that makes it impossible to develop what is not there. And we have at last recognized that our duty toward the feeble-minded child is distinct, and especially toward the feeble-minded girl: that it is the part of the great mother-state and the most loving hearts of the community to lay hold of all the feeble-minded and to care for them as long as they live and the least that we can do is to take the feeble-minded girl and care for her through the period of her development. And that we take her through the childbearing period. That we take the delinquent child, what we used to call the juvenile criminal; and we have established juvenile reformatories where these children are given the opportunity for education, for training in domestic science, and where they are developed to the point of self-respect and the desire to do what is right, and then to send them out to the community again. The finest type of schools of this class is found at Sleighton Farm, near Philadelphia, where Mrs. Martha P. Falconer, under the direction of a board of trustees, has developed what we may consider an ideal institution for the care of the delinquent girl; and we have institutions for the various classes animated by the sweetest spirit; but the work for the delinquent boy and the delinquent girl has met with a most discouraging check.

It has been discovered that only a fraction of these children, perhaps a major fraction, but only a portion of them, can be developed to right lives; and why? Only six years ago in the State of Massachusetts two good women of that State, made an examination to establish the mental condition of the girls in the Massachusetts School for Girls. That is, made by people who were not technically qualified. It was simply a superficial inquiry, but indicated that more than three-fourths of those girls were really feeble-minded. That study led to studies by professional people, by psychologists and physicians, in a study of other children in similar institutions, and it is now a well-recognized fact that in nearly all of these institutions for delinquent children, from one-fourth to one-half of the inmates are really feeble-minded; and the reason why these children go out and fail is because they have not the mental endowment, they have not the brain-power to maintain themselves in the community. That has resulted to-day in a great revolution in the minds of thinking people as to the policy which shall be pursued with reference to these institutions.

(To be continued next week on page 113 of the Supplement)

year if suffrage should win out in Ohio this year. So, early in August, they sprung a surprise on the managers of the Anti-Saloon League, by initiating a vote on an amendment that, among other things, provides that no law, State-wide in its application, shall hereafter be passed *or be in effect* prohibiting the manufacture, sale, or importation for sale, of intoxicating liquors to be used as a beverage.

The amendment is so worded that if passed the Rose local option law will be automatically repealed as soon as the amendment becomes a part of the organic law of the State. This much is conceded by the attorneys of the liquor interests.

Besides this, it is claimed by eminent legal authorities that the laws now on the statute books prohibiting sales of liquor on the Sabbath day, sales to minors or to habitual drunkards, and other regulatory laws would be repealed by this obnoxious measure.

In order to popularize it the proposed amendment will read, on the ballot, "Home rule on the subject of intoxicating liquors," a misleading title, because of the provision that in townships in which there is no incorporated city, town or village, no prohibitory law can be in effect.

As soon as this scheme of the brewers and distillers was uncovered by the circulation of petitions, under the initiative and referendum law, the Anti-Saloon League decided that an effort must be made to checkmate it by the submission to the electors of a State-wide prohibition amendment at the regular election, November 3, 1914.

The campaign among the voters was not fairly launched until about a month ago, but the growth of interest, zeal and enthusiasm since that time is astonishing. The defeat of the so-called home rule amendment seems almost certain, and we are hoping that the prohibition amendment will be adopted.

When the prohibition campaign was decided on there seemed to be a tacit agreement that the suffrage amendment would have to take a back seat. It goes without saying that a large majority of those who vote for prohibition will also vote for woman suffrage, but there has been no time nor opportunity for proselyting in behalf of the movement. Not many of the readers of the *Intelligencer* will have an opportunity of helping us with their votes, but it will be a great encouragement to know that Friends—everywhere—will rejoice if we come out victorious.

JESSE WRIGHT.

Springboro, Ohio.

BUFFALO MEETING.

From time to time the readers of the *Intelligencer* have had glimpses of advancement work in Buffalo. We wish to assure you now of definite plans of work. Briefly, six meetings have been held in the city since the 1st of Fifth month. In Eighth month the following request was signed and directed to be forwarded to East Hamburg Executive Meeting:

"To honor and preserve the Friendly heritage, to make more efficient our effort for human welfare, and to provide a religious fellowship for Friends in Buffalo and for all seeking Truth and Light as Friends see it, we, who feel that an organization to which each may better contribute his share is necessary and vital for service and accomplishment, and that it will furnish us the spiritual uplift we need, request that you allow a meeting for worship in Buffalo under your care."

(Signed by Buffalo Friends.)

The Executive Meeting granted the request and referred it to Farmington Half-Yearly Meeting for consideration, from whom this reply was received:

"The proposition of Friends in Buffalo to organize a Friends' meeting there, which was submitted to and heartily approved by East Hamburg Executive Meeting, was, after consideration by this meeting, fully approved and endorsed, and they encouraged to proceed.

"Taken from the minutes.

"WILLIAM GREENE, Clerk."

Friends met again in Tenth month. Elisabeth Stover was present and helped very greatly with words of encouragement and counsel. Words cannot express our appreciation of her effort to help us in making a start in Buffalo. Meetings are to be held the first First-day of each month at the homes of the members. We are testing a plan which shall make the meeting sufficiently flexible to allow for a period of worship followed by a conference devoted to some question of vital interest. A committee was appointed to arrange a program and decide upon details. This committee has since met and planned for three meetings, assigning a subject and appointing a leader for each.

A list of the names and addresses of Friends and Friendly people residing in Buffalo will be furnished to each active member; thus, with a certain amount of effort, it will be possible for us to become better acquainted, so that strangers may become Friends and interested in the Society of Friends. A notice of all meetings will be given in the *Intelligencer* and local papers. The next meeting will be held at 2650 Main Street. Conference subject: Equal Suffrage; leader, Mrs. William Ellis.

We mean "to play our own part, speak our own message under our own name." In fact, "put ourselves back of our gospel."

E. R. HAMPTON.

PEACE MEETING AT CONCORDVILLE.

A Peace Conference under the care of the Philanthropic Committee of Concord Quarterly Meeting was held in Concord Friends' Meeting House First-day, Tenth month 18th.

Joseph Swain, President of Swarthmore College, opened the subject by quoting from a recent work of David Starr Jordan, "The Unseen Empire of Finance," portraying the part which bankers and indebtedness of nations take in present warfare.

The syndicates which make armaments also are tremendous influences for war, employing in one way or another about one-sixth of the people.

The speaker hoped that when the present war in Europe is ended the civilized world will have no uncertain views on the subject of treaties. Honesty in a nation is the same as in an individual. In reference to the United States he quoted President Wilson as saying "We do not want to add one foot of territory by arms."

At the close of his address, remarks were made by Horace Darlington, Lewis Palmer, Isabel G. Shortlidge and others. Professor Benjamin F. Leggett read an original poem.

CHARLES PALMER.

FARMINGTON HALF-YEARLY MEETING.

There are times when one is surprised and led to wonder at the various wishes and desires of the members of the human family. The query naturally arose in one's mind, why, in so large and attentive an audience as assembled in the grand old meeting house in Farmington, First-day, the 4th, there are not enough interested ones to meet oftener and hold a regular meeting in that place instead of only three or four times each year?

It was a beautiful autumn day and in the gathering nearly all denominations were represented, as well as those Friendly inclined, many of whom had been looking forward many weeks in hopes to attend this meeting, coming, some of them, over thirty miles that morning. On greeting some Friends after meeting with the remark that we meet here once a year: "Yes," said one, "we always want to attend this meeting," and "What a good meeting we had to-day." "They are larger and better each year." Such was the expression of one whose childhood days were spent in the locality and attended meeting there with her parents but is now living in a distant town. Still that love for the simplicity of a Friends' meeting still lingered. It was observed what good deportment was maintained by both old and young, and how quietly they entered the

house, some of them being obliged to ascend the stairs to take seats in the gallery. Yet they moved quietly, took their seats and gave attention to the spoken words of our friend, Isaac Wilson, who dwelt at length upon the simplicity of good practical righteousness, and that our desire for "peace on earth and good-will to men" be not only on that day set apart by the President for a prayer for peace, but for every day of our lives.

The Meeting for Discipline, or business meeting, as it is termed, was held the day previous, and was mostly of a routine nature, excepting one very pleasing feature, which was the information given by one of the constituent branches of the meeting that a Meeting for Worship was about to be started in Buffalo, having received the sanction of the Executive Meeting, and this meeting gave its unanimous approval. Although at present their meetings will be held at the homes of Friends, yet they look forward to having a central location. Any Friends traveling through or stopping in the city will be welcomed at their meetings.

WILLIAM GREENE.

Walworth, N. Y.

ELLEN PENNOCK PALMER.

Ellen Pennock Palmer, who died at her home, Maple Lawn Farm, near Marshallton, Pa., Tenth month 3rd, was the daughter of Pennock E. and the late Sarah P. Marshall, of Doe Run, Pa.

She was born in Doe Run, Twelfth month 20, 1850, and was married to Dr. E. L. Palmer in 1872. Her childhood and young married life were spent in Doe Run, but eighteen years ago the home was moved to West Chester and later to Marshallton, where she lived at the time of her death. Her husband survives her as do her four children, William M. Palmer, Ida Palmer Stabler, Sue Palmer Reeves and Edw. Pennock Palmer.

She was a member of East Fallowfield Monthly Meeting at Ercildoun, and all her life was an active, interested Friend, conscientious in attendance at meetings and zealous in the attainment of the Friendly ideal in the home.

She was an interested worker in the Neighborhood Guild and in the Christian Temperance League of Chester County.

The keynote of her life was service, and her most prominent characteristic was unselfishness. The spirit of motherhood was emphasized in her to a remarkable degree, extending outside her own family to the children of her neighborhood, and even of strangers. The old and dependent,

too, were often her especial charge and all were at home in her presence.

She took an active part in all the activities of the neighborhood where she lived. Her love for and interest in music, which her husband shared with her, drew many to them socially, and gave her and others, as she said on her death-bed, "many pleasant hours."

Though her years had not been many, they had been wonderfully full of useful and devoted work. She wished to live to more nearly complete the work she wanted to do, but with the realization that the end was near, came the most beautiful resignation to her Father's will. She died as she had lived, at peace with all, and glorified in the divine light of the love and gratitude she felt for all mankind.

ANNOUNCEMENTS.

GENERAL CONFERENCE OF FRIENDS' ASSOCIATIONS.

The Fall meeting of this Conference will be held in Friends' Meeting House, Newtown, Pa., as guests of the Newtown Friends' Association, Seventh day, the 14th.

Morning Session, 11 to 12.30 o'clock.—"The Duty of Friends to the Colored Race," Elizabeth Powell Bond, Germantown, Pa. Discussion opened by Catharine B. Jones, West Grove, Pa..

Afternoon Session, 2 to 4 o'clock.—"Can Spirituality Be Taken Into Business Without Losing Efficiency?" Richard D. Williams, Plainfield, N. J. Discussion opened by Dorothy Brooke, Sandy Spring, Md.; Alfred Darnell, Philadelphia; Louisa Harvey, New York. A general invitation is extended to all interested.

Newtown Friends invite delegates to remain with them over night for the Young People's meeting in the Meeting House First-day afternoon, the 15th. All who can do so will please notify Sarah F. Cary, Newtown, Bucks County, Pa., by Eleventh month 7th, that provision may be made for their entertainment.

Trains leave Reading Terminal, Philadelphia, at 9.23 a. m. and 12.35 p. m. Returning, leave Newtown at 4.17 and 6.48 p. m.

FELLOWSHIP MEETING IN NORRISTOWN.—A cordial invitation is extended to a meeting for Divine Worship to be held in the Friends' Meeting House, Swede and Pine Streets, Norristown, at 3 o'clock First-day afternoon, Eleventh month 1st. This meeting is appointed by a committee of Abington Quarterly Meeting (Arch Street Branch) with the hope that we may together come into the Presence of the One Shepherd of the Flock.

NOTES.

The Young Friends' Association of Oxford, Pa., holds its meetings every two weeks. It has issued a program for all of its meetings from Tenth month 3d to Fifth month 8th, inclusive. Among the topics for discussion are Woman's Suffrage, Birthright Membership, Economic Phases of the Drink Question, True Heroism, Proper

Observance of the Sabbath, The Effect of a Christian Life, Rural Recreation, Influence of the Press.

John L. Thomas writes from Pendleton, Ind.: "Recently twenty-nine of our members went to Duck Creek on First-day. Nine Friends from Richmond came, and most of the members were there. All had brought lunch, which was served after a memorable meeting in which there was much vocal service.

Lucy Biddle Lewis writes from England: "Does thee think I can find suitable occasion to present the Llandudno Conference letter to Friends and speak on the subject and what we have seen and experienced here? [See editorial page.] We hoped to be home for Darby Quarterly Meeting and I thought of asking for an opportunity there, but the meeting comes at its earliest this year. We sail October 24th and are due on the 30th or 31st. * * * We were, as all must have been, shocked and sorrowful over the death of Henry Wilbur, who was such a valuable man we wonder how his work can go on."

Boys' day was observed on the 18th at Mickleton, N. J., First-day School. Dr. Mercer, of Swarthmore, was expected, but being prevented he sent an excellent substitute, who spoke to the boys on right living, honesty, abstinence from smoking and watchfulness of language. That in their sports and undertakings they consider the rights of their comrades as well as themselves.

At the Mount Holly, N. J., Fair the first and second prizes for water-color paintings of fruit from nature, done by girls between 12 and 18 years of age, were won by pupils of the Rancocas Friends' School, who are barely 12 years old, Susan Roberts taking the first prize, and Frances Griffith the second.

SWARTHMORE COLLEGE.

The annual Founders' Day exercises were held Seventh-day afternoon, the 24th. [See editorial.] A feature of the program was a new song composed and set to music by Herbert L. Brown entitled "To Swarthmore and Her Founders." In the evening a play, "In the Vanguard," was presented by the students, under direction of Miriam Lee Earley Lippincott. The cast of characters consisted of Dorothy Powell, Mary Gawthrop, Helen Elmore, Sarah Sheppard, Esther Lippincott, Margaret McIntosh, Edith Robertson, Laura Fetter, Byretta Crapster, Clayton Rogers, Alexander Tisdale, Carl Shrode, Hugh Denworth, Eleanor Neely, James Frorer, Joe Sands, Eliza Ulrich, George Corse, Sewell Hodge, Clarence Lukens, John Fricke, Robert S. Holmes, William Wood and Edward Pittock. W. Wesley Matson was manager.

On First-day morning James MacDonald and Paul M. Pearson spoke in meeting.

The football team defeated Ursinus by a 7-0 score on the home field Seventh-day afternoon.

Preparations are being made for the annual Freshman-Sophomore debate to be held on the evening of November 20th. The teams chosen to represent the two classes are: Sophomore—William W. Tomlinson, Paul Gemmil and Horace Gregg. Freshman—Warren Bryan, Elmer Laudenslager and Jesse Halstead.

Hugh Denworth, Clarence Myers and Thomas McCabe addressed the Y. M. C. A. on the evening of the 25th.

FRIENDS' ASSOCIATIONS.

MEDIA FRIENDS' ASSOCIATION met at the home of Nathan L. Pratt, Tenth month 6th. The president, N. Clifford Brinton, opened the meeting by reading a chapter from the Bible. Charles Palmer, of Chester; Walter Pedrick, of Philadelphia; Clara Miller and Mary Pidgeon, of Media, gave very interesting talks about the Friends' Conference at Saratoga. Henry Fussell read the current events.

LAURA A. GARRETT, *Secretary*.

THE OXFORD, PA., Y. F. A. opened for the winter Tenth month 3d, with the following officers: President, Benjamin F. Passmore; vice-president, George Powley; secretary, Philena Lynch Thomas; treasurer, Ethel E. Reynolds. The meeting was an old-fashioned social. The decorations of autumn leaves, hydrangeas and cannas made a fitting background for the quaint costumes worn by about half of the fifty persons present. Games, a social time, readings, refreshments and singing of old-fashioned songs were enjoyed by all.

At the meeting Tenth month 17th, three delegates were present from the Headquarters Committee of the General Conference of Associations and gave the program. Frederick P. Suplee spoke on Aim of the Associations. Arabelle Carter's subject was "Young Friends in Meetings for Worship and Discipline." Lewis H. Kirk, formerly of Oxford, gave an address on Friends' Civic Duty. These talks were much appreciated by all. The visitors attended First-day school and meeting the next morning and gave messages at both. PHILENA LYNCH THOMAS, *Secretary*.

BIRTHS.

PURCELL.—At Auburndale, N. Y., Ninth month 17th, to Robert Milton and Gertrude Francis Purcell, a son, who is named Gilbert Robert Purcell.

WOODRUFF.—At Bayside, N. Y., Tenth month 7th, to Stockton White and Edyth Mary Woodruff, a son, who is named Stockton White Woodruff.

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m., After-meeting Conference and First-day School at 11.40.
- Girard Avenue and 17th St., 10.30 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

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Calendar for 1915. FH147

THE YOUTH'S COMPANION
Boston, Massachusetts

MARRIAGES.

BROWN-SMITH.—At the home of the bride's parents, Buckingham, Pa., on Tenth month 22, 1914, by Friends' ceremony, under care of Buckingham Monthly Meeting, E. Newlin Brown, of near Pineville, son of George B. Brown, and Mildred E. Smith, daughter of Heston J. and Anna J. Smith.

HERITAGE-HAINES.—By Friends' ceremony, Tenth month 21st, at the home of the bride's parents, Lula Clark Haines, of Clarksboro, N. J., and Charles T. Heritage, of Swedesboro, N. J.

SMITH-ROW.—At "Rowlands," near Yardley, Pa., Tenth month 10th, under care of Middletown Monthly Meeting of Friends, S. Wilfred Smith, son of Horace T. and Rebecca E. Smith, of Buckmanville, Pa., and Sarah F. Row, daughter of George W. and Anna M. Row.

SMITH-SMITH.—At the home of the bride's parents, near Pineville, Pa., Tenth month 14th, under care of Wrightstown Monthly Meeting, William E. Smith and Marian T. Smith, daughter of E. Rudolph and Sarah B. Smith.

WOOD-CADWALLADER.—In Yardley Friends' Meeting House, Seventh-day evening, Tenth month 10th, under care of Makefield Monthly Meeting, John Henry Wood, of Torresdale, Philadelphia, and Elizabeth Weeks Cadwallader, daughter of T. Sidney Cadwallader, of Yardley, Pa.

DEATHS.

BRIGGS.—At Hartford, N. J., Tenth month 15th, Albert G. Briggs, in his eighty-third year. He was a birthright member of Byberry (Pa.) Monthly Meeting, but spent most of his life near Moorestown, N. J., where, when health permitted, he was usually found in his regular place at our meetings for worship. The funeral was largely attended by friends and neighbors, who held him in high esteem.

"Come unto me all ye that are weary and heavy laden and I will give you rest."

CARROLL.—At Friends' Home, Germantown, Philadelphia, Ninth month 28th, Anna B. Carroll, aged seventy-five years. For many years she was librarian of the Friends' Library, Fifteenth and Race Streets, Philadelphia.

GRIFFEN.—On the 21st of Tenth month, Martha V. Griffen, in the 89th year of her age, passed to the "Higher Life" at the home of her son-in-law, James S. Haviland, New Rochelle, N. Y. She was a devoted wife and mother and bore her last sickness, which extended through almost four years, with great patience and cheerfulness, being confined most of the time to her bed. We are thankful that at her advanced age, when life had lost its charm, she was called to meet the loved ones gone before.

WARNER.—At Ambler, Pa., Tenth month 9th, William Y. Warner, formerly of Penn's Manor, Pa., aged sixty-eight years. Interment at Rose Hill Cemetery, Ambler.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TENTH MO. 31ST (7TH-DAY).

—Philadelphia Quarterly Meeting at 15th and Race Streets, 1.30 p. m. Ministers and Elders, day before, at 3 p. m.

—Meeting of Friendly Outlook, at York, Pa.

ELEVENTH MO. 1ST (1ST-DAY).

—Young People's Meeting in Association Room, Philadelphia, Y. F. A. Building, 15th and Cherry Streets, at 8 p. m. Paper by Walter S. Pedrick and Devotional Meeting. All young people invited.

—Norristown Meeting, 10.30 a. m., visited by John Stringham, of Glen Cove, N. Y.

—Chappaqua, N. Y., Friends' Association.

—Meeting for Divine Worship at Chichester Meeting House at 2.30 p. m., under care of Circular Meeting Committee of Concord Quarterly Meeting.

—Meeting at West Nottingham, Pa., under care of Rising Sun Association, at 11 a. m.

—After-meeting Conference Class at Fifteenth and Race Streets, Phila., at 11.40 a. m. J. Eugene Baker will read parts of H. W. Wilbur's address at Saratoga Conference.

—Meeting in Buffalo, N. Y., at home of Anna Ferris Schooley, 2650 Main Street, at 3.30 p. m. Conference subject, after meeting, Equal Suffrage. Leader, Mrs. William Ellis.

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ELEVENTH MO. 1ST AND 2D.

—Nine Partners Half-Yearly Meeting, at Morris Mills (Oswego Meeting), N. Y., at 11 a. m.

ELEVENTH MO. 3RD (3RD-DAY).

—Chesterfield Monthly Meeting, at Trenton, N. J., at 2.30 p. m.

ELEVENTH MO. 5TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, Pa., 10.30 a. m. Ministers and Elders, day before, at 11 a. m. Train leaving Reading Terminal at 9.17 will be met at Somerton.

ELEVENTH MO. 7TH (7TH-DAY).

—Philadelphia First-day School Association in Race Street Meeting House. Sessions at 10.30 a. m. and 2 p. m. Afternoon session will be addressed by Henry J. Cadbury, of Haverford College, on "Ideals in Bible Teaching," and Jesse H. Holmes, of Swarthmore College, on "Our Finished Product."

ELEVENTH MO. 7TH (7TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., 10.30 a. m. Meeting at 3 p. m. under care of Advancement Committee. A paper will be presented by Henry M. Haviland on "The Essentials and Non-Essentials of Quakerism." Meeting at 8 p. m. in charge of Y. F. A. Meeting for Ministry and Counsel on First-day morning at 10 o'clock, followed by the meeting for worship.

ELEVENTH MO. 9TH (2D-DAY).

—Baltimore Quarterly Meeting at Little Falls, Md., 10 a. m. Ministers and Counsellors, Seventh-day before at 3 p. m.

ELEVENTH MO. 12TH & 13TH.

—Friends' Neighborhood Guild Supper and Bazaar, 4th and Green Streets, Philadelphia. Fancy and useful articles and other contributions may be sent to Anna N. Lukens, Resident's House, 534 Orianna Street, Philadelphia.



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ELEVENTH MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, O., 10 a. m. Ministers and Elders day before at 2 p. m.

—Salem Quarterly Meeting at West, near Alliance, O., at 11 a. m. (sun time). Friends' Association in the afternoon.

—General Conference of Young Friends' Associations at Newtown, Pa. See Announcements.

ELEVENTH MO. 15TH (1ST-DAY).

—Young People's Meeting in the Meeting House, Newtown, Pa., in the afternoon.

ELEVENTH MO. 20TH & 21ST.

—Annual Fair (A Fair Fair) at Friends' Seminary, N. Y., 226 East 16th Street. Articles may be sent to the chairman of the Ways and Means Committee, Edward B. Rawson, Friends' Seminary, 226 E. 16th Street, New York City.

The November number of *Scribner's Magazine* opens with a very remarkable article by the novelist, John Galsworthy, "Thoughts on This War." It has a powerful appeal to the sympathies, and it would not be surprising to find it made the text for quite a number of sermons. It opens with the query: Will the war be the end of Mystic Christianity?

Richard Harding Davis gives some very entertaining impressions of the kind of things that war correspondents have to do in the effort to get news, and a graphic and tremendously impressive picture of the approach of the German army to Brussels.



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Present Day Papers

The November number contains beside current comment and book reviews the following articles:

The Power of Prayer. Rufus M. Jones

World and Altar. T. Rhondda Williams

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Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.

Tri-State Liquor Conditions.—Henry W. Wilbur.

The Death Penalty.—Henry W. Wilbur.
The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit
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(Continued on page iii)

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MORGAN BUNTING
Secretary

Notes from the Winter Inn

The Buck Hill spirit which expresses itself each year in the safe and sane Fourth of July found expression this Fall in the safe but silly Hallow- een. There were no walks torn up, no gates torn off, no property destroyed; but the ghosts did walk, the goblins did abound, a witch was present to foretell our future, and the spirit of fun was in the ascendancy generally. Nearly everyone took a trip in the airship. This at first seemed somewhat hazardous, but after getting control of the machine they all said they had enjoyed the experience.

These are grand days for tennis, and some interesting matches have been played—not professional, but just plain tennis. Glorious days for golf; that is, on our course. Glorious golf is an alliterative description which seems to especially fit in with the surroundings of the Buck Hill course.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law.....	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

Our Time is Thine (verse)	677
Address on Founders' Day	677
Baltimore Yearly Meeting	679
Editorial :	
A Call from China	680
Notes and Comment	680
Friends' Principles	681
Baltimore Yearly Meeting (cont'd) .	682
Hospital for Colored People of South Carolina	683
Wilmington Friends Help the Christmas Ship	683
Friends' Neighborhood Guild . . .	683
Western First-day School Union . .	684
A. A. Brown and John Richards . .	684
Martha A. John	685
A Year Ago (verse)	685
Announcements	685
Notes	686
Friends' Association	686
Calendar	686
Births	687
Marriages	687
Deaths	687

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established 1844
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PHILADELPHIA, ELEVENTH MONTH 7, 1914.

{ Volume LXXI.
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OUR TIME IS THINE.

arrow our field of tillage, short our tenancy,
ut thine infinity, Oh God, and thine eternity,
ere, resting now upon our little deeds and shortened days,
retch out and onward and forever.

ur problems fit and fill our boundaries,
ur labor ends at sunset, at thy feet
e leave the plow when twilight calls us home.

ur time is thine, we cannot reach success,
nly reach toward it. More thou dost not ask,
ess, none can render in man's honesty.

ur duty, that our little plot is tilled
o those that follow find it mellowed land,
world where more men clearer know thy love,
ecause we lived and toiled.

WILLIAM KENT.

In Unity.

ADDRESSES ON FOUNDERS' DAY.

REMARKS BY ISAAC H. CLOTHIER.

This is Founders' Day, a comparatively new Anniversary in Swarthmore's history, but one eminently fitting in this College of the Friends and in this Friendly and historic locality of eastern Pennsylvania.

Five years ago, October 29, 1909, a company of Friends of Swarthmore met here to witness the planting of two young elm trees, slips taken from trees, themselves slips from the original elm under which William Penn, one of the few men noted both in religious and governmental history, was popularly supposed to have conducted his famous treaty with the Indians. The young trees referred to had been carefully nurtured for some years and were presented respectively by the wives of President Swain and our Professor of History.

The occasion was an interesting one, and it grew an interest year by year since, until last year, it will be remembered, the President of the United States came to us, and the attention of the whole nation was fixed on our Swarthmore Founders' Day.

Two hundred and thirty-two years ago, on the 29th of October, 1682, William Penn first landed on his great province of Pennsylvania. That landing was on the site where the busy city of Chester now stands and within full sight of our Swarthmore hill but for the intervening foliage.

While the selection of a location for the College

a half century ago was in no wise influenced by its proximity to the historic landing place, there was certainly a poetic fitness in the association and in the thought that this College of the Friends should be established in the vicinity of and overlooking the fair site where the good ship "Welcome" discharged her precious Friendly freightage that day in the early history of the Society of Friends and the founding of the great State of Pennsylvania.

It is also an interesting historical incident that Benjamin West, the great painter, whose painting of Penn's Treaty with the Indians became so widely known, was born on these grounds in 1738, in a house still standing and occupied by a portion of our College family. The whole vicinity of our College seems therefore replete with historic memories, but it is not my part as Chairman to dwell on these interesting matters, but simply to open the meeting with these few words of explanation, and to welcome and introduce our guests and speakers whose presence is so acceptable to us to-day.

AMERICA'S GREATEST ACHIEVEMENT.

[Extracts from address of Dr. James Alexander Macdonald, editor of *The Toronto Globe*.]

Over against the ghastly failure of Europe is set, this year in America, the celebration of a full century of unbroken peace between the greatest Empire the world ever saw and the world's greatest Republic. This is the wonder of the world, more than 450,000,000 of people of all the great races, of all colors and of all languages, covering one-quarter of the entire land area of the globe, live at peace under one flag: under another flag live nearly 100,000,000 of as progressive peoples as the world knows; and through one hundred years those two flags, fold in fold, entwine in a common ideal, for a common purpose, to promote the freedom and justice and peace of the world. When the war-cloud of Europe looms blackest, when its thunders speak of death and its lightnings flash of hell, I turn again to America, and, at the close of this unparalleled century of Anglo-American civilization, I thank God and take courage for all the world.

In preparing the way for America's greatest achievement the American colonies of the eighteenth century played a necessary and notable part. They achieved one thing which informed and thoughtful citizens of Canada and Great

Britain now know was unique and of world-significance. That one thing was the declaration of the right of a free people to govern themselves; the declaration before all the world that any people who desire self-government, and are fit for self-government, must be given the chance and the responsibility of governing themselves: the supreme declaration of democracy that the authority of all human government is based on the consent of the governed. That is the greatest achievement of the United States.

Canada has also made a great contribution to the politics and progress of the world. It is even yet the habit in some quarters to call Canada a "colony," having done nothing of which the world may take note. That habit persists not in the United States merely, or in Britain, but in Canada as well. It is still counted for loyalty with some Canadians to ascribe every Canadian achievement to Britain (or as they say England), and to confess Canada's littleness and lack of achievement in the thought and government of the world.

And yet history, even the short history of this Canadian Dominion, records the fact that in the struggle and movement which confederated these British North American provinces into the Dominion of Canada, and gave to this new Dominion the rights and responsibilities of free, national self-government, a thing was done which was absolutely without precedent, an achievement which has changed forever the political history of the world.

What is that supreme achievement of Canada? It is the gain of national self-government, without the loss of national background. Self-government had to come to Canada as surely as it had to come to the United States. The day of its coming which ended in the Quebec Conference of 1865, and the passing of the British North America Act, was a long and stormy day. No man saw clearly. There was no blazed trail. No people had ever gone from colonial subjection to national government except by one road—the road of separation. There were those in Canada who believed that self-government must take that one road of separation, and they fought against self-government. In Britain statesmen in both parties thought the separation of Canada inevitable. They were prepared to grant not confederation, but independence. Beaconsfield and Gladstone both thought what was called confederation and autonomy would lead straight to the independence and separation of Canada.

But in Britain, and especially in Canada, were statesmen of the farther vision. They saw, dimly and fitfully, the rise of a new Canada—a new Canada leading the way for a new Empire. Lyon

Mackenzie and Louis Papineau, Baldwin and Lafontaine, George Brown and John A. McDonald: men of vision, men of courage, men of faith; they went out not knowing whither they went; and by the trails they blazed the people of Canada have come to their own, to their rights of free citizenship, to their responsibilities of national self-government, to their obligations and dignities in Canada's Imperial relations.

And so it has come about that not by constraint, not by compulsion, but by the free and deliberate choice of Canadians themselves, Canada's imperial relations are what they are, and in the great days to come shall be what Canadians choose to make them. Not in tariff and trade merely, not in immigration and citizenship merely, not in defence merely, but in all the great choices of Canadian nationhood the law of the nation stands:

"The gates are mine to open,
And the gates are mine to close."

And that achievement of national self-government within the world circle of the British Empire, without the embitterment of war or the alienations of strife, is Canada's greatest achievement, a new, an original, an epoch-making thing in the history of the world. . . .

But the greatest thing of all is the joint achievement of these two English-speaking nations of North America. That supreme achievement which North America can show the world is an international boundary line between two nations across which in a hundred years neither nation ever once launched a menacing army or fired a hostile gun. Think of that achievement! A thousand miles up the mighty St. Lawrence, a thousand miles over the Great Lakes, a thousand miles across the open prairie, a thousand miles over a sea of mountains—four thousand miles where nation meets nation and sovereignty meets sovereignty, but never a fortress, never a battleship, never a gun, never a sentinel on guard—four thousand miles of civilized and Christianized internationalism—that is North America's greatest achievement.

Nor can it be said that this country has been without excuse for war. Again and again questions have arisen, situations have been created, tempers have been aroused, which in other times and for other nations would have involved the excuse of national honor and vital interest, and the gauntlet would have been thrown down.

Neither can it be argued that the United States and Canada have kept their peace because of their equality in war forces and the power of each to resist attack from the other. Two nations of the proud Anglo-Saxon breed divide almost equally this continent between the Arctic and the Gulf; but in numbers and resources and war equipment

there is no equality. On the one side are nearly a hundred millions of people; on the other side less than eight millions. One maintains a seasoned standing army; the other only a volunteer militia. One boasts a navy, third, if not second on the high seas; the other has not even a naval program accepted by Parliament. To all the boasted defence policies of war nations of Europe, North America bids defiance, and through a hundred years of peace these two civilized nations have given to Europe's war-lords the unflinching lie. . . .

When this inhuman war is over, Canada, by her sacrifice of blood and treasure, will have earned the right to a word in the settlement. That settlement must be on a peace basis, not on the broken down and disproved basis of armed peace. Our achievement in America must be held up as the model for Europe—no forts, no warships, no armies, no war.

And we must begin far back and at the bottom. This war, though millions of men be slaughtered, will not solve the problems or change the minds of the nations. Only ideas, new thoughts, new opinions, a new spirit and a new motive will take away the causes of war. The church and the school and the press must accept the high and holy work of the world's redemption from its old and pagan views. By their glorification of force the churches and universities of Germany betrayed their trust. Force brought war. America's achievement answers Europe's failure.

BALTIMORE YEARLY MEETING.

On Second-day morning, the 26th, the Yearly Meeting proper opened, preceded by the devotional half hour. These meetings during the week were sources of close communion among the members and with the Father. They were fitting preparation for the Yearly Meeting and for individual life work as well.

Elizabeth Koser Wilson and Lewis Pigeon are the very competent clerks, assisted by Margaret Broomell, an effective reading clerk.

Isaac Wilson offered prayer of thanksgiving for the coming together of Friends again in annual session. Five Quarterly Meetings comprise this meeting, and a fair proportion of the representatives named from each were present. Many of those not attending sent letters, telegram or excuses by friends as to the reason for absence.

Members present from New York and Philadelphia Yearly Meetings were welcomed, especial emphasis being placed on the presence of so many younger members of the home meetings.

Reports from the different Quarterly Meetings

showed activity all along the line, giving good grounds for renewed encouragement.

The usual appropriation of \$990 was made to the General Conference.

A report of the Saratoga Conference was given by Allen Farquhar, of Sandy Spring, Md., which called forth from R. Henry Holme the opinion that the Friends' General Conference is doing more to bind the Society of Friends together than any other agency. Tender Tribute was paid to Henry W. Wilbur and the thought expressed that his going leaves more for each to do so the work he began may be accomplished.

The epistles from the six Yearly Meetings, with discussion resulting, occupied most of the afternoon session.

George A. Walton, principal of George School, Pa., emphasized Philadelphia's reference to education by saying that Friends' schools must have the atmosphere of Quakerism in the heart and spirit so they can make their contributions to the Society.

"It is the boys and girls themselves, and not the faculty, that do this," he said. He advocated the students staying at school long enough to absorb the spirit as a part of themselves so they may give it out.

Reference was made in these epistles to the foreign war and the admonition was sounded that Friends reiterate and stand firm now as perhaps never before on the testimonies for peace.

In the discussion following the reading of the epistles it was thought that there should be an interchange of visits between our eastern and western meetings.

At the opening of the session Isaac Wilson called attention to the need of observing the reverential silence with which the meeting should gather, and advocated promptness on the part of all, which is a testimony of this body.

The morning was most wholly occupied by the presentation and consideration of the report of the Yearly Meeting's Advancement Committee. This told of conferences held on "preparation for service" by young people; participation in union services; increased spirit of fellowship; activity in securing more interest in constituent meetings.

One member had advanced \$900, which was the share of Baltimore Yearly Meeting of the guarantee fund for the School of Social and Religious Service, at Swarthmore, thus relieving the Yearly Meeting of responsibility, which action was commended, although the name of the donor was withheld.

Many were the expressions of satisfaction and appreciation heard concerning the work of the

To be continued on page 682

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 7, 1914.

A CALL FROM CHINA.

The effects of the war in Europe are indeed far-reaching. China is as remote as possible from the scene of conflict, and yet it affects the Chinese people in many ways. We have been told that Friends in England, in proportion to their numbers, have done more for foreign missions than any other denomination; but now there are so many demands made upon English Friends by the sufferers thronging to their shores that there is necessarily a great falling off of both funds and workers.

What Friends have done in China was told by Robert L. Simkin in his address at the Conference. This will be published as a part of the Conference proceedings. In a recent article in the *American Friend* he describes the great work carried on at Tungchwan. At its central station "it combines all three branches, evangelistic, educational and medical, and that so closely that the Boys' and Girls' Boarding Schools are a great source of strength to the meeting, while the meeting and street chapels furnish the best training ground possible for the students of these schools." Branching out from this central station are thirteen outstations, each with its native worker and most of them with good primary schools from which selections are made for the boarding schools.

As a result of the visit of a deputation of Friends from England, three new stations were opened in 1904. One of these, Chengtu, with a population of 350,000, is the city where Robert Simkin has worked during the last four years and where he would welcome as a co-worker any Friend of our branch who felt called to such service. He feels that now when China is plastic and receptive as never before to receive the Christian message, to which the war is giving such terrible emphasis, the work should not be allowed to decrease for lack of funds, and he asks American

Friends, who are not in such straits as the Friends in England, to come to their rescue. Thomas A. Jenkins, 5411 Greenwood Avenue, Chicago, will receive contributions to maintain a Friend from our branch at the west China Centre. At last report he had received \$38.75 for that purpose.

The many friends of Elizabeth Lloyd will be grieved to learn that on Seventh-day evening, the 31st ult., she met with a serious accident while leaving the Young Friends' Association building to go to her home, falling from the steps to the pavement and injuring her leg. She was taken at once to the Hahnemann Hospital and everything done for her comfort. The exact nature of her injury has not yet been decided by the physicians.

She is "at home" in Hahnemann Hospital, Fifteenth Street above Race, Philadelphia, from 10 a. m. to 9 p. m.

The vacancy in the office of Advancement Secretary for Baltimore Yearly Meeting, caused by the removal of Arthur M. Dewees to Canada, was filled at the recent Yearly Meeting by the appointment of Dr. O. Edward Janney.

Baltimore Friends were enthusiastic in their desire to have Dr. Janney take up the work in an official capacity with which he has long been intimately associated as a volunteer worker. The appointment was made with a warmth and cordiality which indicates that the new officer will have earnest and effective support in his field of labor.

This appointment makes it necessary for the Committee in charge of the work of the General Advancement Committee to be alert and active in filling the vacancy now existing in that office. Since the Conference, Dr. Janney has been giving four days of his time each week to the work of this Committee. His acceptance of another appointment makes it incumbent upon the General Advancement Committee and others interested in their work to as promptly as possible find a competent person to serve as General Advancement Secretary.

Any Friends having names to suggest for this important office should forward them at once to Herbert P. Worth, West Chester, Pa.

Ernest E. Taylor, of Bannisdale, England, says in a letter to R. Barclay Spicer: "I have heard with very great regret of the sudden death of Henry W. Wilbur, and I feel that I should like to express my deep sense of his great love for op-

pressed peoples, and his enthusiastic interest in the propagation of the Truth.

"When you and he were so kind to me in Philadelphia two years ago, I felt distinctly the impress of his personality, and one or two letters received from him since have deepened this impression. I very much long that others may come forward to take up the work which he has now laid down for other and more important labor."

Many of our readers have enjoyed the Book Notes that have appeared in our pages for several years, and realize that they are delightfully written and give in a brief way the spirit or charm or special appeal of each book. For these notes the *Intelligencer* is indebted to J. Russell Hayes, the librarian of Swarthmore College, who is a lover of books, as every librarian ought to be.

The Committee on Philanthropic Labor of Philadelphia Yearly Meeting is not ignoring the interests of the colored people, although it no longer has a special committee for that work. It has just issued an excellent four-page bulletin for general distribution entitled "Some Hopeful Side-lights on Negro Life." This may be obtained from the Central Bureau, 150 North Fifteenth Street, Philadelphia.

The Meeting for Sufferings of London Yearly Meeting has sent a letter to "all who bear the name of Friend in the United States of America," concerning the Hundred Years of Peace between Great Britain and the United States. This will appear in our next issue as a very fitting supplement to the address of James A. Macdonald at Swarthmore. In a letter accompanying this document Isaac Sharp writes: "We very much appreciate the sympathy of American Friends in the present crisis, manifested in various ways."

The Peace Department of Friends' General Conference has issued as a poster, size 8 by 11 inches, the Peace declaration adopted at the Saratoga Conference. Copies of it can be secured by writing to Peace Superintendent, Room 15, 1305 Arch Street, Philadelphia. The poster bears the heading, in large letters, "To the President of the United States and Lovers of Peace Everywhere."

President Swain delivered two Peace addresses before the Lackawanna County Teachers' Institute on Fourth-day, October 28th, at Scranton, Pennsylvania. From there he went to Kalamazoo, Michigan, where he gave a Peace address before the Michigan State Teachers' Association. The

"Moderator-Topics," which is published in Lansing, Michigan, says of Dr. Swain: "President Joseph Swain is a Quaker, President of a Quaker College—Swarthmore—and should be well fitted by heredity, environment, education, motivation, etc., to give the Michigan State Teachers' Association a good address on 'Peace' at the Friday evening session."

FRIENDS' PRINCIPLES.

There is nothing static in truth—it is wholly dynamic and principles are the temporary evidences of the progress of truth.

Says the One, "Principles are the general laws to which there are no exceptions. That is why they are useful. If I accept the principle of the commandment 'Thou shalt not lie,' there will never be any uncertainty in my mind as to whether I ought to tell the truth."

"That depends," said the Other, "upon what motives rest in the mind of the speaker." If a lie is told with the intention to deceive the person spoken to, and for his disadvantage then the commandment stands for Truth.

"But if the physician of souls should give to a despondent patient an assurance, which, though not based on certainty, would tend to a recovery of health, it may be classed as a good principle for the occasion.

"We must remember we are living under the law of Truth that promotes a development of righteousness. Friends' principles in early times seem more positive than are those of Friends of our time, not because the latter have forsaken their principles, but because there has arisen a greater diversity of the phases of Truth, which have demanded additional expressions of principles, and minified the value of some of the older ones. For instance, plainness of speech and apparel does not now demand a certain fashion of dress or mode of address, but demands and receives from most Friends the recognition of a world-wide brotherhood, by work for the removal of causes of poverty and disease.

In short, Friends' principles are changing from former modes of relieving the world of sin and evil by precept or example, to the more modern methods directed by the Spirit of Truth which we are endeavoring to obey, but let us both go and see what we may find to do at the meeting of the Advancement Committee."

And so both One and the Other started for the meeting of the Committee for the Advancement of Friends' Principles—forgetting that neither of them had had dinner.

BALTIMORE YEARLY MEETING.

Continued from page 679.

Advancement Committee, and \$1,200 was appropriated for this work. Increased voluntary contributions were encouraged.

The thought often expressed before, again found utterance that Friends, as a body, pay too little to religious work.

Furman L. Mulford, of Washington, D. C., said: "As a denomination we are far from poor, yet our contributions do not point that way. Because we do not pay a preacher does not absolve us from financial responsibility for the work of the Society.

Edward C. Wilson, treasurer of the Advancement Committee, felt the plan of asking small contributions from the entire membership gave them an added interest in the work and that the plan had worked out well.

One most encouraging feature was the participation in the very lively discussion by many younger people, showing their vital interest in the question.

The report of the First-day School Committee told of the Institute held last winter in Washington being of great benefit. It also gave a brief history of travelling libraries, started here by Eli M. Lamb in 1896. The three in use in 1897 have now grown to seventeen, with a total of 965 books, with fifty-seven in each case.

Dr. Janney expressed the conviction that First-day schools are such an important adjunct that there is little hope for the meeting without one. He advocated proselyting to a degree, feeling that "people not members elsewhere" belong to us, whether children or adults.

The Philanthropic Committee report showed activity along all its lines of work, especially that of temperance, purity and gambling. Men were strongly urged to attend primary elections and see that good men are nominated.

A plea was made for abolition of liquor in consequence of which other reform work would be materially lessened. Prison reform was mentioned as essentially Friends' work, and especial effort along that line was counseled.

It was felt that special effort should be directed toward improving the condition of the Maryland State Penitentiary.

The Press Association, which has been active for many years in censoring newspapers and magazines, made a brief report and asked to be released or for a revision of the committee. After full consideration, the conclusion was reached that it should be combined with the Philanthropic Committee, that a sub-committee of this body might continue the work.

The Yearly Meeting has a committee working successfully with the Anti-Saloon League, the report of which showed there were ten dry counties in Maryland, with others to be voted on soon. The fact that Virginia went dry by 30,000 majority was cause of much gratification.

In considering the usual "queries" at this time, the practice of family worship, and especially the regular reading of the Bible, received strong vocal indorsement especially from young men in attendance, one declaring he would go home from this meeting and erect the family altar in his home.

Regarding love and unity, tale-bearing and detraction and differences, the feeling was expressed that if tale-bearing and detraction were absolutely avoided there would be fewer differences, and if love were over all there would be no tale-bearing.

In discussing simplicity and plainness, one Friend felt that, although the peculiar dress had been laid aside, the real Christian spirit would not be comfortable in many of the present styles. Furman Mulford questioned whether too much time was not consumed by business and sociability—good in themselves—to the neglect of the real things of life.

Pauline W. Holme, in speaking of free gospel ministry, declared one could preach the gospel by living it as well as vocally, and counselled consideration of store clerks as a practical means of doing this.

Jonathan K. Taylor appealed to parents to give children all round development. The answers showed the general desire among Friends to live up to their responsibilities as citizens.

The Friends' School in Baltimore reports 378 pupils enrolled, thirty-eight of whom are members of Friends.

Benjamin F. Miller reported concerning the Anti-Saloon League Convention at Columbus, Ohio, which he and Charles E. Clevenger attended as delegates from this meeting.

The report of good work done by the Committee on Absent and Isolated members was followed by that of the Joint Committee of the Seven Yearly Meetings, which brought up the consideration of taking the latter work over by the General Advancement Committee. This was approved, if the other Yearly Meetings concur.

The queries were further considered. The one referring to temperance and purity work showed almost all of our members were clear of the manufacture and sale of intoxicating liquor. From one meeting came the declaration that no teacher using tobacco was employed. Effort had been made to raise the moral tone of schools, the teaching of sex hygiene being encouraged.

The query as to agencies for the teaching of

(Continued after the Supplement)

(Continued from last week's Supplement)

The time will not permit me to dwell upon that.

Now, these are the institutions for the helpless, for the dependent, for the orphan, for the infant: what has this to do with crime? A vast deal to do with crime. What is crime? The dictionary says: "Crime is an offense against the law which subjects the doer to legal punishment." That is a pretty broad definition. It is a very different definition from sin. Sin is the violation of conscience. Crime is a violation of law. We are aghast at the mighty conflict going on in Europe; and we are recognizing that one of the basal causes of that mighty conflict is the development of the spirit of militarism.

I want to say to you, Friends, because you have a certain direct responsibility for this matter in the institutions which you are carrying on, I want to say to you, Friends, that the great mistake which we have made in dealing with the criminal is the mistake of militarism. We have declared the criminal to be an enemy of society. And we have been making war upon him from time immemorial. And that is the great mistake of our age in dealing with humanity. We say the criminal is an enemy of society. And so we arm the police with bludgeons and with revolvers and we send them out to make war upon the criminal; and the ideal of the policeman is to man with the club; but, thank God, we are just coming to the recognition of the fact that the policeman ought to be a social agent and he had better leave his club at home, and that there is not nearly so much need of a revolver as we imagined; and we are recognizing that the policeman ought to be the friend of the community.

Now, this militaristic spirit in dealing with the criminal runs right through the court: we are at war with the criminal when we bring him into court. In our court documents throughout the United States, we have a complaint or an indictment *against* the criminal. It is the City of New York, the State of Pennsylvania, *versus* John Smith: the State against the criminal; and that is the attitude which society has taken; and we have not only done that—we have applied the principles of war throughout. Now, you know, in war one of the things perfectly admissible is deception, and lying, to deceive the other party as much as possible. That is the policy adopted by society in dealing with the criminal. We have a detective system, and one of the greatest abominations of our age; and the detective deals in lies, in deception; the chief of police gets the criminal into his room; he tells him that somebody else

has confessed; or they have found out this or that thing; and he endeavors to entrap him; he threatens he may starve him; he even beats him with a club to force out of him a confession, which is contrary to all his legal rights; and the result is, that the man, good or bad, is put in an attitude of antagonism to the State: he hates the law, he hates the police, he hates the judge. By and by he is found guilty and he is sent to a penitentiary in order to be reformed (so we say); but he is sent there when he is so full of hatred with the sense of injustice that he finds the whole power of the State is at war with him personally. He has found guards on the wall marching up and down with rifles on their shoulders and ready to shoot him down; and you will find the officers animated by a spirit of fear of the people with whom they have to deal.

This whole spirit of antagonism has run through our dealings with those very offenders against the law.

We find the same thing in the city of New York where I live. One of the principal offences for which boys are brought into the children's courts by the police is playing in the streets. Where should they play? There is no other place; and yet the police officers have to bring them in and the judges gravely pass upon the great offense of the child, they have played upon the streets; when there is no place else for them to play. We find that in our communities we have a society known as the Society for the Prevention of Cruelty to Children; the function of that society is to protect children against the cruelty of parents; and here, again, we show the militant spirit: it is a militant society to protect the rights of the child. If the parent is cruel to the child let us fall upon him, drag him into court, fine him and punish him. Further than that, we are carrying the militaristic spirit to the last extremity. We have been in horror at the levy of the war times of \$40,000,000 or \$10,000,000 or \$90,000,000 upon progress or trade in the war which is now going on; but that is what the State does constantly with the criminal.

Isn't it a strange thing? A man is arrested, charged with a crime, known to be guilty: he is sent to jail. If that man has money, or has a friend that has credit, he gets bail, and goes free until the time of his trial. But if he hasn't any money, can't give bail, then he goes to jail and is locked up. We levy tribute upon him; only we don't require him to pay it until he has had his trial. When the man has his trial, the court imposes a sentence; in many cases, especially of misdemeanor, the sentence is a fine of \$5.00—just

as well a hundred or a thousand dollars, and be committed until paid. What does that mean? Why, it means that the State has levied a ransom upon that man. If he pays it, he goes free, regardless of the charge. If he can't pay it, he goes to prison. That is war; that is warfare you and the State of New York and the State of Pennsylvania is practicing upon its citizens to-day; and yet we wonder that we don't succeed in our efforts at the reforming of the criminal.

Now, there is coming a new spirit. You heard of it from Dr. Lewis the other day; and you saw it at the Grand Meadows Prison. We are recognizing the application of the law of love for dealing with the criminal; and we find, when we get next to the criminal and become acquainted with him, that he is very much like the rest of us. Those who go to prison, are men and women, boys and girls like the rest of the people found in the community. The only difference is, that a large proportion of them are mentally defective and the State is working away upon the mentally defective. A girl is a confiding, credulous person. We have sent her to a reform school and to the reformatory discipline up there; and we have taught her the Scripture and punished her and punished her; and then we send her out; and because she has not strength enough to stand, she is brought back again as a repeater; and the good women won't acknowledge her, they cast her out: she is a pariah. Yet that poor girl never intended to go wrong. Fully half of them have gone wrong because they hadn't will power to stand, and because they didn't get the help they needed. I say we are recognizing a new gospel in our dealing with these people, in our dealing with these children.

What is that? It is the application of the law of love in our dealing with our fellows. We have at last come to recognize the most important thing that I have to say this morning: we have at last come to recognize that in our dealings with the poor, with the orphan, with the unfortunate, with the erring, we accomplish absolutely nothing in our social work unless we accomplish a spiritual result. Unless you inspire in the heart of the boy courage, hope, industry, action, your dole is base. Unless you inspire in the heart of that boy and girl in that reformatory the expectation that he can be a man, that he can overcome his evil habits, that he can overcome the influence of his environment; unless you can put him in the way for such support and guidance and such assistance in obtaining employment, and put him in the way of leading a wholesome, upright life, what right have you to deal out damnation upon him and pronounce him a confirmed criminal?

Now, then, these lines of work that I have spoken, every one of them are essential. We are giving up the idea that we are going to save the world by reforming men in prison, or even reforming children in the reform school. We must see to it that children are well-born, that they are well nourished, that they live in pleasant surroundings, that they have wholesome food, that they have proper school instruction, that they are protected from the evil influence of improper amusements and exhibitions; make life to them wholesome, happy, a conscious genuine thing; and then we shall make inroads upon the dawn of pauperism and criminal lives that threaten to overwhelm us; and the most profitable thing that we see to-day, is, that there is in the community a great body of people that are alive and awake to these subjects: what we have listened to this morning, the work which is being done by Miss Gaston, and we have observed its growth, work that is going to the foundation of things; but the cigarette is a chief spring of vice and crime. This matter of feeble-mindedness, which comes partly from the cigarette, I will admit that is one of the great springs of vice and crime. This matter of the violation of the home is one of the great springs of vice and crime, and the indifference of the good and happy and prosperous part of the community is one of the sources and causes of vice and crime.

I have said about one-third of what I want to say; but the allotted time has expired; I wish to give an opportunity for discussion, for questions.

THE CHAIRMAN: The speaker is here to answer questions; we would be glad to have them. (Question as to the Russell Sage Foundation.)

HASTINGS H. HART: The Sage Foundation is a foundation of money left by Mrs. Russell Sage, to the amount of ten millions of dollars; which is an endowment not used in doles or gifts to institutions or pupils. The Sage Foundation is an educational institution; our office is to help people find out what they need to know as to how best to accomplish the different lines of social work. My own department is the Department of Child Helping; and people come to us with their problems from all parts of the United States. "Shall we build a reformatory?" "If we build one, shall we build it on the cottage plan?" "What amount additional do we need to make it suitable, and to last?" "What shall be the principles governing the men, women and children that we care for?" "We are having a new problem in our community of the defective child; and the question is: How shall we meet that obligation?"

We have settled part of these problems; and we endeavor to have always at hand such information as will help people to meet their difficulties.

So we have the Department of Immigration in the Russell Sage Foundation, which assists people in organizing social centers in the community and developing playground work and in improving the condition of their working poor, and so on; and we have the other departments; and they are all along the same line of helping develop. The purpose of the Sage Foundation is expressed in these words: "For social betterment, and for the improvement of the living conditions of the poor."

GEORGE BROOKE MILLER: How far are moving picture shows a help for a cure of delinquency?

MR. HART: The evil influence of the moving picture has been exaggerated. I don't go to the things very often; but I have found moving pictures, ordinarily, reasonably clean. They are somewhat sensational; but the thing that does the mischief is the accompanying vaudeville show. The vaudeville shows are vile: the moving picture show is a Sunday school compared with the vaudeville show; and there are a few moving pictures that are bad. There is now being organized in New York a committee (of which I have the honor of being a member) for the purpose of reaching those that are vicious. Many of them are sensational and perhaps are not a wholesome thing; but thy moving picture show isn't the worst thing in the world, and is rapidly becoming one of the most important educational agencies that we have; and the recent movement for the furnishing of moving pictures for the use of churches and educational institutions, is of the utmost importance.

Now, the other question, of playgrounds and of prevention: I think there can be no question that playgrounds properly guarded are a great preventive of crime. That has been demonstrated in the city of Chicago. A playground where children are taken regularly, although indirect, may be an immense safeguard from evil. It is necessary that you shall have separate instructors, in order to see that the children receive proper physical pedagogy and the proper watch kept, in order that the children may be protected from foul language on the part of those that come to them; but I think that in every city where the playground movement has been developed properly and is guided by a wise and trained people, it has a conserving influence for good.

ELISABETH STOVER: What is being done to raise the standard of the music as an accompaniment of the moving picture show? When in Cali-

fornia last year we made an effort to see what could be done in raising the standard of the music attending the moving picture show. If any of us go to the music stores of the small town and look into the windows at the music that is portrayed, we will get the idea of the call to Friends to bear their real testimony concerning the music which is not all music: the pernicious, bad thoughts, the means of elevating or drawing downward.

MR. HART: I have no information as to specific evils to attribute to the music in the moving picture shows. But I think they are much the same as that which goes into the homes, the same music which goes out into the families and becomes an everyday matter in the home. You have only to pass along the street on a summer evening when the windows are open and listen to the pianos going and the singing going on in the ordinary families.

ALICE C. ROBINSON: Do we not have laws through the States against objectionable entertainments, vaudeville shows, things of that kind?

MR. HART: I think, in answer, all of the States have a law. Unless it is followed up by zealous citizens who are interested, it is apt to become a dead letter. There is a law in regard to horse-racing in the State of New York, and as to the selling of pools at races, which is a dead letter; because the officers of the law stand by and watch its violation.

A VOICE: How far has organized study been found to meet the needs of the well-to-do, particularly in the rural districts? Could we not do something to develop that line?

MR. HART: There has been very little done this way in the rural districts in this line. I believe it is coming. I think it is going to come through Canada. We must by co-operation through superintendents of schools, also through the school districts, where children can be carried in by omnibuses. The people who are trained up to it, and that cannot be accomplished in a very small community; but in a county organization where trained directors can travel from one part of the county to another, that can be developed in a form that can be specially helpful.

THE CHAIRMAN: To what extent is care taken of feeble-minded girls and women in this country?

MR. HART: I have here a few copies of the pamphlet on meeting the problem of mental defectives, which discusses that matter in detail; I will leave them on the edge of the platform; any one who desires, can obtain them. We have in the State of New York an institution, which is a State custodial institution for feeble-minded girls.

We have also a custodial institution in this State which cares for both feeble-minded boys and feeble-minded girls.

My estimate is that we have in the State of New York about 30,000 feeble-minded people; nobody knows just how many; because there never has been an accurate estimate. We have 30,000 people, I think it is fair to believe that eight or ten thousand are girls of childbearing age. Now, we have a provision for 1,500 of these; so there are probably 7,500 or more young women, or women of the feeble-minded class, of the childbearing age. The situation has been very much changed by a little invention of Dr. Goddard, of New Jersey. Dr. Goddard about three or four years ago invented a term, of which we hear very much, "Moron." Now, what does moron mean? Moron means a fool. Moron is a polite name for the high-grade feeble-minded.

In every community you find a number of boys and girls that people say: "No, he is not feeble-minded: he is backward. He could not go beyond the third and fourth grade in school"; and you find, on examination, that individual cannot transact the ordinary business of life. They are credulous. If anyone comes to this girl and says: "I have found you a situation at \$10 a week," she walks right off with that man. The assassinations that have occurred in this country have nearly all of them been by people of the moron class.

Now, we are recognizing that the most dangerous feeble-minded are not those that are idiots, or those that are regarded feeble-minded, but these of this class. There has just been made an examination in the city of Richmond of all the women in the red light district, about 3,000 women; and, very much to the surprise of the observers, it was found practically easy to get these women to come in and subject themselves to psychological examination to find out their mental condition. They claimed that 85 per cent. of those prostitutes were found to be feeble-minded, and 65 per cent. of them below the moron class.

Now, think what that means! That these girls who are regarded as enemies of society, and the outcasts and the pariahs of the community, are such simpletons they are not able to protect themselves. You take the little girl of six, or seven, or eight years of age, who is an object of solicitude to every right-minded man in the community. Should anybody offer harm to that child and anybody endeavor to corrupt her, a man, even though he himself may be an immoral man, will rise to her support; he will sacrifice his life, if necessary,

to protect that innocent child. The feeble-minded girl of fifteen, sixteen, or seventeen years is in stature and in perception a woman. She is credulous, she is affectionate, she is healthful: she has not any evil desire about her. She is entitled to the same chivalrous protection as the little girl, the normal little girl of six, seven, or eight. What happens to her? What happens to her?

Why, my dear friends, she is hunted down like a rabbit she is pursued and she is destroyed by evil-minded men. Then what do we do with her? We put her into a reformatory; and we admonish her, we punish her, we chastise her, we teach her Scripture and we try every way, every possible way, to help out and reform her. She goes into a family; and they cannot protect her; and by and by she gets into trouble; they send her back; but the day comes when they are compelled to discharge her; they cannot hold her; she has reached the age of eighteen or twenty-one years. She goes out into the community; but the fact that she has been in a reformatory makes her an object of pursuit, and she falls again; and then she is sent to the house of correction; and she goes out and in, out and in; and that poor girl, thus taunted and destroyed by the community, wreaks frightful vengeance. One such girl in a rural community, we talk about the temptations of a city! one such girl in a rural community will corrupt and infect twenty boys. We talk about the ruined girl; but why not the boy? He loses his respect for womanhood, loses his respect for himself, because infected, afflicted with disease. Isn't he ruined? The girl is: no less in the one case than in the other; and now, for self-protection, if we have any regard for the innocence and helplessness of these girls, for the self-protection of the community, we should be forced to make provision for the boy and the girl both.

HENRY HOLME: What should we regard as mainly the producing cause of these defectives, these morons?

MR. HART: That is a question now being studied very earnestly. There is a difference of opinion among the doctors. They are trying to make psychological examinations of the women sent up to the woman's prison at Bedford; and they find that more than half of these women are feeble-minded. They have now established a laboratory, psychological laboratory, at the Bedford Reformatory for Women. It has been endowed very generously by Mr. John D. Rockefeller, Jr., and some of his friends. Every girl who goes in there is isolated and is studied with the utmost care by specialists; and then they send back into the city, agents, to study up the family history.

What they are getting at there will be definite. All the indications are at the present time that feeble-mindedness is the most hereditary disease we have. If the father and the mother are both feeble-minded, the inheritance of the child is certain. If one or the other is feeble-minded, the chances are largely against the child being normal.

We are now tracing children back to the third and fourth generation; and the history of feeble-mindedness is now under competent observation; and the cause is the intemperance of the parents. If the child is conceived at a time when the father is intoxicated, it is a very great wrong to the child. In some cases feeble-mindedness resulted from the insanity of the parents; others resulted in other cases from epilepsy; on that matter there is a great deal of difference of opinion, because it has been very recently that any systematic study of the subject has been undertaken; but before some five years pass, we shall have such a body of fact as will enable us to utter definite, positive statements.

A WOMAN: (Asks about the vacation schools during the hot summer months.)

MR. HART: Usually there is a course of nature-studies, some domestic science, and that sort of thing; but it is found, also, that the children will carry through the hot summer months quite a little body of regular study, and will do it with zest. In Chicago and other cities where vacation schools are established, I have been perfectly astonished at the large number of pupils who come voluntarily and joyfully; but, as a rule, the curriculum is made lighter and the hours shorter. In the school of which I spoke at Pleasantville, New York, the school runs eleven months a year; the school of letters for four weeks; and the school of domestic science is extended, at different times, to four weeks. Those children are carrying on their work with zest, right through the year.

A VOICE: How would you treat the girls that are bright and normal, about the age of ten and twelve years, but are very untruthful?

MR. HART: Well, that will be a matter for the very careful study of the child. Now, all of you mothers know that all normal children have a period of untruthfulness, when it is largely a matter of the imagination: they will tell the most dramatic stories; and I know nothing more mistaken than for parents to deal with that as a moral question. Just simply pass it over; the child forsakes it; and in the meantime it is a part of his education; and I should rather encourage the imagination of the child than otherwise.

As the child grows older, and it passes to a matter of moral obliquity, the best thing is to

ascertain whether your child is normal; because there are many children appearing to be normal that, when you come to have an expert study of the child made by others, it is found that there is a degree of moral imbecility. In others there is moral insanity: a person who has been right-minded and religious, will all at once adopt the habit of thieving, or use foul language, or become untruthful. It is insanity. The child has been appearing to be bright, and yet it ceases to distinguish between right and wrong. It takes on the form of cruelty. I should want to ascertain whether there were some outside cause. Sometimes untruthfulness develops because the child becomes afraid of the parent: a very dreadful thing, when the child becomes untruthful because it is afraid of the injustice or the undue severity of the parent. They don't believe that that parent loves, sympathizes with them; and I should want to be sure, if I had a child that had that habit, that I was giving him affection as a parent; but it would call, I think, for the most careful study of unselfish, wise people, people who are experienced, to try and learn the truth of it. But don't assume that the child that does this is incorrigibly and desperately and absolutely wicked.

SAMUEL DE COU, New Jersey: Ought children not to be trained to work as well as to play?

MR. HART: I didn't have time to touch on the question of child labor. I believe that every child ought to have a share in the tasks of the family. I would begin very early with the child, give them some simple things for which they would be responsible. I believe that it is a good thing. My father used to tell me that: "All play and no work makes of Jack a mere shirk; and all work and no play makes Jack a dull boy," and we have got to exercise common sense. On the other hand, to take a child out of school at the age of ten or eleven and twelve and put him in a factory working from nine, ten, eleven hours, or longer than that in some places, as high as twelve hours a day, and very often more, I think is very wicked; and we, in our child labor laws, are investigating into that of boys engaged in agricultural pursuits, because they were thought to be entirely improper. My own observation is, that some of the greatest hardships that children experience are upon the farm; and upon them are laid burdens too heavy for them to bear. We should pass laws forbidding the employment of children at regular employment under the age of fourteen years; and then it becomes a matter of great difficulty in many families to provide for children, those of normal endowment, and to help them; and I am sorry, but that is a very much better thing than it is in the children of paupers, who waive the

opportunity for education in order to swell the family purse, and in some families, and not infrequently, who work for the support of a lazy father, who is willing to throw upon his children the burden of the family support.

THE CHAIRMAN: The question is asked how to get information from the Russell Sage Foundation; and Mr. Hart says a letter to Hastings H. Hart, Russell Sage Foundation, New York City, will reach him, and he will give the information.

THE CHAIRMAN: I think it would be well to call attention once more to the discussion of Lucy Page Gaston, as to the responsibility and opportunity that may rest upon us with reference to our work for the prevention of the smoking habit. Her suggestion was, that if Friends could raise a thousand dollars, or have a hundred Friends give \$10 each, it would help that cause immensely. It is a practical thing to do; and Joel Borton is ready to receive such subscriptions at any time to-day or to-morrow. Friends will bear that on their hearts.

ANNA W. JANNEY, Baltimore: There is one point I wish to make in regard to this subject; and that is, that committees of Friends' schools shall not employ men teachers who smoke.

WILLIAM M. JACKSON: Anna Janney has given us the cause of nine-tenths of the boys learning to smoke cigarettes.

No boy ever began the practice of smoking with any feeling of comfort. No human being ever began to smoke a cigar that it did not follow with a deathly sickness, such as you can scarcely conceive of. I speak from experience. The reason that a boy continues to smoke after that experience is because he thinks it is manly. I say, I speak from experience. My experience was, that I began because I thought it was manly; and I continued smoking until I was about seventeen years of age, when I began my work as a teacher. I quit smoking because an aunt of mine said to me: "Do you think you are setting a good example to the children you have under your care, in the practice of smoking? Can you conscientiously do it?" I questioned myself and found that I could not. And ever after that, as a teacher, I felt it my duty to impress it upon the minds of the boys their duty not to begin the practice of smoking.

In my experience in the city of Richmond, Indiana, I had a talk with the boys regarding this matter; and among them was one young boy who said, "My father smokes; and whatever he does I think is a right thing to do." That boy became a millionaire, one of the noted millionaires in this country, and afterward he died a drunkard.

THE CHAIRMAN: Closing the discussion, I would just like to emphasize, the suggestion made by Anna W. Janney, that we have a very great responsibility, as well as an opportunity, those of us who are on school boards, that we don't employ teachers who smoke.

You will remember a committee was appointed to bring forward a memorial on the subject of peace; they have concluded their work, and propose at this time to bring the topic before us. Russell Smith, chairman of the committee, will present the memorial.

J. RUSSELL SMITH: Our committee, after several sessions, has prepared two documents: one expressing sympathy with the English Friends; and the second, "To the President of the United States, and Lovers of Peace Everywhere." This was prepared; and the committee recommends that it be sent to the press, for as wide distribution as possible, if it meet with the approval of the conference, that represents the seven yearly meetings; second, that a committee be appointed by the chairman of the conference to accompany the chairman of the conference to carry it, as a committee, personally, and read to the President of the United States, if he will grant us the opportunity.

(Voices in approval.)

(This resolution will be found in a later issue in connection with Central Committee Proceedings.)

THE CHAIRMAN: It is approved. Do you approve of sending it to the President of the United States by a delegation?

(Voices of Approval.)

THE CHAIRMAN: That is also approved.

We have also a resolution on the subject of temperance, prepared by a committee.

Do you approve of that resolution?

(Resolution will appear in Minutes of Central Committee.)

(Voices in approval.)

THE CHAIRMAN: That seems, also, to be approved.

ROBERT L. SIMKIN: Not being a member of this conference, it may be, perhaps, impertinent for me to call attention to one little thing in the peace memorial. Namely: that in the reference to group hatred and various other causes of war, specific instances are given, about which, I fear, there may be differences of opinion in many groups of men who sincerely desire peace; and would not the argument be just as strong if those specific cases, about which there may be differences of opinion, should be deleted, and merely the general causes of war stand in the memorial? I fear that this document, which is admirable and

excellent, may by those specific cases drive away from support of it men who would otherwise rally to its support grandly, and whose support we need.

ANNA M. JACKSON: I had that in mind when I heard it read; but I concluded that those who prepared it were wiser than I, and knew better; but as someone else feels the same as I do, perhaps there are others in this audience that have this same feeling. It seems to me the memorial would be quite as strong without giving those instances; and there would be cases where those might arouse antagonism.

JESSE H. HOLMES: There was a special effort made to omit anything that would be likely to arouse prejudice. Napoleonic wars hardly would act thus; the fact that the Japanese-Chinese wars were due to the land hunger, would hardly arouse any feeling among our peoples.

Do you refer to the Chinese Exclusion Act?

ROBERT L. SIMKIN: To the land hunger and to the Japanese war. They have in Japan a large number of men, who support strongly the peace movement, who would rally to this if it did not specifically mention the Japanese nation. Again, the Chinese Exclusion Act in California is also in my mind.

JESSE H. HOLMES: Excuse my interrupting you—there is no Chinese Exclusion Act. There is an international law; and when the Japanese matter came up, that was a California affair; but we purposely left that out, because it might arouse hard feelings; but the Chinese Exclusion Act is of long standing, and has no bearing in particular on any feeling, I think.

ROBERT L. SIMKIN: I referred merely to the difference of opinion in different sections of the country, knowing that it is a national law; but I will not carry the point further.

JESSE H. HOLMES: I interrupted thee simply in order to get information. Of course, we don't want to put anything in there that will result in any feeling; and the instances were selected in order to make the matter clear, but with intent to avoid anything likely to carry with it irritation. If we have not succeeded, we had better change that.

WILLIAM M. JACKSON: Wouldn't it be just as strong without saying anything other than land hunger, not making it Japanese land hunger? Since there is German land hunger and English land hunger and French land hunger exhibited, just as well, in recent times?

THE CHAIRMAN: I suggest that Anna Jackson and Friend Simkin meet the committee and take

this matter up with it, without discussing it here.

(Approved.)

EDWARD B. RAWSON: It did not occur to me that anyone would be offended by these references; but I think that the paper will be just as strong if they are omitted; and I believe that what we say will have more strength, and perhaps we can gain something by it. I don't think it is necessary to give any instances of wars that have been entered into on account of land hunger. Everybody who knows anything of the history of the world, knows that they are the causes, or have been.

THE CHAIRMAN: If Friends are willing to pass from this, Elizabeth Lloyd has a matter she would like to bring up before us a moment.

ELIZABETH LLOYD: I want to speak briefly concerning the needs of our magazine for children, *Scattered Seeds*. The status is this: *Scattered Seeds* has no financial backing. It is not paying expenses. Whether this conference ought to back it, or not, is for the Central Committee to determine. If we can get one or two hundred dollars more for this year, and a thousand more subscribers for next year, we can go on.

Now, are there any, in this conference, who feel ready to give us money, and to guarantee us subscriptions? This can be done by addressing *Scattered Seeds*, *Friends' Intelligencer*, Philadelphia, or by making contributions.

LUCY PAGE GASTON, Chicago: I would like to thank, in the name of the Anti-Cigarette League of America, this Friends' meeting, the splendid reception and this cordial help that you are giving; and may I just suggest that Mr. Henry Holme, who started the fund, be also designated to receive anything that the people want to give.

I want to say I am greatly disappointed that our fall campaign number has not reached us yet, for this convention; but all those who subscribe from one dollar and upwards towards this memorial fund, will receive the magazine personally, and all of our printed matter; so if you cannot give us \$10.00 why, come in on the one dollar and get our printed matter and this fall campaign number that has the whole story of the Edison-Hill controversy in regard to whether cigarettes are good or bad. The cigarette smoker and the cigar matter and Thomas A. Edison are in a mighty pretty fight; and you will all read about it in this fall's campaign number.

THE CHAIRMAN: We have had a most interesting session this morning; those who have given us of their thought certainly deserve our thanks; and may we, at the closing moment, give our thanks to our Heavenly Father.

Second-day, Ninth month 7th.

EVENING.

THE CHAIRMAN: We have a telegram from Hannah Clothier Hull, which says she is exceedingly sorry not to be with us and sends best wishes for a successful meeting.

Thomas Jenkins has a matter he would like to present to us at this time.

THOMAS JENKINS: I should first like to announce that I have received \$22.00 for the fund for the West China Mission, and \$10.00 more promised; making a total of \$32.00. If there are any others who would like to contribute, they will find me on the platform after this meeting.

I am also given two minutes by the Chairman to call the attention of the conference to the journal entitled *Present-day Papers*. I have been surprised to find, in conversation, how few Friends know of the existence of this journal. Let me try to describe it in just two words: the average Friend is very apt to say, "We don't need another journal. We have journals already, especially the *Intelligencer*," but that argument is really not a good one, any more than if a person should say, "I have a knife: I don't need a fork;" because the journals fulfill entirely different functions.

In the first place, *Present-day Papers* is an international journal, and represents Friends the world over. I will read in just a moment the names of the editors. Then, secondly, it is a journal, as the title page says, "For the presentation of vital and spiritual Christianity. That is to say, the editors of this journal wish to appeal to the great general public, and to present the point of view of Friends—the Friendly interpretation of Christianity—to the world at large. Among the editors, are several names which, I am sure, are very familiar to us, recently, through our summer school: Professor George A. Barton, of Bryn Mawr College, authority upon Old Testament research; Professor Hugh Black, of the Union Theological Seminary, New York City, who has also appeared upon our programs; William Charles Braithwaite, to whom we owe two very important volumes upon the early history of Friends; Edward Grubb, whose name is very familiar to us as the Editor of the *British Friend* (the *British Friend*, as you may know, has been suspended in order to make way for this journal); Edmund Harvey, who is a member of the English parliament, and who has just distinguished himself by a plea for peace in the midst of the English war troubles; Dr. Henry T. Hodgkin, an author of distinction; Professor Augustus T. Murray, who is also known among us by his Lessons upon

the Life of St. Paul; Professor Elbert Russell, of Earlham College, who has several times appeared before audiences of our branch of Friends; and President Isaac Sharpless, of Haverford College. [The speaker omitted his own name; Thomas A. Jenkins.]

That is certainly a very impressive list of names. Notice that this is a monthly journal: price is \$1.50 a year. I should be very glad if a large proportion of persons in this audience would take the trouble to look at the specimen copies in the office and will not go away without leaving their names as subscribers.

THE CHAIRMAN: The committee has thought it would be a good introduction to the topic to be taken up this evening to have a brief report of the work of the Sub-committee on Equal Rights read at this time; and the superintendent of that department, Ellen H. E. Price, has been requested to read that report.

REPORT OF DEPARTMENT OF EQUAL RIGHTS.

As soon as possible after her appointment, the Superintendent sent to each of the Yearly Meeting's Committees a circular letter containing the following suggestions:

"That no further efforts be made to maintain the Friends' Equal Rights Association as a separate organization,—

"That Monthly Meetings be asked to appoint Committees to co-operate with Yearly Meeting Committees, especially committees to poll the men members on their views on Suffrage,—

"That reports of the activities of the Committees be sent to the Superintendent at least once in three months,—

"That a campaign of education be carried on within our own borders so that when the test comes Friends may be found true to the principle of equality upon which our Society was founded and which has marked its progress thus far. In furtherance of such policy, the Superintendent asked the approval of a plan to stimulate interest in the subject of Woman Suffrage through competitive essays and orations in Friends' Grammar and High Schools."

The receipt of this letter was acknowledged by the Chairmen of Philadelphia, New York, Baltimore, Ohio and Illinois Committees. The Clerk of Genesee Yearly Meeting reports that it was read in Yearly Meeting and referred to the Chairman of the Equal Rights branch of the Philanthropic Committee, but from this, Indiana and Ohio Yearly Meetings, no reports have come of anything done in a meeting capacity.

New York and Baltimore expressed approval of the suggestions made except that of giving up the Friends' Equal Rights Association as a separate organization, each believing that the Association has not outlived its usefulness. In consideration of the wishes of these two Committees, the Friends' Equal Rights Association will be continued and efforts made to increase its value to the National American Woman Suffrage Association with which it is affiliated. Neither of these committees, however, report having followed out the suggestions made in the Superintendent's letter, but both have done excellent work in other lines.

The plan of holding oratorical contests was not found feasible owing to the fact that Friends' schools are few and the number of Friends' children attending them, small, making it impossible to find participants enough to make such a contest worth while. The principals of our schools were, in the main, sympathetic and willing to aid us.

New York reports that a number of Executive Committee Meetings have been held and that delegates were sent to the conventions of the National American Woman Suffrage Association. An evening meeting is held during Yearly Meeting week in order to reach the Friends who live out of town and to whom the opportunity of hearing the subject presented by able speakers comes less often than to the dwellers in large cities. Also, two public meetings have been held, one in conjunction with the Twelfth Assembly District Club. New York Committee contributes to the treasury of the National Association. It co-operated with the Twelfth Assembly District in holding a Suffrage Booth at the Young Friends' Aid Association Fair in Eleventh month last, and the Fête of the Woman Suffrage Party in Third month. The Property Committee of New York Monthly Meeting granted to the Woman Suffrage Party of Greater New York the use of the meeting house for its annual Convention in Second month. Since a bill for the referendum of a Woman Suffrage amendment has passed one Legislature and will in all probability pass the next, New York may be classed as a campaign State. The campaign has already begun and in this Women Friends are very active, working as members of the Woman Suffrage Party and other suffrage organizations.

Baltimore reports that it holds meetings during the winter under care and management of Friends to convert those of its own members who are still unconvinced of the justice or the need of Woman Suffrage. Besides, meetings are held in Baltimore during Yearly Meeting week which are well attended and enthusiastic. It has arranged debates in schools and has circulated literature on these occasions, and also at the polls on Election Day. Many letters have been sent to Congressmen and Legislative Committees both by individuals and by meetings. It reports an increased membership in Friends' Equal Rights Association, also participation in the work of the regular suffrage organizations.

In the State of Ohio there has been a great deal of individual work done for suffrage by our members. Our Friends were active in getting signers to the petition for the referendum of the suffrage question, and as the required number has been obtained, Ohio is again a campaign State. The question will be submitted to the voters in the fall. Meetings and a great deal of interest are reported in Dayton and Centerville, but much intensive work remains to be done, especially in the country districts. Success in Ohio would mean much to New York, Pennsylvania and New Jersey in their approaching campaigns, and it is the part of policy as well as interest to lend all the aid possible to Ohio in her short struggle.

Indirectly has come from Indiana reports of a great activity among Orthodox Friends. The Quarterly Meeting of Friends of Richmond, Ind., with a membership of 2,015, presented a petition to the United States Senate on Sixth month 13th, praying for an adoption of an amendment to the Constitution to grant the right of suffrage to women.

Since our last conference the legislature of Illinois has conferred upon women presidential and municipal suffrage, and the Supreme Court of the State has de-

clared the act constitutional. Illinois Yearly Meeting's Committee reports that a large percentage of women—Friends and others—availed themselves of their newly-given right and in many towns and cities were the direct means of voting saloons out of existence for two years at least. Improvement Leagues, Commercial Clubs, Women's Christian Temperance Unions and the Grange all give time and thought to the subject of Equal Rights. Women voters feel the responsibility of their new duty and are eager to fit themselves for its faithful discharge.

Philadelphia Yearly Meeting, including, as it does, two States where a Suffrage Bill has passed one Legislature, reports much activity culminating in the adoption by the Yearly Meeting in Fifth month, last, of the following minute:

"In view of the fact that the Society of Friends, by reason of its inheritance and present organization, gives evidence of the advantage which results to the home, the meeting and the community through a full recognition of the dignity of woman and her right to complete development, the Philadelphia Yearly Meeting of the Religious Society of Friends records its endorsement of equal suffrage as a principle of justice to woman and an opportunity for more effective service.

"The Yearly Meeting recommends that Monthly Meetings be watchful for opportunities to influence equal suffrage legislation, and encourages their members to an active interest in the accomplishment of this reform."

This action of the Yearly Meeting is most important both as an encouragement to our constituent meetings and to suffrage workers generally, and as an official record of the position of Friends, which will be a source of pride and satisfaction when the history of the accomplishment of this great reform comes to be written.

The Philadelphia Committee reports that it has sent letters to all Young Friends' Associations and Quarterly Meetings' Philanthropic Committees having Equal Rights Sections, asking that one meeting, at least, each year be devoted to the subject of Woman Suffrage, offering to advise as to program, help select a speaker, or to provide one if necessary. It reports four such meetings held this last year and one, under the direction of the committee, held at Race Street Meeting House during Yearly Meeting week. Undoubtedly more were held, but were not reported to the Chairman of the Yearly Meeting's Committee. Friends are often careless about reporting their efforts, being not yet educated to the beneficial results of judicious publicity.

A Bulletin on Friends and Equal Suffrage (No. 7 of Friends' Social Service Series) was issued in Third month and has been in great demand.

The poll of the Yearly Meeting, so far as it was taken, was overwhelmingly in favor of suffrage. Of the forty-seven Monthly Meetings written to, fourteen made no reply, sixteen took measures to comply with the request and sixteen took no action, although reports came that one of these meetings was practically solid for suffrage; in another, with a membership of one hundred and five, there was no objection to suffrage and probably one-half the members were actively interested; another acknowledged general sentiment in favor; another reported that, with exception of one Friend (who opposed everything on principle), the Monthly Meeting is a unit for suffrage; while still another passed resolution requesting its representatives in the Senate and Assembly to vote for the submission of an amendment to the people.

In the seven Yearly Meetings represented in this conference, there is one State where women have full suf-

frage; one where they have Presidential and Municipal Suffrage; there are two where the men will decide at the coming election whether or not women shall be allowed to vote in their territory; there are three where this decision will probably be made by the men in 1915 and one in 1916; there is one where the legislature has full power to amend the Constitution without submitting it to a popular vote.

In all the twelve States represented in the seven Yearly Meetings, as indeed over the whole country, Woman Suffrage is a live question. Many prominent politicians—some that might be called statesmen—have declared in favor of it, and political parties are fast coming to realize that the question is one that awaits an early decision.

Besides the work in the individual States, there is also great agitation for a national amendment enfranchising women, and many Friends are working for it. In Pennsylvania, New York and New Jersey, however, where the possibility of an early favorable solution of the question is so great, it seems best to hold this secondary to State work and not to divert our strength and resources away from our local needs, knowing, as we do, that as enfranchised States (which we expect to be next year) our services will be many times greater than any we can render now.

ELLEN H. E. PRICE,
Superintendent.

THE CHAIRMAN: We will now have the great pleasure of having an address by Mrs. Carrie Chapman Catt, who you will notice wears our Conference badge, and that means that we have adopted her as a member of the Society of Friends.

WOMAN SUFFRAGE.

MRS. CARRIE CHAPMAN CATT: It seems to me like carrying coals to Newcastle to bring the doctrines of equal rights to a Society of Friends. But, after listening to Mrs. Price's report, I conclude there are a few Friends who got away from the doctrines which were inculcated more than a century ago; and to them I shall make my appeal.

There are two classes of suffrage arguments. One is the superficial kind which appeals to one's sense of justice, and which is perhaps summed up in the question of Why should the man have the vote? Well, whatever the reason is, for that reason we ask it for women. I am not, however, going to present that kind of an argument to-night; because the other kind is the great, broad, world-wide, fundamental basis of all human society; and it is that I am going to bring to your attention. It is not the question of whether an individual woman here and there wishes to vote; it is not a question of whether she wants it or doesn't want it; it is a question of fundamental right, of great nations and races and sexes.

Whenever a child is born, there is always great

excitement in the family and in the village; and the manner in which the world has taken to announce that interesting event, tells the most significant story concerning the progress of men and women in the world. In Africa, when a boy is born, they set a bow and arrow before the tent; and they put a cooking spoon there when a girl is born. In South America they place a bow and arrow before the door of the tent to announce the birth of a boy; and they place a spindle there to tell the coming of a girl. On the uplands of Asia they set a spear against the door of the tent when a boy is born; and they hang a bunch of wool there when a girl arrives. In the lowlands of Africa, where agriculture is far more largely carried on, and altogether by women, when a boy is born a friend of the family runs through the village and cries out words which mean "Little bow! little bow!" and when a girl is born they cry a word which means "Little onion! little onion!"

Here we have the division of labor between the sexes clearly announced on four great continents, and by races which are utterly unrelated. The Greeks went still farther. They represented a higher culture than any of these people; and it was their custom to hang a wreath of olive before the door of the house when a boy was born, and to place a bunch of wool there when a girl was born. The wool was the emblem of the worker, of the one who would spend her entire life in industry. The wreath of olive meant more than war. It meant possible greatness. That wreath of olive might become a wreath of laurel. He who wore it might be the general of armies, a leader of men; and his name might be written in the lists of the immortals.

And so we have the clear division among all ancient people; and the man was told off for war, and the woman was told off for industry. And yet, despite the fact that there was no glory for the industrial worker, it was not an unfair division of the world's responsibilities. For industry was as honorable and as useful, as imperative to the development of human society, as war; all the world must build its future upon it. And so upon the shoulders of this primitive man fighter and the primitive woman worker, the early civilizations were founded. It is said that woman invented work. Great men tell us that the human race has occupied this world for something like three millions of year, and it was when the world was new and humanity was young that woman invented work. In that early time, the central figures of civilization were the mother and her child, or her children. When the man hungered, he sought for food, and, finding it, knew no fur-

ther care; but the woman was obliged to forage for herself and for her children. She sought shelter in the caves, as she saw the animals do; and when there were no caves, she built a nest for herself, as she had seen the birds do; and by and by she made that nest bigger and a little more complicated, and a little stronger; and by and by the nest grew into a tent and she became the world's first builder.

And then this woman observed the wind sowing seeds; and by and by the seeds came up in plants, that brought forth grains and fruit by and by. And so she imitated nature, and sowed the seeds, and invented a crooked stick plow, which is still used all over Asia and Africa, just as she used it a million years ago; and she became the first farmer; and she taught herself the lesson of the little wood creatures, and in time of plenty gathered grains and hid them away for time of scarcity. It was the first storehouse; it was the beginning of the modern cold storage, an incipient food trust, and you find them cared for by the women all over primitive society; and this woman began to pound the grain, and invented, then, the first pestle and mortar, and became the first miller. We are wont to think of meal and flour in connection with machinery and the investment of vast capital; but the majority of the men of the world still live upon the meal and the flour which is ground by the women of their household, in the same form of mortar and pestle. And then this woman learned how to mix her grain with water, and to bake it on hot rocks, and she became the first cook; and she took the skins the men had brought home from the hunt, and she pounded them, day after day, until she made them pliable, and comfortable to wear, and she became the first tanner; and she took bark from the trees, and she pounded it, by a long process that is used every day in the tropic lands, and she made it into a sort of cloth; and this she fashioned into garments for herself and her children, and even for the man; and she became the first tailor.

And then she took bits of skin, bound them with palms around her children's feet, and she became the first shoemaker. She learned how to make baskets of reed which she gathered; and by doing it she filled the greatest need of her kind, and that was for water. For the tribes could not always camp where there was plenty of water, and water had to be carried, and she must make her basket water-tight; and that she did; and by and by she learned the lesson, from the wasps and other insects and animals, how to make ropes of mud; and those she wound round and round her basket, just as she had used her reeds; and then she took the basket out, and lo! she had made a pot, and

she became the first potter. By and by she had a potter's wheel, and made things far more perfect; but even now, all over the primitive world, the traveler may see long processions of women, black, yellow, brown, each one with a home-made pot of water upon her head as she is coming home from river and lake and spring, just as her ancestor woman had done for a million years.

And then, by and by, she learned how to make little decorations upon the cloth she had pounded from the bark, and upon the pots she had made, and upon the skins and upon the hut she had learned to weave; and thus she became the world's first artist. And time passed on, and then she learned the lesson from the fibre, and began to weave. It was not long ago that in Peru a silver mine was opened. It had been closed for hundreds and hundreds of year, so the scientists told us, by an earthquake, perhaps; and down in its depths they found the miners, mummified; and among them there were women; and the women were wearing cloth unlike anything anybody had ever seen in our time, cloth woven of fibres which don't seem to grow now; and, almost at the same time, there were mounds opened in Denmark; and they found curious things there, and, among them, women plaiting cloth, woven, also, of some kind of fibres unknown to our time, and certainly fibres which don't grow in all that region now. What possible relation could there be between the primitive woman of northern Europe and the primitive woman of western South America? And yet this record comes to us of the long, long ago, and they were doing the same thing; and from the moment they began to weave, they began to clothe the men of the world.

Perhaps there are those of you who think this is a fanciful tale; but every woman, at least, should know that when the white man came to this land he found all the primitive industries in the hands of women; and among the tribes which occupied this section of our land it was their wont to speak of women as "our supporters." They did even more. These women were the first physicians; in their study of agriculture they learned the uses of many herbs; and many a European physician will tell you that he has learned valuable lessons from these women of medicine through all the tropical countries. It was they who were the first users of quinine. In the long, long ago these women agriculturists, amazed and awed at the wonderful miracle of the reproduction from the sowing of a seed, could not believe a thing so marvelous could come as a result of their own plantation. There must be something supernatural in it; and so they began to see visions of something greater than them-

selves; and their imaginations pictured goddesses, women in the forests and on the mountains and on the hills, and they began to make sacrifices to them; and so religion was born, perhaps.

And you may ask, What were men doing all this time? Men were destroying wild animals, and protecting the woman who was building up constructive civilization. They were defending that civilization against other wild men like themselves; but, alas! they were doing something more. They were making offensive war upon other tribes that were trying to build constructive civilization. Time passed on and men learned how to work, to establish barter and trade and commerce; and whenever the war ceased, then they took up new occupations.

Time passed on, and the women continued to feed and to clothe the race. To-day all over Europe, all over Asia, you will still find it is the women who conduct practically all the processes of agriculture, all processes which carry the grain from the ground through all its changes into food; who weave all the cloth there is used; and they are the supporters of the race. When Christ was born, Augustus Cæsar was emperor of Rome; and he said (and the words have come down to us), that he never wore a garment which had not been woven and dyed and fashioned and embroidered by the women of his household. When George Washington became the first president of the United States, upon grand occasions he wore silk and velvet; but for every-day occasions he wore homespun, in common with all the men of our Colonial times, and it was a homespun which had been woven by the women of his household; and between those two men lay 1,800 years of marvelous change: the dream, which had appeared to the mind and imagination of Plato as something, not impossible, had come to be a realization in this western continent of ours. The occupations of men had divided and subdivided, and divided again; wars had been growing less and less frequent, wild animals had disappeared in the large portion of the civilized world; and yet women were doing precisely the same things they had done a million years before, feeding and clothing the race with their own handicrafts; and good Martha Washington, as she sat before her own loom thinking about her George, could she have taken an express train at that day and travelled westward, she would have found a people we didn't know at that time; and she would have found those women, the Navajos and the Pueblos and the Zunis, making cloth just as she was doing, manufacturing blankets which no civilized loom has ever exceeded in quality.

All over the world this was the history of

woman; and then there came a sudden, unexpected change. It came with the introduction of steam, which has now made a connection of railroads all over our continents, and has placed thousands and thousands of ships upon our seas, bringing all the remotest portions of the world in close proximity to the old civilization. To-day, whenever there is an excess of any product, it can be brought where there is a demand for it; and, in consequence, there is a busy occupation of providing the products which are demanded by commerce. In consequence, as these wheels of modern commerce turn more and more rapidly, these occupations which women had been performing for centuries, for thousands of years, began going out of the home into the factories; and, as they disappeared from the home, there came from God above, from the great law of evolution, a new call to woman. At last, the old division of labor had come practically to an end; no longer were women called off for purposes of feeding and clothing the race alone, and men called off for fighting alone.

And now there was a common plane of work, and some women were doing the work of men, and some men were doing the work of women; and together they were building a common society, whose object was to secure the common welfare of all. In the long ago, somewhere, that strange thing we know as patriotism developed. Nobody knows where. But it meant then to stand by one's country with one's life. A man must be willing to give his life for his country. A woman must be willing to give her son to her country; and she must be willing to feed and to clothe the army when it was called to the front. And that was patriotism. But when the new time came and the division between men and women of the world's responsibilities was so rapidly changing, there came a new understanding of patriotism. Not all are yet clear-eyed enough to see this new definition; for everywhere, in every land, there is still an element which believes in the old division of labor and that men are told off for purposes of war.

But the new definition, the definition that is destined to become the one the world will accept in the future, understands that a land does not come to an end through outside influences. Our own country will never cease to be as the result of any war with any nation in the world; but it does not follow that it cannot come to an end: if it does, it will find the cause of its destruction in its own internal weaknesses. And patriotism, then, is not to fight the Japanese, nor the German, nor some other imaginary enemy who comes with guns and cannons; but modern patriotism bids us to go

with ballots in our hands, and to fight at the ballot-box those enemies which threaten and menace the safety of our republic. And among these I would place, at the head of the list, the thing we have commonly known as child labor; and I say, I place that at the top of the list, because these children are to be the fathers and mothers of coming generations; and when we have robbed them of correct physical development, opportunities of education, instead of giving to posterity the right kind of fathers and mothers we have given to our sons and daughters dependents for them to care for in asylums, prisons and courts.

Among those things which we should regard as enemies of our republic there is white slavery, prostitution, illiteracy, dependency, poverty, all of these problems, each and every one of which requires a whole volume for its treatment: things which a generation ago men and women would have said were conditions which we would always live with us, like the poor; but we are knowing now that each one of these problems may be solved, not, perhaps, in our generation, not in one election; but they are solvable problems; and that nation which desires to stand as a leader among the nations of the world, must solve those problems; and here, to my mind, there is a greater problem, still, because more fundamental, more far-reaching; and that is, the dishonesty, the corruption, the absolute absence of ideality in our politics; and I am inclined to think that that is the reason some women hesitate to ask for the vote.

Why is it so? I give you my theory. It is because our world did not rise soon enough to put down militarism. We did not rise in time in this country to put it out of existence; and we are to-day suffering as the result of it. We had war; and if ever there was a holy war, that was, I suppose; and yet I stand here to say that I believe the most terrible mistake ever made by our country was the Civil War; and why? You know, you Friends, that slavery would have been swept out of existence in time. It had no place in the nineteenth century. Illumination would have come somehow; and the money our country spent, we know now, would have paid for every slave at his market value and given him his freedom; and there would have been money enough left over to have run our government for ten years. We didn't make anything financially by having that war. There was the result of it, there was a bitterness between North and South that is not eliminated yet. A bitterness which perhaps will run its course for generations yet to come. Benjamin Franklin said: "The cost of war does not

come in war time. The bill comes afterward." But it is none of these things that to me is the great reason why that war was so fatal a mistake. We lost 700,000 young men, North and South. They were the Sons of the Revolution; they were the men who had come to us as the result of the great uprisings in Europe in 1848: the men who had fled from oppression, who had come to us because of our higher and nobler ideals: they were men who knew what freedom and liberty meant. But they took it to the battlefield; and they never came home again.

We filled their places with other men from other lands, men who were just as strong physically, doubtless, just as good commercially, perhaps; but they were not men with the love of liberty in their hearts; they had not had the lesson of those great movements in Europe in the middle of the last century. They came to us to get away from conscription; they came for material advantage; they didn't know the benefit of self-government; they didn't understand the fundamental principles of our government; and that is why, I say, we have lost our ideals in politics.

A few days ago I came to this village of Saratoga with a band of women to ask that the two leading political parties of the State of New York would put planks in their platforms in behalf of woman's suffrage; and we made our appeals to write in those platform our belief in the personal liberty of the women of this State to put their prayers and their hopes and their ambitions and their aspirations into the ballot-box, where they might be counted. When our hearing closed, in one of those conventions there arose a man, honorable, I doubt not, one of the newer immigrants, a man who is commercially helpful to our country, intelligent and educated, I doubt not; and he made appeal to that political party to write in its platform another definition of personal liberty; and he said: "We will ask you to say that the citizens of New York shall not have their personal liberty denied or curtailed by law." It sounds well, doesn't it? But he defined what he meant. And personal liberty meant to drink all you wanted and whenever you wanted and whatever you wanted. That was personal liberty; and then he said, in conclusion: "We have 200,000 German votes in the State of New York. They ask you for this plank in the platform. They are going to give their votes for the party that puts it in." And it was written in that platform.

Now, utterly regardless of the meaning which the man gave to those words, with no relation whatsoever to the great and burning question of intemperance, I say I blush with shame that any political party should so little realize the meaning

of that blessed word liberty as to write it in its platform with that kind of a definition. And it is these things, these material votes, which are to-day taking away and out of politics that which ought to be ideal. We need a baptism again in the old principles of the men and the women who came across the sea for the sake of freedom of religious worship. They knew what liberty was. And I ask of you, How are we going to get it? I ask you, my sisters, how are you going to get it? By not wanting to vote? By sitting still and living your own lives, in your own way? By letting time take care of itself? Are you going to do that way? Or, are you going to allow our country to drift backward into some other kind of government than a democracy?

There are two courses open to us. One is, to have the autocracy of that kind of politics; and the other is, to have the democracy of the idealist, and that is, an honest government of the majority of all our people. And I say there is but one course open to us; and that is, to march forward and to make good in this democracy of ours. And now, in this connection, people say to us: "But the last resort of governments is physical force." I once heard a young professor at Swarthmore, trained in a Friends' home, the son of generations of Friends, say that he did not believe in woman's suffrage for a long time; because he thought women could not fight. And then one day he suddenly remembered that he didn't believe anybody ought to fight, and he got, as he expressed it, a few friends of his together and they began to reason; and then he became a woman suffragist.

To-day there have been great woman suffrage movements in all the countries in Europe. They have all come for the moment to an end. Every single suffrage branch, 800 of them in Great Britain, 300 of them in Holland, even in the Scandinavian countries: every branch, every headquarters, is being occupied as a relief station; and we have international woman's suffrage headquarters in London, and it is being occupied in taking care of what they call the alien enemies in London. And they tell us that this is the last resort of governments. If the Civil War were a mistake, what can we say of this conflagration which has gone all the way around the world? Two young boys, not physically strong enough, or well developed enough, to be enlisted in the Servian army, were disgraced, and when every boy is supposed to serve, it is a disgrace not to be accepted; and so these boys, feeling themselves disgraced, thought they would do something to win honor to themselves and to serve the country they loved; and so they plotted, planned the assassination of the crown prince; and they tell us this

began the war. It didn't. It was only the match which lighted the fire. Just of late there have been many books which have been printed and presented to the public, splendid, noble books, presented by the great men who have studied deeply into this great problem; and, curiously enough, each and every one said: "The great world's war, of which everybody talks and which everybody expects, can never, never come. It is impossible;" and then they make the demonstration in those printed pages.

But now that the great world's war *has* come, those same men are realizing that had it not come as a result of that Servian torch, it would have come anyway; and why? It would have come because of the awful, outworn, outgrown system of imperialism which controls Europe and is supported and maintained by the outworn division of labor, of militarism; and to-day it is these two systems fighting against each other; and while democracy is not in the saddle against imperialism, yet these great men tell us that when this war is over and the soldiers go back to their fire-sides, when they go back to the place that was once their home, they will go with the determination that such results of militarism shall never come again.

Everybody nowadays is giving his theory of the cause of the war; I am going to give you mine. I don't think it was the Kaiser, nor the Czar. I think it was the system of European spies. Now, I will tell you, quoting from others. Mr. Ramsay MacDonald, after the printing of the famous white papers by Great Britain, said there was something which was known in the war office they did not record; and that was, that it had been known for years in the war office of London that when Germany should attack France, she would do it by the violation of the neutrality of Belgium; and in the war office of Germany, it was known that there was collusion between Belgium, France and England; and when these different countries, already hating each other, already suspicious of each other, found through their spies that there were preparations being made, year after year, for possible attacks upon the other, it continually nourished and strengthened and encouraged the suspicion, the commercial jealousy, the race hatred which was there before; and because the system existed, because the millions were being spent for armaments and armies, it had to come.

And now, let us hope, as a result, that it will be the end. We in our own country, with no fort from the Atlantic to the Pacific between the United States and Canada, with 3,000 miles of ocean to the east of us and 5,000 to the west—we, who rarely see a soldier, and rarely hear the

trains of martial music, or marching feet, we don't know what militarism means; and yet even here, no less a person than David Starr Jordan tells us that seventy cents out of every dollar of our tax money is spent for our army, our navy, or some kind of war expenditure. We in this neutral country are spending every year for the maintenance of our army and navy an amount that is greater than the endowments of all the universities in the world. When we think of this awful cost of war—of the children working in our factories, of the children going to school on half-time, of the children that are put to work that never have a chance to go to the high school, of the people who never have the advantage of a magazine or a theater or a concert: when we think of all this, then there is a duty for us to perform.

I am not sure that I can make it clear, the thing I feel so deeply in my own heart; and that is, that as we came to a turn in the commercial road with the invention of steam, which took away the old division of labor between men and women, we have come now to another turning of the road, and the Czars and the Kaisers and the Emperors must go, perhaps not in our generation, but they must go: the people must rule, the forts must be torn down, the bigots must be no more. We must trust each other; we must have a compulsory arbitration; we must have a federation of the world; but if we are to have it, then behind every political party in our own country, first of all, there must be an educated people. They must dominate: it must be written in our political platforms; it must come up to our Congress and our President as a great, crying demand from the masses of our people.

It cannot come from Europe in any other form than a revolution. O, if we could be brought face to face with some of that race hatred! Why, in one of the countries of Austria now (not daring to arouse any rebellion, doubtless) the native and the German children who go to the same school together won't play upon the same side of the street. The men won't go into the same hotel, or into the same barber shop. It is impossible for us to comprehend it. Now, when Bohemian and German come here, there is no racial difficulty; and the reason is because of the oppression that exists among the inhabitants on the part of the overlord; and, O, we must have a rule of the people and a rule of men and women. It must be the voices of all that make the customs, the laws and the great institutions in the parliament of the world.

My sisters, I ask of you to want to vote, not because it is a petty privilege: I ask you to want

to vote because, in this turn of the great world's affairs, there is a demand for those who can stand for ideals, for democracy, for patriotism which does not mean militarism, for the right kind of ideals such as you, as Friends, have been trained to reverence; but, if you reverence them how do you dare not to want to put those ideals in that ballot-box where they may be counted? You men and women, who have always voted in common for the welfare of your Society, you believe in that. Well, then, in the larger society of the State, we will say, New York, the still larger society of our nation, the still larger society of the world, why should you not put your hope and your prayer into those ballot-boxes as well, and let the woman's influence, the woman's industrialism, stand as an antidote for the men's militarism, let both sides of the old-fashioned division of labor be counted in the making of the welfare of our common home?

These are the great fundamental principles to-day—these great, wonderful things that are happening, to make us realize that we in our little nests can do little toward affecting the great trend of human society. We realize that we are taken in the hands of a gigantic destiny and are being carried onward, we know not where; but this we do know, that destiny moves more rapidly, destiny moves more sanely and safely when there are leaders directing it; and you men and women ought, each and every one of you, to be a director of that destiny in your own little circle, and to remember that politics is not a thing apart, a thing for men and men alone: it is a thing for all human beings who have an interest in their country. It behooves us to remember that patriotism is not singing the Star-Spangled Banner to-day; it is not standing up when the band plays the national airs: patriotism is making our government the kind of place over which Old Glory can fitly wave; and I hold that every man who deserts his duty as a voter, and every woman who doesn't want to vote, I hold that those two are the direct influences which stand to-day as a menace of our government.

I don't believe the greatest sinner is the man who buys votes, nor the man who sells votes: I believe it is the man who calmly stands by and allows this thing to take place. And I believe it is not the woman who is the greatest sinner who sells herself upon the street: I believe it is the woman who stands by and knows that this is being done, and does nothing to correct this mighty, great problem which affects the entire civilized world. I call upon you women to rise to this standard of equal rights for women in the politics of the world as the greatest and solemnest

duty which has ever come to you. I call you to come to this standard because it is a religious duty as well as a political duty; and I call upon you, my brother, to be no longer content to merely *stand* for woman's suffrage, but become a live, alert and energetic factor in each State where you live, to bring it to be. When we shall come to the day of reckoning, of mediation over the seas we are all trying to hasten to, when that time comes, let them see that America has faith in its own principles; let them see that when we state we have here a government of the people, we mean it and we have recognized people as voters.

There is no question but that woman's suffrage is coming; because the plea for it is the fundamental plea for democracy. It is the same argument which brought the vote for men. There is no question but that thrones, emperors and nobilities are doomed; there is no question but the people of the world will rule and govern themselves; there is no question but that there will be a federation of the world; but when? When you are ready, you and other Americans, are ready to stand true, first of all, to your own principles, the principles we propose to teach to those men and women across the sea, when we have done our own task at home. Then shall we be prepared to teach those of other lands. When we have taken the mote from our own eyes, we may see clearly to take the mote from our brother's eyes. Make our own records clear, and then, with this noble principle of trust in each other, of democracy and belief in it, with an ideal to march forward and to make that democracy real, let us lead the way for the struggling idealists of Europe to rise out of this struggle into their own.

You little know how hard, how almost impossible, it is for them, without a revolution, to do the thing that is so easy to be done here. And no opposition: there is nothing, to-day, but the traditions which still blind the eyes of our people. Women must be taught to want this thing, why? Because tradition binds their hands and enslaves them to old customs, exactly as the millions of men in Europe to-day, blinded by their traditions, or enslaved by their old customs, are marching under the orders of Czar or Kaiser to their death, because they do not dare to claim an independence from that tradition.

O, arise, men and women, you who have led the way in equality of rights for men and women in the long ago, rise once more, and lead another great, strong, energetic, emphatic movement onward. As one who has not been a member of the Society of Friends I have regretted to see the Society seemed to drift apart, to lose its national characteristic, to lose its national farsightedness.

With all that you have, in your ideals; like one great, powerful body, strive, I ask of you, for this old ideal of yours. There are enough of you here to-night to get the vote for women in the United States; there are enough of you here to-night, if there were no others in the world who believed in it, to evangelize the women of the world. Let us go forward, as someone has said, with the determination to will the ideal which lies within us like a half-formed devotion; let us go forth with the determination to will and to vote that ideal; and if we will, we shall yet see a great world of light and truth.

ROUND TABLE ON WOMAN SUFFRAGE.

In calling the meeting to order, Ellen H. Price who presided, said it was not the aim of this Round Table to call forth expressions of suffrage sentiment or arguments, for suffrage but rather to get an understanding of conditions in the different States represented by the seven Yearly Meetings and to confer as to the best way of carrying on the work. Membership in the Society of Friends pre-supposes a belief in woman suffrage but since some Friends in spite of their inheritance are not yet ready for the political equality of women, opportunity will be given them to explain their position and to present their views.

The States where suffrage obtains were called first. Elisabeth Stover spoke for California, referring to the help which women voters have given in temperance and emphasized their strong sense of organization and their efforts to train women in their new duties as citizens. Elisabeth Stover spoke also for Genesee Yearly Meeting. Single women in Canada have a certain form of suffrage which is withheld from married women. This is felt to be unjust and is arousing an interest in suffrage, generally.

Sadie M. Mills said that the idea that women will not vote is exploded since the Illinois women have had the ballot. They have done good work for temperance and clean politics polling places have been improved—an advantage which men share with women. Marian Magill Jenkins bore testimony to the good effect of the ballot upon the women themselves—in that they talk upon more interesting topics and things more worth while than formerly.

Ohio, as a campaign State, was represented by Anna Jackson Branson. The temperance movement in Ohio, is a political issue and pushes suffrage into the back-ground.

(To be continued next week on page 129 of the Supplement.)

Friendly faith elicited the information that there were twenty-one First-day schools, four Young Friends' Associations, one Friends' club, three training classes and study circles, all doing work in this direction.

There was much congratulation during the morning session, and those present appreciated the fact when statistics showed the net gain during the year had reached eighteen.

A wave of enthusiasm seldom seen in a Friends' meeting swept it, when announcement was made by Thomas B. Hull, the newly named chairman of the Advancement Committee, that Dr. O. Edward Janney, of Baltimore, the unanimous choice of the committee, had accepted the position of executive secretary for the Yearly Meeting, to fill the place left vacant by the resignation of Arthur M. Dewees. That the unanimous feeling was in no way confined to the committee was plainly shown by the way in which hearty expressions of approval came from all over the house, showing how strong he was in the hearts of the people, and putting to naught the declaration that "a prophet is not without honor save in his own country."

(To be concluded)

HOSPITAL FOR COLORED PEOPLE OF SOUTH CAROLINA.

The white citizens of Columbia and generally of the State of South Carolina will raise \$10,000 as a starter for a hospital for the Negroes of the state if we will raise an equal amount. Colonel J. A. Hoyt, President of the People's Bank, and Mr. B. F. Taylor, President of the Bank of Columbia, have been selected to receive funds for the hospital. They were selected by the committee composed of both white and colored persons. About \$3,000 has been raised for this purpose; \$50,000 is needed for this work.

There are in South Carolina about 750,000 Negroes; most of these are in extremely meagre circumstances. There is not a public hospital anywhere in the State for the care of these patients when in need of such attention. There are a few private sanitariums, which are altogether inadequate and may cease to exist any day. The suffering from day to day on the part of this people is intense. Great numbers die for want of surgical and sanitary treatment. Disease becomes widespread and so jeopardizes the lives of many others, both white and colored. The erection of a hospital will be of untold blessing to the people of the State. We appeal to the readers of this paper and friends of humanity to help us in this worthy endeavor. Make checks payable to Mr. J. A. Hoyt, President People's Bank, Col-

umbia, S. C., or Mr. B. F. Taylor, President Bank of Columbia, but kindly send these checks to R. B. Gardiner, Secretary, 1221 Taylor Street, Columbia, S. C.

I trust that we may be favored with many responses to this call from the friends of humanity.

RICHARD CARROLL,

President Colored Hospital Association.

WILMINGTON FRIENDS HELP THE CHRISTMAS SHIP.

Four big packing cases, filled with substantial Christmas cheer for the women and children who are sufferers from the European War were sent from Friends' School to the receiving station of the Child Federation in the courtyard of Philadelphia's City Hall. From there they will be shipped to the Bush Terminal, in Brooklyn, to be loaded on the United States steamship Jason, the Christmas ship that goes from America to Europe, laden principally with clothing and with pictures and a few small toys. The boxes from this city were packed by Young Friends' Association, and the contents included gifts from various firms and individuals, who became interested in the happy project of sending Christmas across the sea.

Many of the children who attend First-day School and Friends' School gave money and made picture books; some of the girls knit horse reins of bright colors and sewed bells on them; there were paper dolls, with scissors to cut them out, and several little gifts brought in by children with Christmas cards attached. Each child who made a scrapbook put in his or her name and address, and each garment or outfit was tagged with a card on which was printed: "Friends' First-day School, Wilmington, Delaware."

Of the sewing done at Friends' School there were ten sets of girls' bloomers and dresses; four sets each, ten and six year sizes, of dresses and petticoats for girls; eight boys' complete outfits; three women's gingham dresses; six women's combinations; seven infants' dresses.

FRIENDS' NEIGHBORHOOD GUILD.

The Supper and Bazaar at the Guild House, Fourth and Green Streets, Philadelphia, on the twelfth and thirteenth of this month is for the *maintenance* of the undertaking. Even a superficial knowledge of the service that is being carried forward there brings a realization of its importance and the desirability of its continuance upon a strong and ever widening basis. Friends who have visited the old place are proud that their Society is putting into such good practice the

tenets of their ancient faith. Here can be seen much of the flower of our young membership enthusiastically putting into a splendid reality our understanding that religion is not so much a matter of creed or dogma as of right living. Our attention is so vividly called just now to the cataclysm of another continent that we often forget our own future. In England and America the people decide the policy and acts of their governments, and it is for us who believe in the living message of the Christ to prepare the coming masses, who will decide these things, for the life of usefulness and good will which characterized his message. There are many ways of doing this, perhaps, but let us join in united effort for the way, the machinery of which we have created. By so uniting we develop an effective instrument and lift the burden from the individual. From three to nine o'clock on the days mentioned there will be an opportunity to see the place and leave a silver offering. Also there will be the pleasant accessories of music and supper.

L.

WESTERN FIRST-DAY SCHOOL UNION.

Western First-day School Union was held at Ercildoun, Pa., Tenth month 17th, with Edward A. Pennock and Edith Mitchell clerks.

The morning was devoted to the business of the Union, and the reports of schools, all these reports emphasized the encouragement and help received from the visitors both those appointed by the Union and those who came voluntarily from other meetings.

The afternoon session was especially helpful and suggestive. The Conference paper by George H. Nutt was read by George Moore and discussed.

Martha Robinson, Superintendent of Rural Schools of the Chester County Sabbath School Association, gave a talk showing that the Sabbath School and Church should be responsible for the religious, moral and educational advantages of the country community and also furnish social life for the young. The Union is to meet the Third Seventh-day in Fourth month at Kennett Square.

A. A. BROWN AND JOHN RICHARDS.

Death has recently claimed two Toronto people known to many Friends,—one, Asa Alfred Brown, who passed away Eighth month 2d, and the other, John Richards, Eighth month 31st. Both were of pioneer stock.

Asa Alfred Brown died suddenly, after suffering from heart trouble. He was a large portly man. He was born in Pickering, Ont., Third month 9, 1851. He was a son of Asa Brown and

grandson of Nicholas Brown, who will still be remembered by older Friends as a strong, active man in Pickering Meeting and in Society affairs generally. Nicholas Brown was one of six brothers who came to Canada from Vermont one hundred years ago. His grandson was a graduate of the famous Ontario Veterinary College, Toronto, in affiliation with the University.

He had retired from active work and was enjoying his pleasant home at 229 Wright Avenue. The writer accompanied him on the day of his marriage to Miss Jennie Wight, of Darlington. She is not a member of Friends, but is known to many and is held by them in high esteem. She and her daughters, Mrs. Eva M. Moore and Mrs. Edith T. Thauburn, have the sympathy and regard of a large circle of acquaintances and relatives.

John Richards was also a large man of fine physique. Kindly, cheerful, gracious. He lingered for months through a painful illness with great fortitude. His wonderful vitality became, at last, exhausted. He was resigned to the Father's will. It was hard to part with him. Love and a gentle hand was ever by his side during trying days and weary nights. Ceaseless untiring devotion characterized the companion of his heart and home.

More than one hundred and twenty-five years ago a United Empire Loyalist came to West Lake, where Bloomfield now stands. Six stalwart, magnificent daughters grew up. They were women of strong character—one made a home of broad hospitality, firm rooted in the faith of Methodism. This was John Richard's mother: and one made a home of broad hospitality and of neighborhood service, firm rooted in the faith of the Society of Friends. This was the grandmother of Lydia Cronk. Now Lydia Cronk Richard's friends and his friends join in tender sympathy, holding him in cherished memory, thankful for his life of cheer and encouragement. He was a member, too, of Friends' Association, generous and broad in his sympathies and was frequently seen at Friends' Meetings and Conferences. Jacob Cronk's home in Picton was conspicuous for its open hospitality, made doubly so by the unstinted cheer and service from this departed friend. The same spirit prevailed in his business relations and as a senior officer in the Equity Fire Insurance Company.

In each case a service was held at the house, and in each case there was a large attendance of relatives, friends and Friendly people. A. A. Brown was placed in Mt. Pleasant Cemetery, Toronto; John Richards in the cemetery at Pic-

on. Among those who accompanied to Picton was Elisabeth Stover, who, at the service in the chapel, gave a very appropriate and beautiful address.
W. GREENWOOD BROWN.
Toronto, Ontario.

MARTHA A. JOHN.

Martha A. John was born on the eleventh of Ninth month, 1830, in Northumberland County, Pennsylvania. She was the third in a family of ten children, a daughter of the late Elida and Sarah H. John, of Jordan, Ill. Martha came west a few years before the Civil War, and her parents several years later. She was a consistent member of the Religious Society of Friends from childhood to the day of her death, which occurred at her home in Jordan, on the seventeenth of the Third month, 1913, in her eighty-third year.

When Martha grew out of the public schools she entered at the John Jackson "Friends" Seminary for girls near Philadelphia, after which she became a teacher, and almost her first charge was a Quaker call from Camden, Delaware.

In about 1854, from an advertisement in the *Friends' Intelligencer*, she accepted a position as teacher in the Quaker home of Joseph M. and Francis Wilson, in the town of Jordan. In 1856 two of her brothers followed her west, and the three settled out on the prairie and there established themselves a home.

Martha John's principles were always for peace, but during the war she wrote beautiful poems filled with patriotism which found their way to the front. When one of her soldier brothers was stricken with fever in an army hospital in Nashville, Tennessee, she hastened south and nursed him back to his feet. She spent her six weeks there not alone for her brother, but also for others sick and wounded in the hospital, sharing with them the delicacies taken from her cabin home on the prairie of Illinois.

She used to be "Miss Martha," thus called by her school friends, but for twenty-five years past she has been more familiarly known as "Aunt Mattie" than by any other name.

During the progressive years in our Society, when Friends had an established church and Sabbath school at Penrose, "Aunt Mattie" was one of the most faithful factors in both; and after the meeting was laid down she carried the fragments to her own home, where the "two or three" gathered for worship every First-day morning until her serious sickness came. "Aunt Mattie" died as she always lived, with that simple, plain Quaker language of "thee and thou" upon her lips, not

that she wanted to be odd in any sense, but because she never knew a better way. It was her faith, that was her religion. GEO. D. JOHN.
Sterling, Ill.

A YEAR AGO.

[In memory of Jonathan Travilla, of West Chester, Pa.]

A year ago he passed beyond our ken,
He of the silvery hair and heart of gold,
Who kept,—despite his nearly ninety years,—
So fresh a spirit, that he scarce seemed old.

I love to think of him, our kindly friend,
In that old, well-loved borough of my birth,
In sympathy of heart so warm and true,
Sharing alike our sorrows and our mirth.

We shall remember him through all our days,
We of the younger line who loved him so,—
The genial, tender-hearted, dear old friend,
Who passed to heavenly peace a year ago.

JOHN RUSSELL HAYES.

ANNOUNCEMENTS.

GENERAL CONFERENCE OF FRIENDS' ASSOCIATIONS.

The Fall meeting of this Conference will be held in Friends' Meeting House, Newtown, Pa., as guests of the Newtown Friends' Association, Seventh-day, the 14th.

Morning Session, 11 to 12.30 o'clock.—"The Duty of Friends to the Colored Race," Elizabeth Powell Bond, Germantown, Pa. Discussion opened by Catharine B. Jones, West Grove, Pa.

Afternoon Session, 2 to 4 o'clock.—"Can Spirituality Be Taken Into Business Without Losing Efficiency?" Richard D. Williams, Plainfield, N. J. Discussion opened by Dorothy Brooke, Sandy Spring, Md.; Alfred Darnell, Philadelphia; Louisa Harvey, New York. A general invitation is extended to all interested.

Newtown Friends invite delegates to remain with them over night for the Young People's meeting in the meeting house First-day afternoon, the 15th. All who can do so will please notify Sarah F. Cary, Newtown, Bucks County, Pa., by Eleventh month 7th, that provision may be made for their entertainment.

Trains leave Reading Terminal, Philadelphia, at 9.23 a. m. and 1.23 p. m. Returning, leave Newtown at 4.17 and 6.48 p. m.

The annual fair (a fair fair) at Friends' Seminary, N. Y., 226 East 16th Street, has been postponed until Twelfth month 4th and 5th.

DR. DAVID STARR JORDAN, Chancellor of Leland Stanford Jr. University, California, and chief director of the World Peace Foundation will attend Swarthmore Meeting on First-day morning, Eleventh month 8th. In the evening of that same date he will speak in Collection Hall at the college. Both meetings open to visitors.

The annual meeting of the Old Pupils' Association of Friends' Central School will be held in the lecture room of the school, at Fifteenth and Race Streets, on Sixth-day afternoon, Eleventh month 13th, at four o'clock.

The annual reception and supper of the association will be held at Horticultural Hall, on Sixth-day evening, Eleventh month 20th, at eight o'clock. Friends desiring tickets for guests may obtain them by applying to Bertha L. Broomell, Registrar, Fifteenth and Race Streets, and inclosing one dollar.

NOTES.

S. T. Longstreth, a Friend who is in business in Rio Janeiro, writes in reply to Philadelphia Yearly Meeting's letter: "We are all sad indeed because of the news we get about the war in Europe. Conditions in a business way were bad enough before this news came, and now business is at a standstill almost."

T. S. Kenderdine has recently issued another book, the second volume of "Personal Recollections and Travels at Home and Abroad." The main features of the book are "A Tropical Journey," "A Continental Crossing" and "Lancaster; its People and Places." There are a half-dozen shorter articles. But eighteen copies were printed.

Robert Barnes writes from White Plains, N. Y.: There is a fellowship movement going on between both branches of our Society that I feel is worthy of publication in *Friends' Intelligencer*. It has originated with the Young Friends of both branches. My daughter and myself were invited to attend such a meeting, held at Chappaqua Meeting House at the usual meeting hour on First-day, Ninth month 27th. We also attended one held at Amawalk Friends' Meeting House at their usual meeting hour on First-day, Tenth month 18th. Both meetings were largely attended and much interest and good feeling manifested. We were all requested to bring box lunches, and a conference meeting was held at both places in the afternoon. I much appreciated the invitation to attend these meetings and mingle with the young people of both branches, and the close Christian fellowship manifested for the best welfare of all was truly beautiful to behold.

STUDY CIRCLES.

All young Friends interested in and desiring to join a study circle will kindly send their names and addresses to Dr. O. E. Janney, the Advancement Committee, 140 North 15th Street, Philadelphia. It is requested that each one will state preference for work to be done:

1. Biblical.
2. History of Friends.
3. Quaker Literature.
4. Testimonies of Friends.
5. Social Service.
6. First-day School Work.

SWARTHMORE COLLEGE NOTES.

The Potter Prize Speaking Contest was held Third-day morning, the 27th. The question, resolved "That the best interests of Pennsylvania demand the withdrawal of Pinchot in favor of Palmer in the present Senatorial contest," was debated by Edwin A. Tomlinson, Hugh F. Denworth, Wesley W. Matson, Paul M. Cuncannon, Clarence G. Myers and P. Carl Shrode. The prizes of \$12, \$8 and \$5 were awarded, first, to Paul M. Cuncannon; second, to P. Carl Shrode; third, to Clarence G. Myers.

At the first meeting of the Joseph Leidy Scientific Society, Anna Miller was elected secretary. Dr. Miller spoke on the most recent discoveries concerning the nebular theory. Lantern slides taken at the Swarthmore and at other observatories were shown.

Fred Dennis was elected vice-president of the Mathematics Club, at their meeting on November 20th. Those participating in the program were Marian Firmin, Dorothy Johnson, Helen Howarth, K. G. Boyajian and Prof. Marriott.

The football team met defeat at the hands of the University of Pennsylvania team on Franklin Field, October 31st, by a 40-6 score. Roy Locke scored Swarthmore's only touchdown of the game. The Swarthmore players were Captain Cline, A. Cornog, Locke, Murch, Donnelly, Endicott, Hunter, Widener, Passmore, McGovern and Mason.

Harold Laird, of the Princeton Theological Seminary, opened the joint meeting of the Y. W. C. A. and Y. M. C. A. on the evening of the 1st with a reading and prayer. Music was furnished by a trio from the Chautauqua Lyceum. Dr. Hoadley gave an illustrated talk on Swarthmore as he has known it for twenty-six years. Next First-day, the 8th, David Starr Jordan will address a joint meeting of the Y. M. C. A. and Y. W. C. A.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA., FRIENDS' ASSOCIATION held an exceptionally interesting meeting in the meeting house on the evening of Tenth month 14th. Robert Kenderdine told "Why I am a Friend." He is a birthright member and when he reached the age to think he ceased to be a member because his parents were and remained a Friend because he accepted the principles and testimonies as set forth in the "Rules of Discipline." He believes in trying to live one's faith, not merely proclaim it. George H. Nutt gave notes upon his visit to Great Meadows Prison during the recent Conference at Saratoga. Reuben P. Kester gave an impromptu address touching upon points he has gathered from time to time in his goings to and fro. "What is the greatest need of the Society of Friends" was

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m., After-meeting Conference and First-day School at 11.40.
- Girard Avenue and 17th St., 11 a. m., First-day School, 9.45 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane

NO ALUM
IN
ROYAL BAKING POWDER

answered in a paper by Dr. William A. Roberts. George H. Nutt told us "What the Society Owes to the Community," touching on what we might do for the public schools, public library, public games and for clean business methods. Sarah F. Cary described "The Pageant" at Saratoga. A committee was appointed to make arrangements for the entertainment of the visitors at the time of Conference next month. A. M. W., *Secretary*.

Horsham Friends' Association was opened Tenth month 25th by Sallie Watson reading the Twenty-second Chapter of Revelations. "The Need of the Hour" was beautifully rendered by Louis Mullen. Mary Park recited "The Psalm of Life." A reading, "Scope of Religious Education," was given by Anna D. Thompson. Rebecca Jarrett and Chas. S. Kinsey gave interesting Current Events. The following delegates were appointed to attend the Conference of Friends' Associations at Newtown, Pa.: Seth T. Walton, Sallie Watson, Benj. Park, Isaac Parry, Charlotte Hallowell. An able paper on "War and Peace" was given by Seth T. Walton.

ELIZABETH A. HOLLINGSWORTH, *Secretary*.

AT LANGHORNE, YOUNG FRIENDS' ASSOCIATION, after the business was finished, the president, Aaron H. Ivins, read "I Wonder"; Margaretta G. Mather gave a resumé of Professor Nutt's paper on The First-day School; Sara T. Marshall reviewed Dr. Starbuck's Philosophy of Child Development; and Marion H. Longshore gave an enchanting account of the social side of the Conference week this summer.

A. R. P.

BIRTHS.

ABENDROTH.—At Harrison, N. Y., Tenth month 10th; to William Philip and Mabel Maria W. Abendroth, a son, who is named William Willets Abendroth.

ATKINSON.—At Philadelphia, Pa., Tenth month 7, 1914, to Richard K. and Edith Newlin Atkinson, a daughter, who is named Helen Newlin Atkinson.

KINKEAD.—In Paterson, N. J., Eighth month 29th, to William L. and Amy Thorne Kinkead, a daughter, who is named Rosalie.

McDOWELL.—At Ruxton, Md., Tenth month 30th, to Alexander H. and Mary Dell Vail McDowell, a son, who is named James Vail McDowell.

MARRIAGES.

TALBOT-THATCHER.—In the Friends' Meeting House, High Street, West Chester, Pa., Tenth month 10th, under the care of Birmingham Monthly Meeting, Helen M. Thatcher to Walter S. Talbot.

DEATHS.

COALE.—At his home in Holder, Ill., after one week's illness, in his 82d year, Edward Coale, a life-long member of the Society of Friends, and a minister for the past thirty-three years. He is survived by his widow, three sons, three daughters, twenty grandchildren and two great-grandchildren.

MOORE.—At Woodstown, N. J., Tenth month, 30th, 1914, Elizabeth H. Moore, wife of Samuel H. Moore, aged 62 years.

LEEDOM.—On Ninth month 12, 1914, at Oakmont, Pa., Joseph Leedom, in his 88th year. Interment in Haverford Friends' Burying Ground. An interested and valuable member of Radnor Monthly Meeting.

PYLE.—Benjamin Lewis Pyle, died Seventh month 5, 1914, at his home, two miles west of Marietta, Marshall County, Iowa., after a lingering illness of nearly two years.

He was a member of Marietta Executive Meeting of Friends.

Was born in Columbiana County, Ohio, Eleventh month 13, 1841, and came to Marshall County, Iowa, about 1857. Was united in marriage to Eliza M. Underwood, also a native of Ohio, and a member of the Marietta Meeting, and whose death occurred Tenth month 14, 1909.

His lifelong avocation was farming and raising and dealing in stock, in which he was quite successful, building up a comfortable home in which he and his wife much enjoyed entertaining their many friends.

As a citizen he was public spirited and had an excellent reputation for integrity and practical right living, and as a husband and father was deeply attached to his home and family. He left four children surviving him: W. M. Pyle, residing in Marshalltown, Ia.; Clara Pyle and Charles Pyle, occupying the old homestead, and H. F. Pyle on an adjoining farm. Was buried by the side of his wife, in Friends' burying ground, near Marietta.

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and Greene St. First-day, 11

a. m. Fourth-day, 10.30 a. m.

—Frankford, Unity and Waln
Sts., 10.30 a. m.

—Fairhill, Germantown Ave. and
Cambria St., 3.30 p. m. First-
day School at 2.30.

BALTIMORE:

—Park Avenue, First-day, 11 a. m.
Fourth-day, 8 p. m.

—Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd
Ave., 11 a. m. First-day School,
10 a. m.

BROOKLYN: 110 Schermerhorn
Street, 11 a. m. First-day School,
10 a. m.

CAMBRIDGE, Mass.: First and third
First-days of each month, in Phillips
Brooks House, Peabody and Kirkland
Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts.
First-days, 10 a. m. Fourth-days, 7.30
p. m.

CHICAGO, Ill.: Meeting at 11 a. m.
Room 706 Fine Arts Building, 410
South Michigan Avenue.

NEWARK, N. J.: In Directors'
Room, 3rd floor of the Y. W. C. A.,
53 Washington St., opposite Washing-
ton Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove
Meeting, 520 E. Orange Grove Ave.,
11 a. m. First-day School, 10.15.
Monthly Meeting, second First-day of
month, 1.30 p. m.

PITTSBURGH, Pa.: First and third
First-days, each month, 424 Duquesne
Way, at 11 a. m.

READING, Pa.: 6th Street above
Washington, 11 a. m. First-day
School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

ELEVENTH MO. 7TH (7TH-DAY).

—Philadelphia First-day School Association in Race Street Meeting House. Sessions at 10.30 a. m. and 2 p. m. Afternoon session will be addressed by Henry J. Cadbury, of Haverford College, on "Ideals in Bible Teaching," and Jesse H. Holmes, of Swarthmore College, on "Our Finished Product."

ELEVENTH MO. 7TH (7TH-DAY).

—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., 10.30 a. m. Meeting at 3 p. m. under care of Advancement Committee. A paper will be presented by Henry M. Haviland on "The Essentials and Non-Essentials of Quakerism." Meeting at 8 p. m. in charge of Y. F. A. Meeting for Ministry and Counsel on First-day morning at 10 o'clock, followed by the meeting for worship.

ELEVENTH MO. 8TH (1ST-DAY).

—Dr. David Starr Jordan at Swarthmore Meeting and College. See Announcements.

ELEVENTH MO. 8TH (1ST-DAY).

—Merion Meeting at 10.30 a. m., visited by members of Philadelphia Quarterly Meeting Committee.

ELEVENTH MO. 8TH (1ST-DAY).

—By permission of the elders of the New Garden Monthly Meeting, Dr. Rebecca Moore will address that Meeting, at that place, on First-day morning, Eleventh month 8th, on the "Present Crisis of the Peace Movement."

ELEVENTH MO. 9TH (2D-DAY).

—Baltimore Quarterly Meeting at Little Falls, Md., 10 a. m. Ministers and Counsellors, Seventh-day before at 3 p. m.

ELEVENTH MO. 12TH & 13TH.

—Friends' Neighborhood Guild Supper and Bazaar, 4th and Green Streets, Philadelphia. Fancy and useful articles and other contributions may be sent to Anna N. Lukens, Resident's House, 534 Orianna Street, Philadelphia.

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BOOK NOTES.

"The Encounter," by Anne Douglas Sedgwick, whose "Tante" was so well liked by discerning readers who care for literary style in their novels, is a new story of some German philosophers, an Italian lady of quality, and two Americans in Europe. It is evident that the great Nietzsche is the hero, in the person of one of the Germans; hence the importance of the book. Of the many pleasant word-pictures, this one, of a quiet American town, is typical: "It's just as peaceful and as contented as can be, and the people are the nicest sort of people, only caring about reading all the best books and bringing up their children well and having nice sweet homes." (New York: The Century Company.)

—Mary S. Watts has described life intimately and with freshness and quick interest, in her new story, "The Rise of Jennie Cushing." (New York: Macmillan.)

"The Little House," by Helen S. Woodruff, a writer who takes the sunny south for her province, is called "a story honest, keen, with humor but very kindly, very reverent toward goodness and childhood and pluck." New York: George H. Doran Company.)

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The Power of Prayer. Rufus M. Jones

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

Per Aspera ad Astra (verse)	689
Is the Press an Evangelist?	689
Quakers and Otherwise	690
More About Genesee Yearly Meeting	690
Westbury Yearly Meeting	691
Editorial:	
Giving Aid at Home and Abroad	692
Henry Wilbur, a Friend of Man	692
Note and Comment	692
The Hundred Years of Peace	693
Baltimore Yearly Meeting	693
Jesus and Evolution	694
Philadelphia First-day School Association	695
Friends' Meeting in San Francisco	695
Growth Among Friends in Buffalo	695
Nine Partners' Half-yearly Meeting	696
Fellowship Meeting in Norristown	696
Southern Half-yearly Meeting	696
Notes	696
Swarthmore College Notes	697
Friends' Association	697
Marriages	698
Births	698
Deaths	698
Calendar	698

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PHILADELPHIA, ELEVENTH MONTH 14, 1914.

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The great artist, like Rembrandt, will honor and admire a Raphael or a Corregio without seeking to imitate them or to borrow their technique. And so while we recognize the vision of truth that comes to men of different views from our own, we must not abandon our own vision, or our attempt to express it faithfully, because we know that we see a part and not the whole.

T. EDMUND HARVEY.

—In a Wayfarer's Faith.

PER ASPERA AD ASTRA.

Out of life's darkness, light!

Out of its struggles, peace!

Strange that He crowns the bitter fight

With joys that never shall cease!

Out of endeavor, strength!

From doubt and despair, springs hope!

And sorest defeat may bring at length

Visions of life's full scope.

Out of pain's chalice, the love

That seeks the undoing of pain;

The fellowship close of blest ones above,

Who know that through death comes gain.

For grief, shall come beauty and grace!

For mourning, garments of praise!

And our joy shall be full when we see His face,

And our hearts comprehend His ways.

All that He sendeth means love,

When our hearts are attuned aright;

And the sorrows of earth are transformed above,

When they lead to His presence and light!

* * *

IS THE PRESS AN EVANGELIST?

This question has been asked me, and in order to answer it correctly, the two terms, "Press" and "Evangelist" should be clearly defined. Webster defines the word "Press" in its broadest sense, as anything that is issued from a printing press, —newspapers, magazines, books, sermons, lectures, anything that is printed. "Evangelist" is described as "one who is authorized to preach, but has not the charge of any particular church": also, a "writer of the doctrines and works of Jesus Christ." By these definitions, it is plain that this question covers a wide scope of thought. The word "preaching" conveys the idea of promulgating morality, righteousness, religion of Jesus Christ.

The columns of our dailies and weeklies are

mostly filled, at least on prominent pages, and who can wonder at it, with the news from the seat of the "War of the Nations," and while we in this country of peace are sympathizingly interested in this news, we could hardly call the "Press" of today an "Evangelist," for it in no wise conveys "glad tidings." Even when there is no war news, many of our leading papers devote a great deal of space to accounts of murders, embezzlements, lynchings, divorces and crimes of all sorts, often with glaring headlines, as though fearing they would not otherwise be noticed; would such reading be called "evangelism" in any sense, either the strict dictionary meaning or the broader thought which the word now takes? Anyone who carries "glad tidings of great joy," be he a licensed preacher or not, is now called an "evangelist." Would not a paper devoted to the spread of morality, of righteousness, be rightly entitled to that name? One could name very many papers whose columns are mainly given to the cause of truth, but alas, they are in the minority as to numbers, and while so great a number disseminate matter of such an entirely different nature we are prone to class them all indiscriminately as of a low character.

Our monthly magazines stand high in the scale of literary merit, but how about the moral teachings of many of their stories? The writers have mastered the art of conveying an impure thought or an unclean suggestion in such apparently unobjectionable language as to cover its true meaning almost, to mask its real nature under a plausible exterior, hard to penetrate, yet capable, because of this very plausibility, of doing immense harm, the reader not suspecting wrong until the poison has been all unwittingly absorbed and the mischief done.

But I am thankful to say our literature is far from being *all* of this class. Many articles in these magazines are really uplifting in their whole attitude; many books of pure fiction are soul-inspiring in their entire tendency, and being such, should be welcomed to our libraries, our center tables and our bookcases, and our families be encouraged to read them, thus proving that the "Press" may become an "Evangelist."

As the term "Press" includes *all* publications issued, it of course takes in the Bible, which stands pre-eminent for high ideals, for purity of thought, for eloquence of words, for lofty inspiration, for

elegance of diction. The reading of both the Old and New Testaments should be encouraged, its grand oratory studied, its sublime characters taken as models for our own lives to be patterned after, modified by difference in our environments. If one wants to find eloquence, let him read Isaiah, Ezekiel, Job, the sayings of Jesus, the writings of Paul, Peter and John, etc., and he will be amply rewarded for his pains. Truly the Bible is an incomparable "Evangelist."

Incidentally I would remark that as a rule the *spoken* word is more powerful and more attractive to the masses than the *printed* page, as witness the numbers who would flock to hear a Beecher, a Spurgeon, a Talmage, a Sunday, compared to those who read their reported sermons and lectures; yet these, reproduced in the papers, reach many homes whose inmates have no opportunity to hear them delivered, and are glad to get them second hand, as it were. So the papers prove to be true "Evangelists."

If we *desire* the "Press" to be a genuine "Evangelist," we must educate ourselves and the coming generation to *want* a higher and better class of literature, and it will be furnished us, for the "Press" gives us what we demand.

ELIZABETH H. COALE.

QUAKERS AND OTHERWISE.

The article on "Quakers and Art," by Horace M. Lippincott, in a recent issue of the *Intelligencer*, is one of a kind frequently needed to help those of us who know the history of our testimonies to remember the changing angle of these testimonies through the centuries. To those who do not know the origin and significance of our testimonies it is a revelation to know, for instance, that George Fox, in prison for his testimonies, buys a red cloak for Margaret, or that Isaac and Rachel a century later wear gay colors at their marriage in meeting. The major part of our Society does not know these things and fondly thinks of the "plain" dress we remember as coming down more or less unchanged from the seventeenth century, and the words our own parents used or avoided the same as those favored or slighted by our early Friends. Thus, a number of Friends on reading the article referred to doubtless felt like voicing in the *Intelligencer* their objections to the use of the term "Quaker." I suspect that the dear Friends who feel thus do not know that from the beginning down to about 1850, generally, almost universally, in their most important documents, deeds and marriage certificates, our Quaker ancestors referred to the Society as "the people called Quakers." This is true

throughout New York Yearly Meeting. I believe it will be found so in Philadelphia Yearly Meeting. The change of custom in this usage occurred earlier in some localities than others, just as did the change in notation of dates from the English to the present American form.

All this is to head off another symposium of objections to the good old word Quaker and its derivatives, when there are so many live questions that will not down, even though we shut our eyes and ears and newspaper columns to them.

JOHN COX, JR.

MORE ABOUT GENESEE YEARLY MEETING.

[Extracts from Elisabeth Stover's report to the Advancement Committee.]

Each of the seven Yearly Meetings has a contribution to make to the advancement of truth; and Genesee as the one meeting with an international membership occupies a unique position. Never before has international polity meant what it does to-day. To interpret the Quaker message touching the principles of peace at this crisis Friends have opportunity to make a very practical demonstration. If the General Conference can realize what this world crisis means on both sides of the invisible line running through Genesee territory the map that is being sent to the Advancement Committee will be illuminative. Can we have help to hold a series of carefully planned conferences?

We are all of us enlisted in the industrial armies of the world. Closed factories, suspended business, cut wages, the tragedy of the losing battle with the wolf hardly kept at bay in time of peace, all these things make us ask ourselves what we may do to be about the Father's business now. Will the Conference turn some of its attention to Genesee as our home mission ground? Can anything be done to help all the people to learn the lessons of this dark hour? Has not every one of our Conference departments some contribution to make to endeavor to promote peace in time of war? Splendid opportunities for educational, First-day school, philanthropic, and above all practical religious work are offered wherever we have a meeting house. Has not Genesee, our international meeting ground, a special call to the social service the Society of Friends is equipped to do in that field for home mission work? Could there be a better field for the demonstration of social service by the trained workers the new school at Swarthmore will send out, than the one offered by the Genesee map? Here are points for the best kind

of illustrative rural welfare and child welfare work.

I cannot conclude this report without expressing my gratitude for the help the General Conference Committee has given to Genesee Yearly Meeting. The service of Henry W. Wilbur when he came to this ground did much to hold together the little meetings which even now can do little organized work, and in several places can hardly maintain regular meetings of any kind. The existence of the General Conference Committee on Advancement and such fragments of knowledge of its service as have reached these members who seem so detached in remote rural neighborhoods help to keep alive the spirit of loyalty to Friends' principles.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held at Flushing, N. Y., on Tenth month 24th, in what is said to be the oldest place of worship in the greater City of New York, the Friends' Meeting House at that place.

In the meeting for worship Friends were addressed by William M. Jackson, Charles F. Underhill, Henry B. Hallock and Robert Barnes—in part as follows:

Many churches have special occasions at which their creeds are to be recited, in which they state their belief in God the Father and in the Son and in the Holy Ghost or Spirit. Friends could, if they chose, make that recital also, but with their own meaning. We believe in God as the Father of all of us, loving us all as a father, and deserving our love. We believe in Jesus and his teachings, and that his mission on earth was to teach those things to humanity. We believe in the Holy Spirit, that it is the spirit of God resident in ourselves. If we put our trust in Jesus who taught that the Kingdom of God is within, we believe that the Spirit of God is within us. * * * We then need have no fear for our own immortality, for the Spirit of God in us is as immortal as God himself. We do not need to seek any human teacher, for we believe that that which is within us is to be trusted in its teachings. Although we may learn from all who have been true to that which is within them, yet we have the same teacher within us that they had. We should not view Jesus as a Saviour who saves us from the righteous punishment of an angry God; that sort of a belief is a pagan survival, but we may view him as a Saviour whose teachings, so far as we follow them, will save us from evil doing. Let us be true to our own standards, to our own message. Let us be faithful and loyal to them, as being part of the Divine plan.

We do not always know and appreciate our own standards. We do always realize the nature of

the differences that divide the sects. We need more to understand and appreciate our standards and to be true to them.

The Gospel message was ushered into this world by an angelic host singing "Glory to God in the highest, Peace on earth and good will to men." But recent events have shown that the world is not yet Christian. The present war is the worst the world has ever seen. Although a country may be in many respects one of the most cultured nations of the world, yet science, art and philosophy are valueless without religion. The Kingdom of God is not of this world, else would his servants fight.

There is a fight which is overcome by the world and there is a faith which overcomes the world. This is the faith in God and in his dear Son, Our Lord and Saviour, Jesus Christ. We are but pilgrims in this world, but if we have the love of God in our hearts which overcomes the world we shall have peace both here and hereafter.

In the business meeting, concerns arose that we might assist the innocent sufferers by the war, and that we might make ourselves better acquainted with the sound economic as well as ethical and religious reasons for international peace and against great armaments. One Friend urged that we should be practical, that much of the suffering abroad was being intentionally caused, and it might be that if we spend great sums of money to succor the wounded, which is really the duty of the governments at war, we shall thereby be freeing funds of those governments for strictly military purposes. No doubt there will be plenty of suffering right here at home, as the result of the war, and we should not forget that our main duty is to attend to that.

Expression was given to the thought that we should not accept standards because some man or woman, or some body of individuals in some former time has set up those standards; that we should only accept them and be true to them, if they seem to us to be true. Then only should they have our loyalty. And yet it may be that the older we grow, and the broader grows our vision, the more will it be impressed upon us that the teachings of the early Friends were well grounded; that the teachings of Jesus were the teachings of essentials, and that they were practical and necessary to the highest type of life.

In the afternoon Oscar Maddaus, Secretary of the Nassau County Association, gave an account of the work of that organization in providing philanthropic assistance to the needy, finding homes for orphans, hospitals for medical and surgical attendance for the sick and assisting those out of work to find employment.

H. M. H.

FRIENDS' INTELLIGENCER

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 14, 1914.

GIVING AID AT HOME AND ABROAD.

Said a Friend who for many years has made a regular contribution to a certain good cause, "I'm afraid I can't give as much as usual this year. The awful conditions in Europe, especially in Belgium, are making an unusual appeal to our sympathies and our pockets and I feel that I must give something to alleviate the suffering over there."

I wonder if that Friend realizes that his contribution to the Belgians does not come from him at all, but from the poor of his own city who are deprived of just the amount of help that he is sending abroad.

The appeal from Europe is certainly touching and should be irresistible; but it should be met, not by dividing our gifts, but by increasing them. The work at home is just as important as ever, the need just as pressing. The unusual appeal should be answered by unusual sacrifice on our part. It cannot be met by a shift. E. B. R.

HENRY WILBUR A FRIEND OF MAN.

Hayes Robbins in the *Boston Transcript* has written a sympathetic article entitled "A Quaker Who was Almost a Bishop," which includes a review of his book on Lincoln and Slavery.* The *New York Times* has also published an able review of the same volume. From both of these the *Intelligencer* will quote freely in future issues. The following extracts from the article by Hayes Robbins, who was present at the Saratoga Conference, are of a more personal nature:

"Before the close of the Conference during which this little colloquy occurred, Henry Wilbur, the man who beyond all others in late years has represented the progressive, constructive spirit among the Friends—your live reporter would call it the Quaker fighting spirit, for the sake of the

*"President Lincoln's Attitude Towards Slavery and Emancipation,"—W. H. Jenkins, 140 North Fifteenth Street, Philadelphia, \$1.25.

paradox—came suddenly to the close of his life journey. It was a life of singularly wide influence through channels and among groups that are rarely in the public eye. On many sides it overlapped these bounds—the sort of quiet fame that reaches surprisingly far and into unexpectedly high places. Perhaps few men not of his own religious body held him in higher esteem than President Taft, who rarely missed a Friends' meeting in Washington when Henry Wilbur was expected to speak. There was always on these occasions also—curious as this may seem—a liberal attendance of senators, representatives and men of prominence otherwise in the official life of the nation; a little group of the elect, with the gift of locating the unusual without the help of billboards.

"Mr. Wilbur was a man of rare eloquence, grounded on a broad sanity, lightened with an ever-ready native humor, and persuasive always through the double appeal of a winning personality and the friendliest of cheerful philosophies.

* * *

"Some years ago it was my own privilege to have a year of close association with him in a certain piece of social-educational work in New York. Just a year ago this month I sat with him again for an hour in his study at Swarthmore, Pa. In that eager college world, beautiful and genial in setting and atmosphere beyond that of most, he was a loved and familiar figure. Not a college man himself, he was 'essentially a trustee,' by the testimony of President Swain at Mr. Wilbur's funeral. No other man was so often asked to address the students, and 'No other person met with a more hearty response of appreciation from both teachers and students.'

"Had he been an Episcopalian this plain, mar-loving neighbor would have been a bishop, assuredly—none the less man-loving and none the less your neighbor. He was simply Henry Wilbur—a Friend. Spell it with capital letter or small, as you like. Denominationally and individually 'He lived in a house by the side of the road, and was a friend of man.'"

The result of Elizabeth Lloyd's fall, referred to in last week's *Intelligencer*, as revealed by the X-ray's, is a fracture of the femur below the hip-joint. She is entirely comfortable, but will have to remain on her back for several weeks. She very greatly appreciates the letters and other evidences of love and sympathy received from her friends.

The Editorial work shop has been moved temporarily to the Hahnemann Hospital, where, with

an able assistant, the paper will be edited as usual.

Because of last week's disarrangement the closing paragraphs of the report of regular sessions of Baltimore Yearly Meeting were inadvertently destroyed.

In presenting the matter of the *Present Day Papers* at the Saratogo Conference, the name of the Editor-in-Chief, Rufus M. Jones, was, by a strange oversight, omitted from mention. Friends will please supply this omission in their copies of the Proceedings, p. 120.

Volume II of *Present Day Papers* will begin with the January issue. For the new volume the type will be enlarged, and the cover will be altered in color and design. As the editors remark, it is peculiarly a time in the affairs of the world for "the presentation of vital and spiritual Christianity." In the November number a new feature, "Current Comment on Matters of Moment," is especially timely and we hope it may be developed and continued.

T. A. JENKINS.

A new and interesting feature at Baltimore Yearly Meeting was an exhibit of books and literature in the pleasant room opening out of the main room and occupied as an advancement office and headquarters.

All the twenty or more varieties of Friendly literature issued by the General Advancement Committee were arranged for easy inspection, while copies of many books bearing on some phase of Advancement work were placed on tables for examination or sale. These books are to be kept in the office as a nucleus of an Advancement library.

THE HUNDRED YEARS OF PEACE.

[The letter sent out in Tenth month by the Meeting for Sufferings of London Yearly Meetings, to all who bear the name of Friend in the United States of America.]

On behalf of the Society of Friends in Great Britain we address to you a hearty fraternal greeting on the occasion of the conclusion of one hundred years of peace between our two nations. The celebrations which had been planned for this happy anniversary will inevitably be overshadowed, if not altogether prevented, by the sudden outbreak of European War on the vastest scale the world has ever seen. But the best celebration of the long reign of peace between us will be to take steps to maintain it unbroken and extend its blessings to others. We rejoice in the important step just taken in this direction by your Senate in ratifying the treaties with our country and with France and Spain, providing for a year's

delay for enquiry and friendly discussion before war can be begun. The present war affords an object lesson on a stupendous scale of the failure of material defences to preserve peace between nations. Our two countries on the other hand can point to a century of peace achieved with a land frontier of some 3,000 miles, unguarded by fort or soldier, and a lake frontier on which, by mutual agreement, no warship ever sails. This success may indicate what would be the effect if the nations were willing to be taught by the Spirit of Jesus Christ our Lord to trust in spiritual weapons only, relying on justice, liberty and frank and righteous dealing instead of the false security of armaments.

Whatever may be the outcome of the present terrible conflict, we in Europe shall sorely need the help of American experience and wisdom in reaching a settlement that may bring good out of evil by substituting for the material defences that have failed the spiritual ones that cannot fail. You can help to form a public opinion in the world which will insist that the opportunity shall not be wasted for an arrangement between the nations which shall be based on trust and mutual respect. Such a settlement would not be considered fully satisfactory unless the nations concerned in it bind themselves to unlimited arbitration with one another, a condition which would naturally lead to unarmed frontiers and to a great diminution of armaments on land and at sea. If this unique opportunity is lost, if material precautions alone are taken to prevent the recurrence of strife, it is certain that failure will result, and a new cycle will begin of arming for mutual destruction.

Another need at the present time, which our century of peace may well suggest to us, is that of eradicating from our schools on both sides of the Atlantic, methods of teaching history which serve to keep alive the enmity created by past conflicts, and of substituting for them such a view of human progress as may bring out the broadening spirit of friendship and brotherhood, and the success of this spirit in keeping the nations at peace.

BALTIMORE YEARLY MEETING.

SPECIAL MEETINGS.

Second-day evening the advancement work was given especial attention in a public meeting, at which O. Edward Janney, chairman of the committee, presided. He made a plea for more members to give themselves up to religious work.

Julia D. Thom spoke on "The Pilgrimage Idea," Harlan S. Gatchell on "Week-End Conferences," Furman L. Mulford on "How to Increase Interest in Advancement Work," James W. Harry on "Co-

operation With Philanthropic Committee" and Henry R. Sharpless on "Responsibility of the Members for the Meeting." Jonathan K. Taylor closed with a spirited talk, advocating action as well as belief. He felt it was the Advancement idea to stir up people, indifference and inertia being the great obstacles.

A meeting on equal suffrage was held Third-day afternoon preceding the afternoon's session, at which Anne W. Janney presided, the attendance and attention of the audience plainly showing the sympathy of the Yearly Meeting on this subject. Mary Heald Way, of Oxford, Pa., told of her conversion to suffrage when a child by observing the injustice in homes around her, when women must ask for every 10-cent piece to spend.

Arabella Carter, of Philadelphia, told of the whirlwind campaign in that city the previous week and its results. Ruth Andrews Thomas, of Baltimore, read an original poem and Professor Thaddeus Thomas, of Goucher College, Baltimore, gave a brief address showing his unquestioned affiliation with the cause.

On Third-day evening a public meeting under the auspices of the Temperance Department of Philanthropic Labor was held with Jonathan K. Taylor, veteran of many reform campaigns, presiding.

"The Impending Doom of the Liquor Traffic" was discussed by Dr. Thomas M. Hare, superintendent of the Anti-Saloon League of Maryland. He declared:

"Its doom is sealed because men everywhere are learning the truth about it, and the truth makes free." He characterized local option as the means and not the end, only serving as a sample to show what prohibition is.

"The church must get into politics in order to drive the devil out," he declared. "Let us not mix politics with religion, but mix religion with politics for Jesus walks with men into the polling booth as well as anywhere else. Public opinion has condemned the traffic to death; it only awaits execution."

"The Virginia Campaign" was graphically portrayed by Arthur E. Warner, of Baltimore, a Friend of the other branch, who had helped to make possible the overthrow of liquor in that State.

On Fourth-day afternoon a conference on First-day school work took the place of the regular business session of the Yearly Meeting. Jane P. Rushmore, of Philadelphia, discussed "Some First-day School Problems," which had been asked by superintendents concerning the most vital situations they have to face. Regarding the home preparation of lessons she felt little would be secured "so

long as we count secular education more important than religious." She discounted giving rewards to the children, and their giving money unless they earned it themselves.

Different points of view on various subjects were given by others briefly. Thomas Hull and Furman Mulford both advocated children's contributions. Seneca Broomell, James D. Wall and others also thought the earning of the money also meant much. Julia D. Thom, chairman of First-day school committee, presided.

In the evening a meeting for worship was held. Dr. O. Edward Janney dwelt on the principles of Quakerism—the simple faith and practical religion, and Isaac Wilson spoke concerning conversion. Other speakers were Alice C. Robinson, Jeremiah Starr, Mary Bonsall and Charles Hopkins.

During the whole Yearly Meeting, there was much freedom of expression, notwithstanding the different points of view. It was stimulating to those of more conservative meetings, who could take home with them a picture of real unity which does not necessarily mean uniformity.

ARABELLA CARTER.

JESUS AND EVOLUTION.

Jesus is not a miracle. In the light of evolution he came as the end of a long series of causes that were summed up in him. He appeared, as the Gospel story has it, in the fulness—not the meagreness—of time. This thought is full of meaning to the evolutionist. The Jews at the time of Jesus were very much alive. They diligently studied the ethical code, ascribed to Moses; they recited the ringing messages of their prophets, and expressed appreciation of the beauty of their psalms. Perhaps there was more intellectual activity and hopeful inquiry in and around Jerusalem just previous to the birth of Jesus and during his early boyhood days, than there had been at any time during the history of the Hebrew people. Problems, such as the coming of the Messiah, who should rescue Israel from her political doom and make her again strong and independent among the nations of the earth, were discussed with feverish eagerness not only in the market-place, but at the seashore, on the mountain-side, or wherever two or three gathered together. At the time of Jesus Palestine was anything but a dying people, and Jesus appeared upon the stock when it was full of sap.

HENDRICK VOSSEMA.

In the Universalist Leader.

(Continued from last week's Supplement)

Baltimore has two State Suffrage Associations, besides a Friends' Equal Rights Association. The workers are active and have upheld the standard of democracy even though it has involved a temporary loss.

New York, New Jersey and Pennsylvania each have a campaign pending.

Mary W. Lippincott read extracts from a letter written by the President of the New Jersey State Suffrage Association outlining their work and suggesting ways in which Friends may help. Anna M. Jackson of New York, said that their State was organized on the same lines as the political parties and that Friends co-operated in this work besides keeping up the Friends' Equal Rights Association which originated in their meeting.

The chairman stated that Pennsylvania was organizing according to legislative districts and that the State Association was pledged to educational methods.

Opportunity was given to enroll in the Woman Suffrage Parties of New Jersey and Pennsylvania and in the Friends' Equal Rights Association and an appeal was made by the chairman for active service in some of the many ways open.

Those of the opposition were then urged to present their views.

Elizabeth Halleck, of New York said: "I believe heartily and truly in our men. Just as soon as women are ready for the vote, just as soon as they are capable, they will get it. Women do not measure up to the standard required to run the government."

Joseph T. Hoopes, of Maryland, said: "Almost every move for reform is corralled by vicious men who should have no vote, who have no interest in society; they do nothing for their own support nor for the State and yet on election day are brought out to defeat good measures. When we give women the vote it will mean a large preponderance of colored vote. I do not believe in universal suffrage."

YOUNG FRIENDS' INTERESTS.

[Reported by Laura A. Boram.]

The Round Table on Young Friends' Interests opened with Amos J. Peaslee in the chair, and with every seat filled. Following the chairman's brief introductory remarks, L. Hollingsworth Wood gave an interesting account of the Fellowship meetings being held in, and within a radius of fifty miles of New York City. He characterized the movement as "A serious endeavor to knit the Friends of all stripes into one carpet of unanimity of spirit, to stretch around New York." Out of

this, there is expected to grow a larger ability to reach out and extend the Friendly relations. The times and places of visits to the various meetings are carefully scheduled. The idea is that of a joint tramp, usually travelling by train or trolley, arriving in time for meeting and First-day school. A box luncheon is carried. At 2.00 or 2.30, a conference is held, where announced topics are discussed.

It was suggested that we go home and form clinics for the suppression of the cigarette evil. Get physicians interested. Many boys wish to quit. Inspire to that manhood, heroism and individual courage whereby temptation to begin the use of tobacco may be resisted, and, if begun, to break the habit. The wish was expressed that the time might soon come that no Quaker would be known as a tobacco user. The stunting effect of cigarettes was mentioned, and the law forbidding their sale to minors.

An inspiring account was given of the week-end conferences held at many monthly meetings of Baltimore Yearly Meeting, during the early half of this year. The plan included a "get-together" or social gathering on Sixth-day evening, two conference sessions, with box luncheon between, on Seventh-day, and First-day's meeting for worship and school, with perhaps another conference session on First-day afternoon. Where possible, conference topics were introduced and discussed by home members. Where monthly meetings included preparative meetings, the visiting group split up, in order to attend all. Results are apparent in new interest in business meetings, and outlook for larger attendance at Baltimore Yearly Meeting.

Elisabeth Stover spoke of the splendid spirit and growing activities of the young Friends at Coldstream, and told briefly of a camp and conference lately held at Sparta. We were invited to visit her camp near Niagara Falls, after conference and recommended to make closer acquaintance with the Canadian Young Friends.

Clarence C. Mills, speaking for Illinois, mentioned proposed pilgrimages to some meetings, and their movement to close up the gap between young and old.

Edith M. Winder, on behalf of Indiana, told of the Benjaminville Summer School, of the late English visits and of the camp and Summer School at Waynesville Ohio, in next Eighth month. The hope was expressed that there would be many Eastern visitors.

Martha W. Moore told of groups attending the First-day meetings in Philadelphia Yearly Meeting, and of the Woolman Pilgrimage.

Margaret Thorpe briefly summarized the English Young Friends' American Pilgrimage, and said: "We found the finest people everywhere we went, in whatever branch we were, and were unable to feel what the difference was."

Marjorie Rawlings explained the Study Circle movement in England.

The last speaker, Anna L. Curtis, spoke of Henry W. Wilbur's death at the post of duty, and expressed the consecration we all felt to the great work he did.

Third-day, Ninth month 8th.

MORNING.

The Conference Session was called to order at the appointed time. The following were appointed as a delegation to visit the president and take the Peace memorial to him, J. Russell Smith, Jesse H. Holmes, Caroline Cooper, Elizabeth Lloyd and Arabella Carter, and O. Edward Janney *ex-officio*. The memorial is as follows:

TO THE PRESIDENT OF THE UNITED STATES
AND LOVERS OF PEACE EVERYWHERE.

We have no desire to condemn those who see their present duty in the ways of conflict, offering themselves in sacrifice for their ideals of patriotism. We appreciate and sympathize with their devotion.

Yet never was more plainly demonstrated the futility of the system which now drives millions of industrious and kindly men to slaughter and disaster, without their choice and without their understanding. A balance of mutual hatreds and jealousies, backed by armies and navies, has failed utterly as a basis for world organization.

Our efforts to end war will be most effective if we understand its causes and direct our efforts to their removal.

As long as brute force continues to be the basis of social organization, war is the natural outcome of differences.

Among the causes leading to war are:

(1) Group hatreds, whether of creed, class, race, as in the feeling leading to the Chinese exclusion acts, or differing ideas as in our Civil War.

(2) Land hunger—one of the commonly recognized causes of the recent Japanese wars with China and Russia.

(3) Ambition of rulers or peoples for power, as in the later Napoleonic Wars.

These causes are deep-rooted in human nature or human need, but the resulting antagonisms may be lessened and met in better fashion than by war.

The only apparent means for the limitation of war is by appeal to the moral sense and intelligent force of all rather than to the conflicting forces of many. This can only come through a Parliament of Nations. Under existing conditions one nation can arm and attack others, compelling them to enter upon a program of wasteful armament, and involving them in disastrous wars. A World Parliament with a World Court and a World Police to enforce its decisions can maintain peace.

We earnestly recommend all lovers of peace to work for such a plan at this time. This moment when civilization totters, offers us the greatest opportunity in history. The ending of war, instead of being an Utopian dream is within the reach of democratic statesmanship.

The United States, as a great neutral power, is in a position which will enable it, at the conclusion of the European war, to use decisive influence for a permanent settlement on the basis of World Organization, rather than a merely temporary truce to future wars in which we shall inevitably be involved.

We urge all people of good-will to support the movement through all the agencies within their reach.

Deeply appreciating the efforts put forth by President Wilson, we earnestly petition him to initiate at the earliest suitable moment plans for the calling of a conference of the nations for the formation of a World Parliament. We ask that he consider if the moment has not already come to call into council the neutral nations.

The following additional Peace Memorial was presented:

TO FRIENDS IN THE COUNTRIES AT WAR.

Dear Friends: Our hearts are touched by the distressing problems of Friends in the countries where conflicts and military requirements are testing your faith. We offer you our deep sympathy. We have confidence in your loyalty to the divine voice, wheresoever it leads you.

We have to remember that a thousand years are as a day in the calendar of the Infinite and take heart and courage in the effort to secure peace to our suffering world.

As the little child falls and struggles to his feet over and over, in learning to walk, so must our race rise again and again from the dust of defeated effort.

It may be that the war which clouds our days and weighs so heavily upon our hearts, may leave our race with clearer vision and holier purpose.

It is for the Society of Friends to prepare to join with other lovers of peace the world over in offering wise counsel when the moment arrives that the nations will hear.

J. RUSSELL SMITH: It is desired to get this before the attention of Friends in England and her colonies, and of those Friends in Germany and France, wherever, indeed, Friends are suffering from the present war. The quickest way to do that is to send it to the journals published by those Friends. If it is submitted to the yearly meetings, it would lie over for nearly a year.

EDWARD B. RAWSON: I hesitate to make suggestion which I cannot put in definite form; but there is just one thing about that most excellent proposition that I should like to see improved, the very last half-sentence, of "Friends joining with other Christians." I think we should, if possible, find some more inclusive term. Why not, with other peace-lovers who are not Christians, as well?

THE CHAIRMAN: The conference approves the sending of the letter. It has been suggested, in addition to the papers, it be sent to the London Yearly Meeting of Sufferings, which meets every month, and will go directly to the English Friends through that, also.

Before taking up the topic of the morning, it has been thought best to read the Report of the First-day School Standing Committee. Herbert

Worth, Chairman of the Standing Committee, will present the report.

HERBERT P. WORTH: This report was prepared, originally, for the information of the Central Committee, and not especially in form to be presented to the conference. (Reads.)

REPORT OF FIRST-DAY SCHOOL COMMITTEE.

Our committee has necessarily carried on most of its work through an Executive Committee, as the members are too widely scattered to make a full committee meeting practicable, except at the times of the Conference and meetings of the Central Committee. The full committee has held six sessions since its appointment.

We have issued Lesson Leaves as follows: A series of three Quarterlies on Christian Leadership designed for the use of young people's and adult classes; a series of four intermediate quarterlies dealing with the stories of the Old Testament and the Life of Jesus, number four of this series being a reprint of the Frances Dadmum Lessons in the *Scattered Seeds*.

We are also issuing a series on Studies in Hebrew Religious Literature designed to cover all the type forms of Bible Literature, and treating at greater length those portions of the New Testament on which we have not hitherto issued detailed lessons. We have revised and reprinted several quarterlies covering the Life of Jesus, The Ethical Lessons from the Life of Jesus, and portions of the Bible History series, as the supply on hand was exhausted. These lessons are at all times standard and we aim to keep up the supply.

The production of suitable and satisfactory lesson helps is a matter of concern with the committee. While the supplies offered do not always meet every need and we wish they were better adapted to the use of some of our classes, we find our own supplies more widely used than heretofore and commendation of them is more usual than adverse criticism. The impossibility of spending large sums of money upon their publication as some other denominations do, renders it out of the question to supply each grade with new material every year. Even if this were desirable. If we can learn to regard our publications as textbooks rather than current literature, we think the supply now offered is reasonably complete and that a school seeking material for any or all of the grades into which schools may be divided will find that which is adapted to the needs of every grade.

Since our last report, we have filled 1,019 orders for Lesson Leaves. These have been shipped to 118 of our schools, distributed by Yearly Meetings

as follows: Genesee Yearly Meeting—one school, six orders for supplies; Ohio Yearly Meeting—two schools, seven orders for supplies; Illinois Yearly Meeting—five schools, fifty-six orders for supplies; Indiana Yearly Meeting—five schools, forty-one separate orders; Baltimore Yearly Meeting—twenty-two schools, two hundred and twenty-seven orders for supplies; New York Yearly Meeting—ten schools, sixty orders for supplies; Philadelphia Yearly Meeting—seventy-two schools, six hundred and twenty-two orders for supplies.

We are glad to report that a considerable number of classes are maintained which no longer feel the need of such props as Lesson Leaves. They are effectively studying the history of the Society of Friends, Philanthropic and Social questions, or making detailed study of the Bible directly from the text, with the aid of suitable reference books. We herald as a mark of progress the existence of several schools which can work efficiently without Lesson Leaves, but the time still seems to us far in the future, when we can discontinue their publication, since the great majority of our schools, including those which are smaller and weaker are quite unable to get on without such helps.

The Yearly Meeting Committees of Philadelphia and Baltimore Yearly Meetings have carried on week-end schools with marked interest and success.

A number of individuals and one Study Circle are working over Kent's Historical Bible with a view to better equipment for First-day School work. Swarthmore First-day School, to which we look for advance movements, carried on a course of sixteen lectures to the teachers of that and neighboring schools on Old Testament History and a similar course on Psychology.

Our Summer Schools have developed better teachers, but not enough of them, and we look to the establishment of the school for religious and Social Study at Swarthmore as a means of materially helping the interest and equipment of our teachers.

Our committee has given consideration to the thought of issuing special Bulletins, but the limited resources at our disposal make it necessary for us to move cautiously in a new enterprise.

The establishment of our headquarters in the Central Bureau of Philadelphia Yearly Meeting has aided very materially in the prompt and satisfactory furnishing of schools with needed supplies, and offering them the advice and encouragement which the best of them sometimes need. The work done by the Bureau for this committee

has increased in the past two years. We have called the attention of the proper officers within the limits of each Yearly Meeting to the desirability of gathering, keeping, and forwarding exact statistical and other information, so that we may at all times know pretty thoroughly our situation over the entire field. These requests have met with encouraging but imperfect success.

So far as we can learn, no schools are operating at present within the limits of Ohio Yearly Meeting. This condition is only a part of the depressed condition existing in that territory, which has been emphasized within the last two years by the death of several active members. Genesee has one stirring and active First-day School under the management of Friends, and our members are associated in Union Schools in various localities in that Yearly Meeting. Illinois has forwarded prompt and satisfactory reports. The number of schools remains the same as in our last report, the number of pupils enrolled has slightly increased.

Indiana reports the same number of schools as two years ago with a somewhat increased average attendance.

The number of schools within the limits of New York Yearly Meeting is the same as at last report. The conditions here are less favorable than we like to report. A few schools are strong and progressive, the smaller ones are mostly holding their own, but there is a lack of sufficient hopeful interest to make the First-day School movement as forceful in the Yearly Meeting as it should be.

In Baltimore, the conditions are distinctly better. Determined consecutive effort on the part of the First-day School Committee of the Yearly Meeting, together with the Secretary of the Advancement Committee of that Yearly Meeting, have developed greater interest in First-day Schools than has existed for a number of years.

The number of letters addressed to the Secretary concerning First-day Schools is nearly as great within the limits of Baltimore Yearly Meeting as the number received from Philadelphia.

Philadelphia Yearly Meeting shows no substantial numerical change. The committee of the Yearly Meeting is a strong, aggressive body, which visits its schools, loans books to the teachers, publishes suggestions for visitors and occasional bulletins. The idea of this committee is to develop First-day Schools which shall be a real constructive force in Quakerism. Among the things which encourage the workers are the facts that teachers generally are more responsible for their attendance, better prepared and consequently more interested in their work than was the case several years ago. Where difficulties

exist in getting teachers, they may largely be accounted for by the fact that people feel their own unpreparedness for teaching and do not wish to take classes. The movement within the Society, however, is very general in favor of making the preparation which we lack.

This committee has felt that we have a very clear conception of the goal of efficiency toward which our schools should strive, and, insofar as we are able, are working through definite and coherent agencies to build religious education into the structure of the Society of Friends. The building process of anything worth while is slow, and at times discouraging, but we believe that the present is a time especially full of hopeful indications for this movement to enter upon an enlarged field of usefulness.

On behalf of the First-day School Committee,
HERBERT P. WORTH, *Chairman*.
JULIA D. THOM, *Secretary*.

THE CHAIRMAN: I wish we had time to express the appreciation we all feel to that First-day School Committee for the fundamental, extensive work that they have carried on in the past two years, extremely important and necessary work.

I will now read the report that was prepared by Henry Wilbur of the Advancement Committee's work.

ANNUAL REPORT OF ADVANCEMENT COMMITTEE FOR YEAR ENDING EIGHTH MONTH 31ST, 1914.

The provisional Advancement Committee was appointed by the Central Committee at Sandy Spring, Md., in 1901, and took its place as one of the regular standing committees of the Conference at Asbury Park in 1902. The inability of the committee to do continuous organized work, on the purely voluntary plan, led to the recommendation at Toronto, in 1904, that the work be placed in the hand of a Secretary. The conference approved this recommendation. On the first of Second month, 1905, the headquarters was opened in Philadelphia, and the Secretary began his work. So we are about to begin the last year of a decade of Advancement labor. It is hardly necessary to recapitulate the round of labor attempted already stated to Friends in the annual reports of the Committee, as these reports have been sent to all of our Monthly Meetings, and read in many if not most of them. Friends have been kept well informed of the doings of the Committee, and have apparently been sympathetic with its labor, as the various Yearly Meetings have officially approved of the suggested means for the support of the work.

SOME DETAILS OF WORK.

The last annual report of the Committee closed with Eighth month 28th, 1913. The past year has been one of the busiest in the Committee's history. This is particularly true regarding initiative, if not execution. The Committee has held monthly meetings during the year, as has been its custom for nine years. At the meeting in Eleventh month, the matter of issuing a Book of Suggestions for Workers received the Committee's approval, and the manuscript of such book or booklet was prepared, read, adopted and ordered printed at the meeting in Second month. A copy of the booklet, with a letter was sent to each Monthly Meeting, with the statement that they could be had for use for the asking. Several hundred copies were thus circulated on the request of our members or meetings. The supply is not yet exhausted, and copies may be had at this Conference.

OUR NEWSPAPER PROPAGANDA.

Soon after the meeting of the Central Committee in 1913, short newspaper paragraphs were prepared and sent to various Friendly neighborhoods, for use by the local newspapers. These paragraphs related to the Conference of 1914. They were printed in a goodly number of papers.

At the Committee meeting in Tenth month, the question of issuing another page of plate matter for publication in fifty papers, as was done in 1912, came up for consideration, and was approved. The page contains five articles, in the main dealing with Quaker biography. The last article was a review of the development of the Conference idea in the Society, and a statement regarding the Conference of 1914, with an outline of the program. The biographical articles are as follows: "William Penn; Quaker Statesman and Apostle of Peace and Arbitration"; "John Woolman; the First of the Anti-Slavery and Social Reformers in America"; "The Insane and the Criminal; Two Quaker Friends of these Unfortunate Classes"; "John Bright; Quaker Statesman and Firm Friend of the American Union." We have had no trouble in placing these articles. They cost the Committee nothing for publication. The plates cost us \$1.50 for each six columns, making \$75 for the 50 sets. At low advertising rates, this matter would have cost \$2,000 to say the least. Some daily papers which do not use plates, were willing and glad to set the articles and use them. The editor of a local paper which used the service two years ago, said that he considered the articles readable, and a desirable feature of his paper. The page of articles, and evidence of their publication, may be seen at the office of the Advancement Committee in Convention Hall.

THE SCHOOL AT SWARTHMORE.

For some months, either directly or through its sub-committee, the General Committee has given a large amount of attention to the projected School for Social and Religious Education at Swarthmore. Considering the fact that several members of the committee were off on their vacations, the plans were necessarily perfected at long range, and by correspondence. The literature, more specifically dealing with the School, is now available, which renders any detailed statement here unnecessary. This is probably the largest project the Committee has attempted, and it craves the sympathy and support of Friends everywhere in making the School a success. The Committee considers itself particularly fortunate in having been able to secure the valuable property for the home of the School, and is deeply grateful to those who made its acquisition possible. To make the School really successful it should have a continuous student body of about twenty. This ought not to be hard, considering the character and membership of our meetings and the manifest need of such a place for the equipment of serviceable persons in our Religious Society. The accumulated experience of this Committee has impressed us with the need of more Friends to deliver our message, and intelligently present our principles and methods to the outside world. It is hoped that the School for Social and Religious Education at Swarthmore may discover such persons, and prepare them for the service so plainly waiting their labor.

LITERATURE.

There is a growing demand for our pamphlet literature. This was undoubtedly stimulated by the exhibit at the Conference in Chautauqua in 1912. Friends are using this literature as the most direct means of acquainting outsiders with our history, principles and testimonies. It is interesting to note that more than one-third of the demands for literature during the past year have come from places where we have never had a meeting. This literature can always be had for the asking: But we are always glad to receive the cost of postage. During the year we have filled 1550 orders for literature, from 20 States, Canada and England, the District of Columbia. This does not include distribution of the Annual Report or the Book of Suggestions.

OUR CORRESPONDENCE.

Our personal correspondence increases rather than diminishes, the headquarters having become a recognized clearing house for information, which we are always glad to try and supply. Even when it is a matter purely personal, such as family genealogy and locating Friendly ancestry, we try

to meet the demand, as time enables us to do. Our personal letters have averaged about 150 a month, or 1,800 for the whole year. The correspondence has covered a wide range of territory, both inside and outside the Friendly heritage. Some of the most interesting of this correspondence cannot be made public because of its delicate personal character.

THE WORK IN GENESEE YEARLY MEETING.

For some time the Committee has been sympathetically considering the needs of the Society in Genesee Yearly Meeting, and last year began to perfect plans for the work there. In Fifth month of this year, the Committee, using the Friendly term, liberated a well-known Friend for a few months' labor in western New York and Canada. What has been done by Elisabeth Stover, the Committee's representative in Genesee Yearly Meeting, may be briefly outlined as follows: She has visited sixteen points within the bounds of Genesee Yearly Meeting, and has attended regular meetings in Orchard Park, Yonge Street, Toronto, Coldstream, Sparta and Bloomfield. In Pelham she visited Friends in their homes and held a special meeting. "Get acquainted" and "Get together" meetings, and picnic gatherings have been held at Bond Lake, Crystal Beach, and at Fernglade Camp, near Queenstown, on the Niagara River. A week-end camp was held at Sparta at the time of Lobo Monthly Meeting and at Pelham Half-Yearly Meeting, Eighth month 23rd. This brought the young Friends of Coldstream and other neighborhoods together, and gave an opportunity for real neighborhood fellowship on the part of Friends and other people in the community.

For the future the Field-worker feels that the camp and week-end conference plan should be extended. She also suggests a course of lectures at Detroit, St. Thomas, London, Toronto and Picton. She thinks the educational needs of the Yearly Meeting could be met through a students' boarding home, which she thinks would be self-supporting. The use and conservation of meeting houses, involving looking after the property, she thinks of vital importance in holding the Society together, and in providing for its future growth.

THE THOMPSON CORRESPONDENCE.

In Tenth month the Committee requested the Secretary to correspond with Silvanus P. Thompson, of London, with a view to his attending and addressing our Conference this year. The reply, though delayed, explains itself. The Committee desires that it might be read either to the Central Committee or the Conference, and this report seems to be the fit way in which to give it utterance and publicity. The letter is as follows:

MORLAND, Chislett Road, West Hampstead, N. W.
31.XII, 1913.

HENRY W. WILBUR,
Philadelphia.

My dear friend:

It has not been possible for me until this week to ascertain whether I could or could not accept the invitation so cordially extended to me, to attend the Conference at Saratoga Springs in Ninth month of next year. But to my great regret, the arrangements now fixed for my official professional duties conflict with the date fixed for the Conference, and I must perforce decline the invitation of my Friends with whom I fain would have met, on this interesting occasion. The cause of brotherly reunion between the scattered branches of Friends is very dear to me; and on many occasions I have done what little I could to promote it. I have hailed with joy the signs that from many different quarters the spirit of mutual love and Christian charity is proving stronger than the barriers of prejudice and mistrust. That we, all of us, may be found growing in the graces of faith, and hope, and love, and in the fellowship of Jesus Christ, is my most earnest prayer.

Believe me, your friend sincerely,

(Signed) SILVANUS P. THOMPSON.

During the year we have been glad to receive about 250 visitors at headquarters. They came from many of our Friendly centers, from England, Africa, and the West Indian Islands; the strangers within our gates came to know more about Friends, and some for sympathy in the work for human kind in which they were interested. We hope they did not all go away empty handed.

IN CONNECTION WITH THE CONFERENCE.

The Advancement headquarters has endeavored to be helpful in forwarding the Conference arrangements, and imparting information to many inquirers regarding places of entertainment, transportation, etc. More of this work has been done than ever before in the history of the Committee. We hope the labor was of some use. All of the literature about the Conference was sent out from this office, and a good deal of it prepared there.

WORK OUTSIDE THE OFFICE.

The Secretary has been reasonably busy with the detailed work at headquarters, but has been able to perform required service as way opened in the field. During the year he has delivered fifty-four addresses at gatherings other than our First-day meetings. A portion of these have been at functions outside the Society, where a request was made for the Friendly viewpoint. Whatever service he has performed in our meetings for worship, has not been considered a part of his official work. By the action of the Committee, at one of its regular meetings, the Secretary was advised that First-day service was to be a matter of individual concern and judgment.

We have been able to advise and co-operate in the arrangements for week-end Conferences,

Friendly pilgrimages, and philanthropic activities. But it has been our purpose not to assume any direction which could be considered dictatorial; and our effort has been to advise local initiative, the Committee only appearing as a helpful assistant in the work.

OUR RELATIONSHIPS.

Our relations with the Yearly Meeting and other Advancement Committees have been of the most cordial sort, and for their co-operation and assistance we wish to express our appreciation and gratitude. This is particularly true regarding our Friend Arthur M. Dewees, the late efficient Secretary of the Baltimore Yearly Meeting's Advancement Committee. As he and his wife go to their new home beyond the Canadian border, we wish to speed them on their way, regretting the necessity of their going, but feeling sure that they will become centers and distributors of the Friendly faith in the land of their adoption.

In the same line the Committee wishes to express its keen appreciation of the sympathy and co-operation it has received from our local meetings, and from members of the Society generally. Our work has now passed its experimental stage, but as much as ever it needs both the human and the divine touch as it goes on its way attempting and expecting the rehabilitation of our branch of the Religious Society of Friends.

On behalf of the Committee.

HENRY W. WILBUR, *Secretary*.

THE CHAIRMAN: Jesse Holmes is acting as Chairman of the Advancement Committee.

JESSE H. HOLMES: At its meeting yesterday the Advancement Committee elected Dr. O. Edward Janney to temporarily take the place of General Secretary. He was willing to temporarily undertake the work temporarily, attending the office during four days in the week, and carrying on its work from his home the remaining days. That arrangement, therefore, has been made, for the present; and Friends will find the office a place of reference for required assistance, as before.

THE CHAIRMAN: I feel it right to say, we have a letter of greeting from our Friends at Pasadena, California. The letter will not be read; but it is one expressing the deepest interest in the conference and our Friendly movements, and thanking others for their cordial help and co-operation with the Pasadena meeting. They also send, as they did a year ago, a book: "Orange Grove Friends' Meeting, California, 1914." This book just came this morning. The other book, sent two years ago, has been in the Secretary's room. This is similar to the other, except that

it has more pictures in it, and is of more interest. We will leave this on the table here, so that Friends who wish to see it, can see it after the session. After that the book may be seen at the office of the Advancement Committee.

THE CHAIRMAN: "An Experimental Religion as a Motive Force," will now be presented by our friend, Jesse H. Holmes.

AN EXPERIMENTAL RELIGION AS A MOTIVE FORCE.

BY JESSE H. HOLMES.

A small boy of my acquaintance, just returned from First-day school, remarked to his mother the other day, "This god they're talking so much about—I don't believe there is any such thing." I overheard practically the same remark on another occasion, from a larger boy, also a First-day school product. I am free to say that I am not very much shocked by these seemingly atheistic sentiments, though there is room in them for uncomfortable doubts about the God taught in our First-day schools. The proper response to the juvenile skeptic would be, "what God do you not believe in?" These boys, and the rest of our youngsters, have had lessons on the sacrifice of Isaac, and Jephtha's daughter, with various others which alike involve a deity who demands and enjoys human sacrifice. They have also been impressed with the idea that God is the father of all mankind. They are taught of a chosen people, which implies unchosen people; and also they have learned that one God rules and cares for all the nations. They are familiar with natural science and are still taught that woman was made from a fragment of man, by direct intervention of God—a deity who walks and talks, makes skin garments and is more or less jealous of man.

Is it any wonder that confusion and skepticism follow on such confused and contradictory teaching? The Society of Friends was founded mainly on a special view of the nature of God. It finds its chief cause for separate existence as a religious society in this special understanding of God, and in personal communion on the basis of this understanding. It is this knowledge of God and this personal relation which above all things else our First-day schools should pass on to our children, as sharply distinguished from pagan conceptions such as those quoted above. I shall try in the pages that follow to make a clear statement of the Quaker idea of God as I understand it.

We read in the gospels that "the Kingdom of Heaven is within you"; also we pray "our Father

who art in Heaven"; from which it reasonably follows that we may expect to find God somewhere within the confines of human consciousness. In the human consciousness therefore is the place to study God by the method of experiment and observation; and that seems to me the desirable method, rather than that of authority. But if this is our field of search, what is the object of our search? God has been very variously defined as a magnified ancestor, a tribal, national or racial patron, a creator of heaven and earth, a trinity, the absolute and eternal, the "stream of tendency" in all things, an "infinite and eternal energy" and in many other ways. None of these things can we seek within us with any clear notion of what we are seeking. But it is quite otherwise with Matthew Arnold's famous phrase "the power, not ourselves which makes for righteousness." I shall leave out all attempt at discussion of the phrase "not ourselves"; until we know more of what we mean by the term "ourselves" and what are its limitations, such discussion will not be profitable. Righteousness certainly means in the main those tendencies and acts which work out through man the betterment of humanity: longer and deeper life, wider knowledge, greater comfort, greater happiness on the whole; and for the individual the ruling of his own spirit in the interests of mankind, a growing unselfishness, a closer communion with the power within him which draws him onward and upward, an increasing activity and efficiency as the partner and agent of that power. The power within man that makes for righteousness—that seems to me the practical, experimental meaning of the word "God"—when my boy says he doesn't believe in some one's historical God I feel that I have here something reliable to which I can point him. If he said he did not believe in gravitation, I would tell him to drop a stone; if he denied electrical energy, I would have him throw on the switch; if he questions the existence of God, I would have him try God. If God is not real and available, he is of very little use to us, and we need not expect our children to accept him on our authority.

It is to be noted that, for the present, and until we can get a much deeper understanding than yet appears, this statement excludes the forces of nature from the divine activities, and that we must deny ourselves such large-sounding and mouth-filling phrases as infinite, absolute, omniscient, omnipotent and omnipresent." Furthermore it leaves entirely open the question of a distinct personality in the divine nature, or more than one, as well as most of the other disputed questions of theology. That all this is, however,

less revolutionary than it sounds is illustrated by the following phrases taken from papers and addresses given here at the conference during the week just past: "Our place of meeting with God is the human spirit." "God is a developing spirituality in the human mind," "The God-life is the best life we know," "We must support what the God-life is trying to do," "Only through human nature is the divine nature expressed," "We must co-operate with God for the service of mankind," "Man and God may meet in the human spirit." The Bible also justifies almost entirely the point of view suggested. Elijah states distinctly that God was not in the fire, the storm, the earthquake, but in "the still small voice." The limitations of divine power are plainly indicated in statements of various changes of purpose, of disappointment, of failure.

Let us, however, examine some of these negations more carefully. The forces of inorganic nature are entirely indifferent to man and all his works. The earthquake shatters his cities, gravity hurls him to the ground, lightning destroys his works, all without either good or bad intent. All this wreck and ravage is careless of human welfare, killing with equal readiness baby, burglar, or saint, saving indiscriminately and with no regard to human values. To say—as I have heard it said—that God shook down San Francisco because of its wickedness is to accuse him of inexcusable awkwardness and stupidity. To assert that he was careless of results to man is to agree that, in nature at least, he is not the God of humanity at all—is not the being who seeks human good and strives to help him on his upward way.

The divine element does not always win; it is not therefore omnipotent. Often the inertia or the oppositions of the world defeat the cause of righteousness and evil triumphs. Splendid human endeavor under divine guidance fails utterly; promising movements in the interests of mankind collapse for lack of comprehension and support the power for righteousness not being sufficient to arouse men to enthusiasm. Our noblest leaders die when we need them most, or even turn traitor misled by selfishness or, failing through weakness, thus delaying or deforming the divine plan. The strongest battalions are not always on the side of the right. If it were otherwise the medieval plan of trial by battle would be the ideal method of justice, and peace societies might better go out of business. The "omni" phrases—infinities and absolutes—are plainly meaningless terms in the presence of these experiences. Or if they have meaning, most of the

other terms of religion have none. A world created and controlled by an omnipotent being can have neither right nor wrong, neither justice nor injustice, since whatever happens must be in accord with his will. Some form of fatalism is the necessary implication of an "omni" deity—with the corresponding disappearance of such terms as righteousness, nobility, effort, sin and all others involving struggle, victory or defeat. Such a view makes life a sham battle—a mere pretense. Heroism is shorn of its crown, martyrdom of its glory. The struggles, triumphs and defeats of man are but a vain theatrical performance displayed to entertain an ennuied god in the monotony of an idle eternity. But this is not the god of the Bible nor is it the god of experience. The sages, heroes and prophets of the scriptures lean ever on a divine guidance, not infallible but reliable as our friends are reliable; not one who will promise them success, but one who will strengthen them in effort. Their god has not fixed a fatal future but has conditioned what is to come on human will and human endeavor. He is a refuge and strength, not one who pulls the wires that move us irresistibly through a pre-arranged pageant.

Yet other primary facts about our god are that he is *our* god and that he acts only through human agency. If god is a power that strives for human betterment, then he is not the god of the animal kingdom in the similar sense that he cares for, or strives for the interests of animals, except incidentally when their interests coincide with ours. We regard the extermination of savage beasts—of cobras and rattlesnakes, of lions and tigers as a carrying out of the divine plan. We enslave the horse and dog, we devote oxen and sheep to our needs as food, we wage relentless war on parasites and microbes and do not question that it is all in accord with "the Kingdom of God." Of course this is also the Bible teaching: "Let them have dominion over fish and fowl and cattle and all the earth, and everything that creepeth upon the earth."

This power which from earliest time has driven man to progress and to dominion, acts from within and not from without. It rouses man to the challenge of an insolent and menacing world. It invites him to the age-long conflict with pain, darkness and cold. Even after achievement and victory it soon breaks up his camps of ease and drives him again to march and to battle. Men sometimes pray for calm, for contentment. It is a fit prayer for the wounded and broken in the world warfare; for them this is indeed their part

in the struggle, and no easy one—to attain to steadiness and self-mastery in spite of pain and disappointment. For them content is victory. But not so with the strong! For them the voice of God has been a trumpet call to discontent, to unsatisfaction. It led man from the cave, to the house, to the palace. It drove him from the wild seeds of swamp and prairie, to the grain field, the orchard, the garden. Under its spur he took the roadside weed and made the rose of Sharon and the lily of the valley.

The divine discontent lifted the nomadic family, to organized tribe, to clan, to nation, and would lift him to the parliament of man, the federation of the world. It has enlarged his love from his immediate kindred to the whole brotherhood of humanity. Yet it works not by the compulsion of omnipotence but by the influence of age-long invitation—the spirit pleading with our spirit, which feels its kinship at once with the god to whom it would lift, and with the earth which draws it beastward. For let us not forget that though he would not that any should perish God has lost millions to beasthood—to the drawing powers of appetite and lust and hate. Yet every generation finds again the divine inhabitant whose temples we are. He does not leave us, for his kingdom is within us. He is not in the fire, or the earthquake, but in the still small voice.

Thus resorting to experience and defining *God* as the power which makes for human righteousness and which eventually makes the righteousness it makes for, we find that God is to be found in human consciousness and that it is only confusion of thought which assumes omnipotence or infinity in any practical sense. We find that the rigid, unyielding, indifferent activities of nature have in their dull uniformity neither goodness nor badness, neither rightness nor wrongness. Righteousness comes in with man and is his effort to co-operate with the God-plan of world conquest for the interests of mankind. Incidentally—though I am not now dealing with doctrine—I may point out how easily we can, on this basis, accept the identity of Jesus and God, based on the perfect unity of their striving.

But is God a person? I am free to say that I do not clearly know what personality means. When people knew less about it, it was far easier to define it than now. The forces of nature—gravitation, cohesion and the like—do not act directly on consciousness but only on bodies. That which acts upon spirit is probably akin to spirit. I venture to say that the experience of most with God—with the power by which we fight off temptation, the low gear we throw in for

hill climbing, the present help in time of trouble—is more like experience with a friend, than with a force or a thing. What I would emphasize is that it is a real element of experience—the real motive power of human progress. I do not claim that we can understand. We do not understand gravitation; yet it clutches us moment by moment to our great earth mother. We do not understand electricity; but it lights our houses, runs our trolleys, bakes our bread and rings our door bells. We do not understand our nearest friends—but our lives are illumined by their affection, quickened by their faith, measured by their approval. We do not understand our God; but we see in history a long-drawn record of a power lifting humanity from bruteness to brotherhood; lifting man's low brow and setting between his eyes a star; touching his dull vision which peered out only for gratification of appetite, and making his eyes to wonder and to see; waving the wand of the spirit over inert brain cells charged only with servile body driving, and making them the home of love and light and life. It is the miracle of the ages, the wonder of the world. The spirit of God moves in the chaos of brute striving and behold it is a cosmos of ordered kindness. In the long ago it seized upon brute matter, and after a struggle through a million ages a god looks out through human eyes.

Moreover it is not only stimulation and guidance that man has found in his cosmic journey through time and the world spaces; for he has found a greater thing—a friend. It is no theory—no doctrine—but wide human experience, that loving comradeship has accompanied those who have been willing in all simplicity to accept such relation, with the speaker of the still small voice. He has called them *friends* not *servants*, who have accepted his guidance. To those who have served in his warfare he has given the sense of his continued presence. Whoso has sought him in faith has found him. To the sorrowing he has given the spur, driving them to other interests and other tasks. The sinner feels the divine discontent of longing to be other than he is. The slothful is stung in his idleness by the very stupidity of his inaction. And the common every-day man—neither hero nor coward, neither saint nor villain—does not lack the divine voice of warning, and direction, nor the verdict “well done!” or “ill done!”

God has by no means won the world victory, and who dares to say it is certain? His battle is renewed as each new life lifts and lifts from cell to child, from child to youth, from youth to man and on to death. The kingdom of heaven is within us, yea and that of hell too, and no treaty saves

the neutral ground of custom and habit from invasion by deadly enemies. Suddenly and without warning they assail where we thought us safe. We are ambushed by our friendship; raiders ride out from our daily routine; religion, business, patriotism shelter sudden shouting foemen and there is no safety, no quiet camp of idle peace.

One stands to-day with position, home, and fair prospect. The road of life stretches before him broad, attractive, beautiful. His life seems attained and he has only to live it along accustomed lines to the end. Yet around the bend there stands across his pleasant way a tollgate, and the only fee accepted is some devil's gold of compromise, pretense, or craven silence. It is the divine call which comes from the rugged mountain pathway, where no friends attend, where the way is hard and the clouds lower. May he not fail to obey! Or round the bend and unnoticed there is a green and shady by-path which sinks to the valleys of sloth, of pleasure, or of gain. How its unexplored recesses call him from the known values of his way! How it tempts the spirit of adventure with its charm of danger! May he have strength to resist! Yet he is not compelled. No omnipotence guards his footsteps; a thousand have fallen or failed and God's will has not been done.

My friends the gods of formal theologies—those remote, unreal olympians whose toys we are; the stern tyrants watching for slips and eager to strike; the foul despots who set men in the world and torture them with useless passions, break their hearts with purposeless bereavements, break their bodies with dire diseases and their souls with futile failures—these are false gods. Pass the sponge over such ravings of tortured minds—such nightmares of frightened imaginings.

God is a strong and patient soldier. He has lost a hundred battles but he has not lost the world war. We are his army defending what he has won and held in a million years. If we are loyal at heart, life is greatly worth while, for it is a battle and a march—a field to win, a vantage to hold, a forlorn hope to lead. It is no mere play of puppets for the amusement of a much-bored creator tired of his spinning globes in space. We are re-enforcements of a valiant hero hard beset. Shall we fail him? He knows our weaknesses and our strengths. When we falter the flash of his eye gives us courage. If we retreat his voice lashes across the spaces like a trumpet—it is heard through rolling drums, and to die is not so hard.

God is our master builder in an unfinished temple. He builds by our hands from the ever-

lasting hills. We strain and strive with the great blocks, we faint in the fierce sun heat and are beaten by the storms. But we build with the master builder, the more stately mansions. Who would be at ease when he might build?

God is our master statesman; through his prophecies he has promised the nation God-governed. Through his teachers he has moulded men to be citizens of the kingdom. There be traitors who wreck their powers in mere pleasure, who pretend and graft and strive for advantage. But we are called to be the builders of the kingdom. And that which blocks its coming is our own narrowness and bitterness and selfishness—our desire for a seat in the shade, while others toil in the heat. It is God's voice, it is God's call we hear—demanding our help at the danger points—race hatreds, oppressions of the weak, special privilege for the few at the expense of the many. It is God's voice, it is God's call we hear—demanding our powers in establishing world faith, world hope, world love, world honor, world patriotism.

He does not fail us in the hour of distress. The wounded of his battlefield find comfort and help. He cannot save us from weakness and sin and suffering, though these are not of him. He has strength for the weak—yet let us not blink the fact that it is not enough, since we yield to our weaknesses in spite of our struggles. He will forget our sin if we will forget it and put it behind us, living again in renewed loyalty. His flowing time dulls our pains, his anodyne of labor and interest soothes our sufferings. Yet let us not pretend. The world is not won for God—it must still be fought for. Pain and suffering and death are bad and we must struggle against them. God comes that we may have more abundant life, and his voice calls us to strive for it in conquering disease and accident and death. The forces of evil are really forces of evil—they are no disguised goods masquerading to tempt us to a sham battle. Drunkenness, disease, luxury, war may yet destroy our civilization as it has destroyed others of even greater promise, but not by God's will. We have had no bath in the Styx to make us invulnerable—no fountain of youth to make us immortal. It is no pretty poetry, no mere tragic tale, but grim fact—that the forces under divine direction are fighting an undecided battle for the life of humanity, for a manhood which will not only control the indifferent forces of nature, but will conquer the hostile forces of the jungle land, the fetid marsh land, the devil land within us—conquer them and annex them to the kingdom of heaven, God governed.

ISAAC WILSON: I hope that paper can be published in leaflet form and circulated as an explanation

of the essence of Quakerism. It is one of the best expositions and illustrations of our denominational belief that I have ever heard in a concise form; and yet just one word used in that paper arrested my attention: the writer said we didn't understand electricity and some other powers and privileges that he mentioned and acknowledged, neither do we understand God. I rather like the idea expressed by the dear old colored woman, around her family altar in the morning, when she prayed the Lord that he might grant her the righteousness that was beyond all *misunderstanding*.

We want a God that we can understand. This is not for the sake of discussion, nor criticism. The pupil who makes a special study of electricity, understands it to the extent that he is even able to make his own instrument. I have seen it done with quite a young boy in school, that he had made his own little instruments, and was communicating with the world outside, without any expert in that line of science teaching him at all. He had discovered; he had improved and developed that knowledge in his own mind, which he understood, insofar as can be. The studying of the truth of God, of the moral existence, of that God-power clothed in the intellectual faith and belief of the divine master, the spirit of truth, is the comforter that the world has, instead of, or in place of, him who was Lord, Saviour and Redeemer. I believe the individual, in his intelligent study of the divine spirit, as we call it within these human bodies of ours, which is the workshop, God's workshop, and is provided with all the tools, figuratively speaking, and will be provided with the material for working out his most holy thought, that we will so far and so nearly understand God that we will understand his purposes and will have realization of his glorious truths in result of it.

It is not because I take exception, or want to criticise, but ask us to think of it. I rejoice in the production of this article this morning.

ELISABETH STOVER: The girl who is striving with the drug habit, the girl who is battling for spiritual light, what God will help her to win the battle? It is the God of whom we have heard. It is the God of battles with the forces that draw down, the Friend upon whom she may lean, to whom she may go. To what God will that young man go, who is battling with the drink habit, contracted because of a life of peculiar misfortune? It is to God. To what God may be directed the mother of that girl and of that boy? It is the Friend who understands that mother heart, who understands that there may be success in seeming

failure. Let us help that Friend for those ideals that will lend heaven power for the conflict.

HENRY M. HAVILAND: I also hope that the paper will be published, so that it will be in handy form; but I think its main object, its main use, should be in the Society of Friends. I think that if we comfort ourselves with the thought that we are free of the things referred to there, we will make a mistake. I am sure all of us know that we have met, among our own friends, the idea of God which was referred to in the beginning, where the boy said he didn't believe in God.

Now, I think it will be useful for us to take a great deal of what is said there to ourselves; and let us beware of preaching and teaching a view of God so that those who hear will say: "I do not believe in God, or, at any rate, in that kind of a God."

WILLIAM M. JACKSON: I think the danger is, that we limit God. Theologians have limited God to the one aspect of God. Which they have emphasized to the exclusion of many others.

God is omnipotent in the view of everyone. He has the power to execute his plans for humanity. God is a spirit in the world which makes for righteousness. We perceive that in the evolution of righteousness in the world. The world is getting better, year by year. The history of the world, as we know it a thousand years, is of the progress of righteousness in the civilized world.

It has raised us from the brute condition to that of the best human being that ever lived; and all these expressions of the character of God are true; and we must not ignore the fact that they are true; but they give simply one aspect of God. God is love; and that, perhaps, is the supremest test of the character of God; because in human expressions that is the highest attribute of human character; and perhaps we may sometime find a more general term of God than simply that of love; for love may, in its human sides, be selfish, directed to some one individual person; but God is larger than that; he is universal love: that includes everything that is good, that is called a virtue in human character.

HENRY HOLME: I would be entirely willing—not only willing, but be glad, to have that article published. I don't know whether I would be willing that it should be published as a complete exposition of the views of the Society of Friends. I don't think many of us could tell, by just having it read, owing to the imperfect hearing that we get in this hall, and constantly missing some of it, that we would, so far as I am concerned, desire to have it published in that way. I might entirely coincide with everything that was said there; and

I would be glad to have it published by this conference.

MARY McDOWELL: The subject is I think of necessity subject to misunderstanding; and I am not quite sure whether I know altogether what was meant. It sounded a little as if he meant that God was not revealed in nature. I understand that the God who is revealed in nature is not for us a moral God, I mean not the moral manifestation of God; but it seems to me a great loss if we deny God in nature. May I ask Jesse Holmes to speak on that point?

ELIZABETH SUTTON PERCY, of New York: My little daughter had an experience at the age of about four giving her a fear of the dark, which she had never had before. She had always had perfect confidence; and she took hold in a way of a little thing I had taught her, that I gathered, I think, from the mental scientists, or Christian Scientists, I don't remember where; but it was this:

"God is love;
That love guards me—
In that love I always dwell."

I impressed it upon her mind at that time, and she took hold of it; and as she repeated it to her doll, or to her Teddybear, or to herself, as she would go upstairs in the dark night by night, it overcame her fear of the dark and brought back to her, her perfect confidence, and brought to her parents a trust, in that overshadowing power equal to overcoming every dark thing in life.

ELIZABETH POWELL BOND: I only wish to ask how that expression of the unbelief of the little boys was met? Could we be told that in the final word?

JESSE H. HOLMES: It was not said to me; I simply had it reported to me; I don't know how it was.

SUSAN W. JANNEY: The chief value of the paper, it seems to me, is that it may help many of us to straight and honest thinking.

ELIZABETH HALLOCK: I feel that it might help someone; and it has helped me, to realize that we must not divide the universe into I and You and God. That as we unite the three into a unity of but God that we have the power in religion, we have the power in love. We don't say, any more, "I must love my neighbor." We feel there is no neighbor. He is God. He has a soul, which is a part of God. I have a soul which is a part of God. And there is a God that holds within his hand the planets and the universe and moulds the smallest leaf and flower to perfection. That tremendous power is you and I; and when I want wisdom of you, I am violating the law of the universe. So, Friends, I believe we will find spiritual strength in the law that I and you and God are one.

ALLEN FARQUHAR, Sandy Spring: One question on the point of the forces of nature. Just after the Chicago fire one of the noblest men I ever knew, said that that should not be regarded as a visitation on humanity, but the very inviolability of nature's laws was a manifestation of the divine power. Now, take the illustrations, take the case of the regardlessness of the powers of nature: take the floods that destroyed Galveston. They inspired man to build a great wall to prevent them. Take the lightning: that inspired man to connect with lightning-rods. The earthquake of San Francisco: the great loss there was not of the force of nature, but by the imperfect works of man which destroyed the water supply.

JESSE H. HOLMES: If you say everything that attacks you has its own defense; the earthquake, and the Chicago fire was a great blessing, because it led Chicago to build itself up better; and the earthquake in San Francisco was a great blessing, because it taught people to build so earthquakes would not shake them down. It seems to me that is an awkward way of getting a result. Shaking down the city and killing people indiscriminately and calling that a lesson, seems to me to be foggy thinking; and there is too much of it.

You say God wants to teach us to overcome lightning, and so he throws lightning around and kills people for ten million years; and eventually someone runs against a method of evading it. It seems to me that if we mean, by God, the power which is in the human soul that makes for righteousness, now, we Quakers have taught that from the beginning; and if we don't mean it, let us be quick in saying it. If we mean by God the power in the human spirit that makes for righteousness, then the earthquake is not a power of the human spirit which makes for righteousness: it is a power against which we have to struggle. Now, to say the thing against which we have to struggle is the same thing as the power with which we struggle against it, does not seem to me to be a plain and proper use of language.

SARAH MILLER: Does thee think there are two powers?

JESSE H. HOLMES: If I am going to look into the consciousness to find God, I find certain powers there that make for righteousness, and certain tremendous powers that make for unrighteousness. It don't mean anything to imply they are both God. Certainly I think they are not. There wouldn't be any conflict if so. We do recognize that this world is a battle, and I haven't any objection to accepting the old-fashioned devil, if people want to personify, in order to make it plain that I believe evil is a bad thing and isn't a part of God's plan. If it is a part of God's plan,

it is not our business to overturn it. Let us understand it is something to overcome, and something really to overcome; and that civilization before now has turned to darkness because they didn't overcome it and lay hold of it. I don't mean to be impolite: I wasn't thinking about the people, but about the subject-matter. I don't claim to be able to give an exposition of Quakerism, as someone suggested. I did have something to add, later, when answering that question as to whether one believed in God; and he tried to make the boy see just what I have tried to make you see, not very successfully, I judge: that there is a power that has run all through nature that makes for righteousness; and it is just as evident and just as tangible in his own nature.

The belief that God is love is just the one that I have been trying to insist upon; therefore, I think that those things that are not love are not God. It is not love that brings down woe on little babies by means of the earthquake; it is not love that runs fires through the city; it is not love that demolishes by floods the work of thousands of years by man. Those things are great, indifferent forces: it is no use calling them God. One can find out sometimes that there is a world about us that we have not remembered, at all; but it leads to confusion, and a kind of silly optimism, destroys initiative, to call all those things good when it is all bad; they are just what we mean by badness; and they are the things we have to fight. As these things we have to fight are not good and just things, we fight them.

We like to gloss over and hide from ourselves the hideousness of some parts of this life; but the hideousness is there.

W. RUSSELL TYLOR: What portion does the self-sacrifice of the life of Jesus Christ on the cross play as a factor?

JESSE H. HOLMES: I don't know what the question means; and I can't answer it. That carries with it so many implications, I don't know; but I will say this, I believe all self-sacrificing life an expression of God in man. That is to say, self-sacrificing love, wherever you find it, is just what you mean by God in man. Jesus Christ was one great and noble illustration of self-sacrificing love in man.

I don't think I answered thy question; but I don't think I can.

EDWARD B. RAWSON: May we not have an inclusive term of God, something more than love: for instance, truth?

JESSE H. HOLMES: Yes.

EDWARD B. RAWSON: Including what we see manifested in nature? I don't like thy way of saying that nature will take a baby and throw him

down and crush him, and all that sort of thing. I know what thee means; but it doesn't sound well.

JESSE H. HOLMES: I am not trying to sound well.

EDWARD B. RAWSON: Thee ought to. That is absolutely right, perhaps; but there is the everlasting truth of nature. Nature never deceives, because it is absolutely true, is dependable. The love of the truth is what we see in nature. There is the manifestation of God in nature; and if little babies are killed it is because nature is everlastingly true; and I believe that that element of strength is as great as the element of love; and no belief in God is sufficient that leaves either one out.

JESSE H. HOLMES: That is a statement of fact, and calls for no answer in particular; but I would say I do not regard the word truth as synonymous with the word uniformity; and what he is talking about, it seems to me, is simply the uniformity of nature.

HENRY HOLME: I just want to say that I thought what would amount in ordinary assemblies to a motion was made to print this as an exposition of Quakerism; and I was just expressing myself as not favorable, quite, to that motion: no other word of criticism of it was meant.

GEORGE STEELE: I would be in favor of printing it; but we don't want a creed. It is not a creed.

THE CHAIRMAN: I am agreed with most of what has been said; but I don't think sufficient emphasis was placed on what we might call God's providence, which really makes it possible for us to live on earth. And then, the other great lesson that comes from it, is, that there is a struggle between the right and the wrong in which we are interested; there is light; and, then, this one thought—it is a tremendous fact, it seems to me—that God needs us; God needs us to help him, and perhaps cannot do his work unless we help him.

JESSE H. HOLMES: May I just add that I don't think I have stated the whole of the truth? I only recognize that I presented one aspect of it; but I think it is the side that needs presenting.

J. RUSSELL SMITH: In conversing with Dr. Holmes in the preparation of this paper and just now, I want to state that there was one point that he intended to bring up now and we wouldn't let him; but it is the question of the old revered Quaker doctrine of communion with the Father. I hope that Dr. Holmes will continue that paper before it is printed, and put his ideas on that subject along with it; so that we may all get it at our leisure, and study it with the paper.

THE CHAIRMAN: We have upon the table two telegrams: one of them from William Greenwood Brown, representing Friends in Toronto, who says

"The bowed heads of Toronto Friends keep company with yours as our beloved Wilbur passes on"; and one from Ex-President William H. Taft: "Greatly shocked to hear of Mr. Wilbur's death. He was an able, broad, God-hearted man; and his death is a great loss."

We have been asked to contribute to the Red Cross movement to relieve the sufferings of men falling upon the battlefields of Europe. Perhaps we do not realize how this is a battlefield, and that a great hero has fallen in our midst, and one not only whose life has been in one battlefield, but who through all his life has been struggling manfully and faithfully for the right. He has fallen. There are those dependent upon him. I am sure that it is in the hearts of those who are present to make a practical illustration of their sorrow, and appreciation of his work; and it has been suggested that a conference fund be subscribed to, by those who are here at the conference, or any others, that may become the nucleus of an endowment, the income of which shall be given to Eliza Wilbur.

You can take this matter home with you now and think it over; and as you come to the session this afternoon, the opportunity will be offered you to show something, at least, of our appreciation of this noble life, and of our sympathy for the poor, stricken woman, to whom Henry Wilbur's sympathy and unfailing faithfulness has been a lesson to us all.

Third-day, Ninth Month 8th.

AFTERNOON.

THE CHAIRMAN: It has been suggested, also that following the action of some Friends present, it is desired to bring the matter of a memorial fund for Henry Wilbur before the monthly meetings, so that the monthly meetings may have the opportunity and privilege of contributing to this conference fund.

This closing session of the conference was in charge of our friend Henry Wilbur; and he had in his mind, no doubt, just how he would carry it out. In the endeavor to follow what we thought would be his mind, we have asked a number of Friends representing different elements in the society and among our friends, to present briefly their ideas of the present needs of our Society, or of Friends, and the opportunities that are open before Friends, at the present day. They have kindly consented, a number of them, to present to us very briefly, each one perhaps a single suggestion or two. And the first one we will call upon at this time is J. Russell Smith, of Philadelphia.

J. RUSSELL SMITH: I think the greatest need of the Society of Friends at the present time is that the majority of its membership should speed-

ily recover from agnosticism. I asked two young men within the last two hours this question, and these two men live in different places from my place of residence, and have had wide opportunities of observation: "What proportion of the Society of Friends have a concept of duty that is a working force in their lives?" The answer came within ten seconds from both of them: "Less than ten per cent." For all practical purposes I think we can call the man to whom the concept of God is not a life-force, an agnostic, practically he is an agnostic, even if a very philanthropic agnostic. That is so; but I believe we have drifted along the course by legacy.

Yesterday afternoon we went out on the green and saw our young members dressed up in the clothes of a past generation. They went through the motions in the spirit of the past generation; but we all know that those young people, as they tripped across the grass and met the painted redskins, had very, very different sentiments from those first settlers when they made those passages in real life two hundred years ago on the frontier of a new continent. Those clothes were about the same cut; but they don't to-day adequately clothe us with the need of our present-day life and our present-day styles of occupation; and, similarly, the phraseology used by those same people describing the deep experiences of life no more fit us, in our conditions, than do their old clothes; and, unfortunately, clothes get immensely out of style and the words don't.

Each generation makes its own clothes; each generation must coin its own theological terms. You cannot inherit mathematics: you can inherit an old book. You cannot inherit a religion: you can inherit some books that have accounts of religious experience and use, precisely, the very terms, which often pass as substitutes for the real thing. Words are exceedingly limited in their sphere of usefulness; but you must use them. Two geographers of international reputation once described a peculiar European tree they had seen on the shore of the sea. After about ten minutes they discovered that they were each telling the other of the same tree. An impressive physical thing of grotesque shape—though it took them ten minutes to find that they were talking about the same thing.

We have had the great misfortune to talk in theological terms which we have not experienced. The paper this morning, which I believe was of profound importance for the Society of Friends, spoke of experimental religion as a motive force. Now, when we go to talking in untried terms, we are not going to get to that point where the thing talked about becomes a motive force. And that is

what I meant by calling us agnostics. I would say, those of us are practically agnostics who have not religion as a motive force. That is what those young men meant when they said nine-tenths hadn't it and one-tenth had. Experimentally. Our own experience. Our friends are our friends because they belong to us. We take them by a kind of spiritual process, just as we take, by a kind of intellectual process, the proof of a theorem in geometry, or any other piece of truth dropped in on us; and so it becomes ours as a piece of wood becomes our flesh.

I believe great benefit can come to the Society from the study and discussion of Dr. Holmes' paper of this morning, and discussing it in groups of people that are small enough to be frank and tell the truth. It was a child who said: "I don't believe in this God you tell about up at — school." Most of us adults are not so frank as to make the same admission. I think I am like the great majority of society, at least, I have been the most of my life; I have used terms which meant but little, because, possibly, I gave too much credence to the authority of persons to whom I was told with propriety to look up. It is all right to look up to the elders, but they can only guide the youthful toward experience. I hope that a full and frank and honest discussion of this matter may bring many more of us to the point where we pass from the intellectual side, that has no dynamic force, to the place where we get the experimental side, which is a motive force in life.

The present generation, with the religious instinct, finds itself confusel by phraseology that came down from the days of the sedan chair and the open fireplace. I believe that the Quaker concept, built into us as a motive force, can make us a force to go beyond our own wall to be of help in the world, which is religious, but is befogged with the phraseology of the days that are past, needing a new concept, new words, new beliefs even, to make religion a motive force.

THE CHAIRMAN: George B. Miller.

GEORGE B. MILLER: About three weeks before the conference, Henry Wilbur wrote to ask if I would take one of these ten-minute periods. I wrote to him and told him that my service was along a different line than talking. I told him that I tried to serve in some other way than by talking. I would, however, be neglectful of what I consider important duty, if I did not say a word in this connection. A leader has fallen. We have some leaders left. We need a great many more. It is our duty to develop them; and I feel that the great work that Henry Wilbur had on his mind, that is, the school at Swarthmore, is our great opportunity, one of the needs of the society where we

should give our assistance to him in promoting the work that he has started, by helping it along in every way. And in furnishing the young men and women that we want to develop into leaders and to spread the Friendly message. I don't see how we can in any other way develop as well as we can through really using this school as it should be used. We want more young men and young women to serve as Henry Wilbur did, as our guide, our counselor and our friend.

THE CHAIRMAN: Thomas A. Jenkins.

THOMAS A. JENKINS: I think we might make a distinction between the present needs of the Society of Friends and the present need. The needs are very numerous. We were exhorted this morning, and I think very properly, that the work of the Society is a sort of battle; and I felt like repeating the couplet which is put in the mouth of the jingo:

"We don't want to fight; but, by jingo! if we do,
We've got the ships, we've got the men, we've got the
money, too."

I do think we have got all those things. The ships are our organization. The men are those who are willing to take responsibility. And we have the money, too. But we need more of all three of those things; and the work of this conference I am sure has been to strengthen those agencies, all three.

But I had on my mind one need which seems to me, at the present moment, the uppermost need of our Society. I mean, I think we need, at this time of all times, to have more trust in goodness, trust in God, call it whatever you will; but I believe there never was a time when we needed it more. I think, dear Friends, that we are entering at this moment upon a period of testing and of trial the next five years. It may last. All our loyalty, all our ideals are going to be put to the test. It is impossible for us to avoid the demoralization which accompanies inevitably the European war. Only the other day we published in our papers the dictum of Gen. Wood which said that every boy in America should be trained to be a soldier. That is just one indication; and, Friends, we must be ready for this situation. It does seem as though all the forces which are a denial of Christian brotherhood, and all the things which our Society has held dear, have been let loose upon the modern world.

It is not, however (and this is some consolation), the first time that this has happened. Away back in the Hebrew times the country was the marching place of armies; to and fro they went; siege and battle followed one another; but always there was the answer to that exhibition of force, there was the answer of the higher nature

of man. The prophet Isaiah said: "Dost thou not know, hast thou not heard, that he, the creator of heaven and earth, neither fainteth nor groweth weary?" There was the higher nature answering the lower; and if we pass on down to Roman times, we have very little conception of the fightings of that age. Armies marching to and fro, nothing sacred, no faith kept; slaughter on every hand; oppression; and, as I heard one minister put it, it was a time when the world's heart was broken. Whole families torn apart, moved, separated ruthlessly. The higher nature of man made answer, however, even to that situation.

That was the time when Jesus appeared, when he said: "Love your enemy; do good to them that persecute you; overcome evil with good." There was the answer; and the answer has been heard ever since. There was a time when the continent of Europe was in war for thirty years following immediately upon the Reformation. It was a time of frightful suffering; and yet I believe the higher nature of man reacted against that, too; and we had that spiritual movement out of which grew the lifework of Fox and the early Quakers. Fox sought the nature and the fault of all this evil and destruction; he came forward with the affirmation that man is good at bottom, and that we can depend upon the light of conscience. Even Napoleon, who said that schoolboy thing that "God is on the side of the heavy regiments—the heavy battalions": even he, at the end of his life, said: "I have come to the conclusion that an order cannot be founded upon force."

My dear Friends, my message, if I have any, is, that we should be faithful. The war party is busy all the time heaping up what they call the munitions of war. It is our part, and the part of all men and women of goodwill, to heap up the munitions of peace from now on. And I must say that this conference seems to me to be doing that. All the health and inspiration that have been received here, all the friendships renewed and the new friendships made, are, I believe, munitions of peace; and we have this satisfaction: the munitions of war are destructible, but the munitions of peace are indestructible.

THE CHAIRMAN: It means something to a conference, when a man comes a thousand miles and more, as Thomas Jenkins has from Chicago.

Now, we have one who comes almost as far, the secretary of Illinois and Indiana Yearly Meetings, Edith M. Winder.

EDITH M. WINDER: I want to repeat just a few verses, in the beginning, out of the 15th Chapter of the Gospel of John.

(To be continued next week on page 145 of the Supplement)

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

The Philadelphia Association for the Promotion of First-day Schools held its annual fall meeting Eleventh month seventh, 1914, at Race Street Meeting House. In the absence of the clerk, Benjamin F. Battin, George A. Walton presided over the meeting, which was largely attended.

After the reading of the minutes of the last two meetings, reports from all the different unions and from some of the individual schools not connected with unions, were read and discussed. Many helpful suggestions were obtained from these reports. Most of the schools feel encouraged, but a growing need for a keener interest and deeper consecration to the work is felt.

A report from the committee appointed at the last fall meeting to look into the state of the *Scattered Seeds* told of the great need of support in order to cover expenses. That the yearly deficit might be eliminated, Friends were urged to try to extend the paper outside our members, by each one volunteering to guarantee a definite number of subscriptions, and by advertising sample copies among the teachers of the public schools. The committee was continued with the power to act and to add to its members, and also to assume the management of the *Scattered Seeds*.

The meeting united with the reappointment of Benjamin F. Battin as clerk, Esther K. Smedley, as assistant clerk, and Benjamin C. Heritage as treasurer.

At the completion of the regular business in the afternoon, Henry J. Cadbury, of Haverford College, presented an excellent paper on "Ideals in Bible Teaching."

In natural sequence to a study on methods as given in this paper, Jesse H. Holmes, of Swarthmore College, gave us an able address on "Our Finished Product." His answer to the question, "What do we want our finished product to be," was briefly, "perfected citizens." Our aim is not to produce a negative character, one without vices or sins, but a good citizen, a social unit, not an isolated unit prepared for the future life, but a good member of society in our present social life. We must look to the communal life, striving to be useful and helpful parts of the whole.

The three great means to this end, are the home, the school, and the church. The home is the recognized foundation, but in the growing ages, little is left in the line of industries to be taught in the home; the school must acquire the responsibility of the teaching of these manual arts.

These two means are supplemented by the

church, by the First-day schools and Sunday schools. The one great fundamental principle we must teach, is the knowledge of God, a sense of the Divine Presence. The Bible History is our material; but in using this material, we are cautioned against the scrappy piece-work teaching, rather than the constructive study of the Bible. With a child, we must of necessity use disconnected stories, for at that period, we are merely making him familiar with the material that he is to use when older. Later we can produce the general view, study the growth of the Bible people as they were lifted from age to age.

With this broader study we are enabled to at last grasp the true meaning of the common Fatherhood and Brotherhood. We are nearing our goal, our sense of the Divine Presence, our perfected citizenship.

Short discussions and questions followed these two addresses. After a few moments' silence, the meeting adjourned.

ESTHER K. SMEDLEY, *Asst. Sec.*

FRIENDS' MEETING IN SAN FRANCISCO.

We have been holding Friends' Meetings since Mary Whitson visited us last spring. The meetings have been held regularly the last First-day in each month; the first two in Berkeley, since then in San Francisco. The idea at first seemed to be to have some pre-arranged program, and to have papers read or an address made, but after the first two or three they have been devotional meetings—always some speaking, but typical Friends' meetings. The attendance is not large—about twenty most of the time, though sometimes smaller.

Notices have been sent each time to all those on the list furnished us and to others we thought might be interested, but not very many of our members have responded. I think fully two-thirds of those who come are Orthodox Friends, a few of whom seem much interested in the movement and attend regularly.

I hope some permanent organization may result, and that there may be enough interest shown to warrant holding a meeting every week sometime in the future.

ELIZABETH W. GRISCOM.

GROWTH AMONG FRIENDS OF BUFFALO.

Buffalo Friends and guests to the number of thirty met at the home of William Schooley, Eleventh month 1st. The leader, Mrs. William Ellis, opened the meeting by reading a chapter from the Bible. She also gave an explanation of the form and character of Friends' meeting, because of the

presence of a number of strangers. After a brief silence the question: "What do Friends Believe?" was answered by the reading of Elizabeth Lloyd's "The Belief of Friends." The meeting then united in repeating the Lord's Prayer, followed by a prayer by the leader.

The Conference Class following the meeting was addressed by Mrs. Frank Schuler, President of the Woman Suffrage League of Buffalo, on the subject of "Votes for Women." Questions were asked and answered informally, and "Enrollment Cards" were signed indicating that we believe the right to vote should be granted to the women of New York State in 1915. E. R. H.

NINE PARTNERS' HALF-YEARLY MEETING.

Nine Partners' Half-Yearly Meeting was held in the Oswego Meeting House on the 2d of Eleventh month. Both meetings on this day, and the meeting on First-day were held under a deep sense of the loss that had been sustained in the death of Susan A. Moore. But the attendance both of members and of those not in membership with us was most gratifying, and the reports indicated a healthful condition of the Society. Albert R. Lawton, of New York, was present on both days, and it was a source of even more than usual satisfaction that the health of LaVergne F. Gardner permitted him to be present on Second-day and to minister with unabated power. X.

FELLOWSHIP MEETING IN NORRISTOWN.

The Fellowship Meeting appointed by Abington Quarterly Meeting (Arch Street branch) was held in the meeting house, Norristown, First-day the 1st. The house was well filled by members of both branches. In the gallery were three ministers of the Race Street branch, one of them taking part in the vocal exercise of the meeting. Several expressed the feeling that it was a satisfactory meeting.

It has just been fifty years since a concern was opened in the Yearly Meeting at Race Street in regard to the divided condition of the Religious Society of Friends; a committee was appointed to consider the subject and the following is their report:

We have met by adjournment in several sittings, and have in a remarkable manner been dipped into much unity and brokenness of spirit. Fervent have been our aspirations that a people professing to be guided by the same spirit, and

holding the same testimonies may more harmoniously labor for the promotion of truth and righteousness in the earth.

We desire to convey to the body an acknowledgment of our humbling and grateful sense of their baptizing feeling, and to express the hope that we may all yet come to realize that one is our Master, even Christ, and all we are brethren; and under this conviction be enabled so to live and labor as to be renewed in that unity of the spirit and bond of peace, which was the distinguishing characteristic of the first gathering of this people

SAMUEL JONES.

SOUTHERN HALF-YEARLY MEETING.

Southern Half-Yearly Meeting was held at Camden, Delaware, on the 21st and 22d of Tenth month. We had with us Isaac Wilson, of Menallen Monthly Meeting, Pa.; Sarah T. Linvill, of Green Street Monthly Meeting, Philadelphia; and Caroline J. Worth, of West Chester, Pa. Their presence and helpfulness were much appreciated; their messages clear, definite and helpful. This is from an old pupil, who attended school in the meeting house building years ago, and who was present at this, our last Half-Yearly Meeting:

"The quiet restful sessions of the Friends' Half-Yearly Meeting left a deep impression on the audience. The speakers carried our thoughts up into the secret place of the Most High, and we were made to realize anew the necessity of meditation and quiet; that if we are to be men and women of power, we must find time in our busy lives to speak with God and to be silent before him; that he may speak to us; thus shall we be fitted to become co-laborers with him in making the world better."

E. M. C.

NOTES.

E. Howard Blackburn, of Bedford, Pa., a member of Dunnings' Creek Meeting, Fishertown, Pa., has been elected a member of the State Legislature. One sure vote for Local Option!

Wrightstown Friends have evolved a new kind of social—a reception in the Meeting House for their "newly-weds." Six young men, members of that Meeting, have recently taken to themselves wives, according to the good order of the Society, and are making their homes on farms within the limits of the meeting. Is the Wrightstown Farmers' Club one of the influences that keep the boys on the farm?

SWARTHMORE COLLEGE NOTES.

Dr. David Starr Jordan, Chancellor of Leland Stanford University and Chief Director of the World Peace Foundation, visited College on First-day, the 8th. He spoke at Meeting in the morning on the present war and in the evening addressed the joint meeting of the Y. M. C. A. and Y. W. C. A. and several visitors on "The Balkans." His evening lecture was based on his experiences and observations during a recent visit there. The evening musical program was opened by Dorothy Oliver, who gave a vocal solo; Boyd Barnard followed with a cornet solo. The Strollers Quartette, who are with the Pennsylvania Chautauqua Association this year, were with us, and presented several sacred numbers, all of which were well received.

The students are planning for the publication of a literary magazine this year, and a committee, consisting of Elizabeth Roberts, Dorothy Powell, Marcia Doan, Harry Briggs, Paul Gemmil and Norman Shidle, has been appointed. Harold Ainsworth is to be business manager and Norman Shidle will be editor-in-chief. There are to be three issues this year, in February, April and June, respectively.

On the morning of October 28th, Dr. Robinson's class in Public Finance was addressed by Frank Stephens, of Arden, Delaware, who is now doing publicity work over Pennsylvania and New Jersey for single tax methods. In his speech he presented a very clear account of the advantages of a single tax.

At the regular meeting of the French Circle, Joseph Sands was installed as president; Elizabeth Gage, vice-president and Helen Elmore, treasurer.

The students and Faculty were delightfully entertained by the Irish Lecturer and Poet McManus, on Sixth-day evening, the 6th, who gave his illustrated lecture, "A Merry Ramble Through Ireland," before a large audience in Collection Hall.

The Sophomores received the Freshmen in Hall Gymnasium on Seventh-day evening, the 7th. The room was artistically decorated with pennants of the two classes and the lighting scheme was very attractively arranged.

The football team lost to Washington and Lee University by a 10-0 score at Lynchburg, Va., on Seventh-day, the 7th.

The Garnet Cross-Country Team, composed of Charles Darlington, James Frorer, Grannis Bonner, Percy Thornton and Walter Maule, defeated the University of Pennsylvania Second Team by a 26-29 score on the Swarthmore four-mile course, on the afternoon of the 6th.

FRIENDS' ASSOCIATION.

BYBERRY FRIENDS' ASSOCIATION held its regular meeting on the 1st of the month with Equal Suffrage as the subject. The plan devised was to have three men, members of the Monthly Meeting, on either side, discuss the subject from their viewpoints for and against suffrage for women, with women taking part only in the open discussion, after the evidence was all in. A larger number than usual gathered, and much interest was manifested. Nathaniel Richardson was the first speaker, giving bright, convincing arguments supporting the right of women to the franchise. "It is said some women do not want to vote, but some women do not want to marry, but marriage is not denied to others on that account," he said. Harry S. Bonner supported the other side with the feel-

ing that woman can best wield her influence at home and out of politics, though he granted there was no lack of ability on the part of woman to cast her vote. Dr. Hodgson Ridge felt there could be no question as to women's *right* to vote, the only thing debatable was its expediency, and brought forth good points supporting that. William P. Bonner and Susan Gillam were the only others who spoke in opposition, others who, in discussion favored it, were Rachel Knight, Alvan James, Sarah W. Knight, Anna Richardson and Arabella Carter. A. C.

FALLOWFIELD Y. F. A. met with a good attendance at the home of G. W. and Elizabeth Moore, on the 18th of October. The President, J. Howard Humpton, read the Sixth chapter of Mark. After singing "Jerusalem Above," Emma C. Walton recited "October's Bright Blue Weather." Hayes C. Taylor read a very interesting paper on "Peace." Marion L. Skelton opened a live discussion on the subject. A communication from the executive committee of the general conference of Friends' Associations was read, and the appointing of delegates was left for the secretary to appoint at a later date. Sentiments were given by several of the members. After singing "I Need Thee Every Hour," we adjourned to meet at the home of George C. and Clara B. Maule, on the 22d of November.

GERTRUDE R. SKELTON, *Secy.*

PENN HILL, PA., JUNIOR FRIENDS' ASSOCIATION opened Eleventh month 1st for the winter with a good attendance. This meeting was devoted to "Gleanings" from recent meetings of interest. Reports of the conference at Saratoga were given by Phebe L. Coates and Cornelia Blackburn. Lula M. Shoemaker favored us with an account of the Pennsylvania W. C. T. U. convention, held at Oil City, and Adaline Paxson, of the Lancaster County Sabbath School Association, held at Lititz. Sarah Welsh recited "The Word." Many beautiful tributes were given in memory of Henry W. Wilbur. A committee was appointed to arrange for a social to be held in the near future. IDA P. WOOD, *Secretary.*

THE FELLOWSHIP CLUB met at the home of William and Phoebe Evans, White Horse, Pa., October 28th. The meeting was opened with an appropriate reading by the president and Marian Evans gave a piano solo.

Dillwyn Lewis gave an account of the anniversary of London Grove Meeting and Anna Forsythe read some reports from the paper. Marguerite Calvert gave an interesting talk on the Friends' Conference which she attended at Saratoga Springs. Fannie Dutton, of West Chester, told of the interesting Sunday School Convention at Kennett Square.

Ruth Forsythe recited the "Chariot Race," from Ben Hur, and "Current Events" were given by Lillian Thomas. Marian Evans and Arthur Thomas favored the club with a piano duet. One new member was accepted. A. C. J.

MATINECOCK FRIENDS' ASSOCIATION was held Eleventh month 5th at the home of William M. Valentine. The meeting opened with a splendid essay written by Alice C. Darnall, on the "Peace Plans for Europe," written by William Penn. The paper called forth a number of comments. The rest of the evening was taken up with a discussion on the "Parable of the Rich Young Man," opened by Margaret L. Seaman and furthered by Nelson A. Jackson, Mrs. Pillings and other members. It proved so successful that another parable is to be discussed in next month's meeting. M. GERTRUDE COLES.

MT. HOLLY FRIENDS' ASSOCIATION was entertained at the Meeting House Tenth month 16th as guests of Joseph and Hanna Engle, J. Howard and Martha E. Clark. Despite the unpleasant evening, thirty-five members were present. The president opened the meeting by reading the Nineteenth Psalm. What is woman's work in the home, church and nation? was answered by Annie R. Deacon. What should be done to improve the moral tone of efficiency of the schools in our community? by Elwood Stokes. Readings were given by Annie S. Engle, Caleb Dudley, and Joseph Engle. Choice selections on the phonograph by Stanley Earnest.

H. D. ENGLE, Secy.

MARRIAGES.

WRIGHTSON-TYLOR.—At Hamilton Court, Philadelphia, Eleventh month 4th, Francis Hall Wrightson and Marian Tylor, daughter of Wilson M. and Elizabeth (Powell) Tylor. Both of Easton, Md., where they will reside.

BIRTHS.

JOHN.—Newtown, Pa., Fifth month 26th, to Jesse M. and Martha John, a daughter, named Iva Sweigirt.

DEATHS.

JOHN.—On Sixth month 16th, of whooping cough, Iva Sweigirt, daughter of Jesse M. and Martha John, and granddaughter of James L. and the late S. Edith John, aged three weeks.

LIGHTFOOT.—At her home, 1002 Willow Street, Norristown, Pa., Tenth month 29th, Isabel W., widow of Benjamin H. Lightfoot, in her 86th year. In viewing this long and useful life, and in consideration of our common human frailties, may we not say: "Give her of the fruits of her hands and let her own works praise her in the gates." Prov. 31: 31.

"Fold her, oh, Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

SHREVE.—At his home in Devon, Chester County, Pa., Tenth month 30th, Benjamin Davis Shreve, formerly of Medford, N. J. A sketch of his life will appear next week.

TAYLOR.—At the Friends' Boarding Home, Norristown, Pa., Eleventh month 8th, Elizabeth B. Taylor, in her 86th year. She was the last of seven children of David Barton and Elizabeth (Field) Barton.

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CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m., After-meeting Conference and First-day School at 11.40.
- Girard Avenue and 17th St., 11 a. m., First-day School, 9.45 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

ELEVENTH MO. 12TH & 13TH.

—Friends' Neighborhood Guild Supper and Bazaar, 4th and Green Streets, Philadelphia. Fancy and useful articles and other contributions may be sent to Anna N. Lukens, Resident's House, 534 Orianna Street, Philadelphia.

ELEVENTH MO. 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, O., 10 a. m. Ministers and Elders day before at 2 p. m.

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—Salem Quarterly Meeting at West, near Alliance, O., at 11 a. m. (sun time). Friends' Association in the afternoon.

—General Conference of Young Friends' Associations at Newtown, Pa. See Announcements.

—Oxford Young Friends' Association. Subject: "Suffrage."

ELEVENTH MO. 15TH (1ST-DAY).

—Conference in Darby Meeting House (Pa.) at 2.30 p. m. addressed by Louis N. Robinson, of Swarthmore. Subject: "Prison Reform." Under care of Concord Quarterly Meeting's Philanthropic Committee.

—Young People's Meeting in the Meeting House, Newtown, Pa., in the afternoon.



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—Dr. Jesse H. Holmes will address a philanthropic meeting at New Garden Meeting House, at 2.30 p. m. Subject: "Peace."

—Valley Meeting, at 10 a. m., visited by members of Philadelphia Quarterly Meeting's Committee.

ELEVENTH MO. 16TH (2D-DAY).

—Fairfax Quarterly Meeting at Woodlawn, Va.

—Center Quarterly Meeting at West Branch, Pa.

ELEVENTH MO. 17TH (3D-DAY).

—Burlington Quarterly Meeting at Trenton, N. J.

ELEVENTH MO. 21ST (7TH-DAY).

—Short Creek Quarterly Meeting at Emerson, Ohio.

—Rural Progress Club of Byberry. Mr. Devlin and Prof. Alpigini, Byberry Hall, 7.30 p. m.

ELEVENTH MO. 23D (2D-DAY).

—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Counselors, the 7th day preceding, at 3 p. m.

TWELFTH MO. 4TH AND 5TH.

—The annual fair of Friends' Seminary, New York, 226 East Sixteenth Street.

We will have ready about the 20th of November the following new books and calendars:

THE QUAKER CALENDAR FOR 1915, consisting of 6 leaves, size the same as last year (about 8x11), two months to a leaf, each picture especially designed for this year's calendar by Anna Garrett. Price, 25c.; postpaid.

"**LITTLE FRIENDS**," a book for children, by Eleanor Scott Sharples, 120 pages, 12mo size, with 16 illustrations from photographs. Price, \$1.00; postpaid.

"**CRUISE OF THE HALF-MOON**," and other poems by Benjamin Leggett, 12mo. Price, \$1.00; postpaid.

"**MOLLY PRYCE**," a Quaker Idyl, by John Russell Hayes, author of "Old Meeting-houses," etc.; 72 pages. Price, 50c.; postpaid.

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BOOK NOTES.

—Mary Wilkins Freeman's stories have a wide vogue, appealing to all who never tire of domestic humor and sentiment and mild tragedy. She knows the New England village life perfectly, and on her pages the kindly and beloved people of those old communities live for our delight. (New York: Harpers.)

—St. Francis of Assisi's "Canticle of the Sun" has been issued in an art brochure, enriched with beautiful lettering in the old missal style. (Kansas City: H. A. Fowler.)

—T. Sturge Moore, an English poet of classic feeling and dignity of expression, gathers the choicest of his poems into a volume, "The Sea Is Kind,"—a richly woven tapestry of beautiful design and spiritual import. (Boston: Houghton Mifflin Company.)

"**Vital Elements in Preaching**." By Arthur S. Hoyt. (New York: Macmillan.) A helpful book for anyone hoping to address people on ethical subjects. How to help men to the largest life,—this is the aim of this book. With true optimism he urges familiarity with beauty and all that stimulates the imagination and helps one toward idealism.

—"By and Large." By Franklin P. Adams. (New York: Doubleday, Page & Co.) Merry verses, gentle satires, playful echoes of classic authors, especially Horace, make up this book of good cheer and sunshine.

—"One Woman to Another," by Theodore Roosevelt's sister, Corinne Roosevelt Robinson, is a volume of poems marked by idealism and fine feeling, as when the author speaks of her peace of heart at a church service,—

"All of my being breathes a deep content—

Life and its unremitting, baffled quest
Fade into this rich sense of perfect rest—

My soul, renewed, is steeped in sacrament."

(New York: Scribners)



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WANTED—BY GIRL, EIGHTEEN, EXPERIENCED in care of children, a place as child's nurse. Address No. 94, this office.

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(Continued on page iii)

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Those interested in Buck Hill will be glad to know that the forest fires which have been causing so much annoyance and destruction in the Eastern States this Fall have not, with one exception, gotten closer than the Settlement, and the exception was more than two miles away. We have seen them in all directions and have sent our doughty Knights of the Pick and Shovel many miles to meet them. The rain now would seem to have entirely removed the danger.

One parent, in making arrangements for her family of seven over the Christmas-New Year's Holiday, says it is much more sensible for them to come to the Winter Inn and have a thoroughly grand time at out-of-door sports during the day and an early-to-bed than to stay in the city and be surfeited with sweets and parties late into the night: she knows the general health will be much benefited as well as their school work. Sounds logical, doesn't it?

Reservations are now being made for Thanksgiving week end. The same holds good.

It is well worth while to keep in mind to recommend to some friend the Winter Inn. You will be conferring a favor upon the friend, for the Winter Inn stands for rest, recuperation and recreation, and nearly everybody needs one of them.

The address is

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Last War?(Poster Reproduction)	701
War (verse)	701
David Starr Jordan at Swarthmore .	701
One and the Other	702
Non-resistance, Both Practical and Effective	702
Benjamin Davis Shreve	703
Editorial Note and Comment . . .	704
Relief Work of English Friends .	704
Meeting of General Advancement Committee	705
A Unique Meeting-House Reception	706
Sectional Committee—Guild Entertainment.	706
Stories from Old Manuscripts . .	707
The Sixth Sense	707
To do Right is Normal	707
Old Pupils' Association	708
Prairie Grove Quarterly Meeting .	708
Elizabeth H. Moore	709
Yours is the Wide World (verse) .	709
Announcements	709
Notes	709
Swarthmore College Notes	709
Friends' Associations	710
Births	710
Marriages	710
Deaths	711
Calendar	712

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, ELEVENTH MONTH 21, 1914.

{ Volume LXXI.
Number 47.

THE LAST WAR?

Many are hoping that this conflict will be the dawn of a better day.

WHY SHOULD IT BE? IT IS ONLY POSSIBLE

- (1) If the nations steer clear of vengeance and aggrandisement;
- (2) If men keep their human sympathies unspoiled by victory or defeat;
- (3) If they seek justice only, and respect the rights of all;
- (4) If we all prepare now for an international system based on reason and mutual goodwill.

Fac-simile of card issued by the Northern Friends' Peace Board, Leeds, England.

WAR.

War! War among Christian nations!
While the world looks on, aghast,
And blood runs red,
As though it were shed
In barbarous ages past.

Has Christianity failed us,
That a thing like this can be?
The blood must flow
With its tide of woe,
Like the waves of a troubled sea?

It is not the fault of the soldier,
It is his "not to reason why"—
When the summons has come
He must leave his loved home
To fight for his king, and—die!

Has the Gospel of Peace then failed us,
That was sung when our Lord was born?
Shall the world outside
Of this hope, deride
And laugh our faith to scorn?

Christianity *never* will fail us,
Though kingdoms may rise and fall!
In an evil hour
A few men in power
Have failed to be Christians, that's all!

The Living Church.

HALLIE CHANDLEE BENTLEY.

DAVID STARR JORDAN AT SWARTHMORE.

Dr. David Starr Jordan, Chancellor of Leland Stanford University, and one of the chief directors of the World Peace Foundation, addressed two of the largest audiences ever gathered at Swarthmore for Sunday meetings. In the morning he addressed a very crowded meeting at Whittier Meeting House, on the subject, "What Shall We Say?" In the evening he spoke to the largest meeting of the two Christian Associations ever held. His subject for the evening lecture was, "The Balkans."

The morning lecture was concerned more directly with the present war in Europe, which he said had been looked upon as inevitable by every thinking man who was acquainted with the situation. No man, no group of men, no nation, no single event was responsible for bringing about the war. It was caused by the rivalry of all the nations engaged in piling up the fuel for burning, during the past ten years. Responsibility lies most directly with the great trust of armament manufacturers, the Krupps in Germany, the arms makers of England and France being equally responsible.

"The war system must go," said Dr. Jordan. "No reform is secure for a moment while this system lasts. Those who rule by power have their fits of madness when their power begins to wane. Dread of the loss of power is the mainspring of the bloodiest wars of history. This war is the more wicked because it is unfair. All of the camps now engaged have their equal share of courage, patriotism, culture and ability."

He painted a vivid picture of the type of men which each nation is sending to her battle line, and of the type, who rejected because of infirmities will become the parents of the next generation. War will leave the peoples of the countries of Europe weaker, exhausted in hope, in money, in courage, in intelligence.

He said that there could be no abiding peace in any situation except in an assurance of prosperity

and security of life. These, he said, must be brought about by democracy, and that there could be no real democracy while absolutism is its neighbor. The least desire for war among the nations now fighting was in those nations who had the most democracy. Absolutism cannot continue to exist, and the hope of this war is that the nations will all realize that this is true.

During the course of the address he called to attention the fact that of all religious sects the Quakers are the only ones who have continued to worship a God of Peace. He also referred to the Founders' Day address by Dr. McDonald, who so forcibly brought home the contrast of our 4,000 miles of unfortified Canadian border with the borders of Europe, bristling with cannon.

ONE AND THE OTHER.

"Well," said One, "did thee ask the Advancement Committee what Principles they are trying to advance?"

"No," said the Other, "we didn't consider where we were going, but we did have a lively discussion of the way to get there." "But did thee see that article in the *Intelligencer*, 'Friends' Principles'? I think that answered thee pretty well."

"Does thee?" said One, "I don't. Perhaps I should if the writer would explain what she says."

"Why," said the Other, "I thought it was clear enough."

"Then maybe thee can explain some of it," said One. "In the first place, she says, 'There is nothing static about truth—it is wholly dynamic'—now static means at rest, and dynamic means active. 'Truth is wholly active, never passive.' That's a proposition I hadn't thought about. But the writer seems to mean that truth is constantly changing, for she adds, 'principles are the temporary evidences of the progress of truth.' Now truth doesn't progress; it is man that progresses in his understanding of truth and in his discovery of principles. Neither do I see how principles can be 'evidences' of anything. We must have evidence (that is, proof) of the principles and the one evidence that is worth anything is a fact in our experience. Now can thee tell me just what she means by that sentence?"

"Well," said the Other, "it sounded all right as I read it, but I guess I didn't look very closely at the meaning of the words."

"And now," said One, "at the end she says, 'Friends' principles are changing from former modes of relieving the world of sin and evil by precept and example, to the more modern methods directed by the Spirit of Truth' . . . Does she

mean by that that precept and example are being superseded by other means of moral uplift?"

"Well," said the Other, "I confess I was a little doubtful of the meaning of that paragraph myself. But I was thinking of the part thee has left out."

"What," said One, "the part in which she states that telling a lie in a good cause may be classed as a good principle for the occasion? If thee will look in thy dictionary thee will find that there is here a bewildering contradiction of terms. There can be no such thing as an occasional principle. Look it up if thee has any doubt."

"And further on she gives as an instance of a changed principle, that of plainness of speech and apparel, and says it 'does not now demand a certain fashion of dress or mode of address.' It certainly does not, and it never did. The principle of plainness has not changed; it's application has changed: that depends always upon the understanding of the applier."

"But does thee really believe," said the Other, "that one should never, never lie, even to save the life or the soul of another?"

"That," said One, "is another question. What I said to thee was, as it was quoted: 'If I accept the principle of the commandment . . . there will never be any uncertainty as to whether I ought to tell the truth.' If I catch the drift of the article, the writer believes that there are no unchangeable principles because truth itself is inconstant. Of course we can't hold the Society responsible for the opinions of one member, but if this Friend does mean that, it is a good example of the very want of faith in the principle that I was talking about."

"Yes, I know it's late; I have to go too. Some other time I'll answer thy question and tell thee why I believe what I do about telling the truth."

NON-RESISTANCE BOTH PRACTICAL AND EFFECTIVE.

My birth in 1862 did not bring me into the Society of Friends, and members of my family were enlisted in the Union and Confederate Armies.

As a boy, my tendencies were to fight as frequently as occasion offered, but I learned many years ago that physical force was a foolish method of reconciling differences.

The idea of non-resistance as a practical and effective method was brought clearly to my attention by several highly esteemed Friends, and my concern for peace prompts me to express a hope

which I have cherished in spite of all the clouds of war now so appalling.

My hope is that President Wilson's offer of mediation may soon be accepted by some great European General in the spirit of General Robert E. Lee's message after his surrender when he wrote the farewell to his defeated army saying:

"Feeling that valor and devotion could accomplish nothing that could compensate for the loss that would have attended the continuance of the contest I determined to avoid the useless sacrifice of those whose past services have endeared them to their countrymen."

The "Appeal of English Friends to men and women of goodwill in the British Empire" cannot fail to impress even those who may argue that "By war alone can we acquire those virile qualities necessary to win in the stern strife of actual life."

Those who quote the Scriptures must recognize that primitive races including the Hebrews were unwise in their warlike methods, and surely Nations should arrive at years of discretion, when the vision of "swords beaten into plowshares" may become the rule of governments.

The best argument I know for peaceful methods in the affairs of government among mankind, is the career of William Penn, as he demonstrated in Pennsylvania most perfectly the practical, common-sense wisdom of his methods in dealing with all men, including so-called savage Indians.

William Penn believed and practiced the principles of Jesus, who was the great statesman of his time, and the judgment of history will be that Englishmen like John Morley are worthy of admiration and emulation.

"UNITARIAN CATHOLIC."

Chappaqua, N. Y.

BENJAMIN DAVIS SHREVE.

On October 30th, Benjamin Davis Shreve, widely-known lawyer and descendant of distinguished New Jersey families connected with the history of that State from the time of its settlement, died at his beautiful Main Line home, Devon, Pennsylvania, surrounded by the members of his sorrowing family.

Benjamin Davis Shreve was the second son of Caleb and Mary Davis Shreve, and was born at Medford, N. J., August 15, 1835. Under the responsibilities placed upon his shoulders while yet quite young he developed a strong self-reliance that was characteristic of him throughout his life and up to the time of his death. In fact, at the age of twelve years he was placed at the head of the family table.

Graduating from Princeton University in 1856, Mr. Shreve studied law in the offices of Peter L. Voorhees, Camden, N. J., and was admitted to the New Jersey Bar in 1862. His keen mind and sound judgment rapidly brought him to the front, finally winning for him the presidency of the Camden County Bar Association, an office he held for a number of years until his resignation at the close of his active practice. At one time he was also an officer of the State Bar Association. In addition to the above, Mr. Shreve was also a director in the Camden Safe Deposit & Trust Company, the original Kaighn's Point Ferry Company and other important corporations, and was a member of the Devon Citizens' Association, which, on many occasions had use for important advice from his extensive knowledge of legal procedure.

On March 6, 1873, Mr. Shreve was married to Elizabeth Clapp Jackson, daughter of William and Elizabeth Howe Jackson of Philadelphia, who survives him, and made his residence in Camden. This union brought two children, Elizabeth Mary Shreve, who died soon after her marriage in 1898, and Bertha Jackson Shreve, who died in infancy.

Descended from Friends on both sides of the family, the deceased was a close follower of that faith. A peculiarly benevolent man, he cared little for the riches that were his, and made his home ever his greatest consideration. Above all, he had a faculty of making lasting friends. In fact his entire life was filled with things accomplished, refined by patience and courageousness in the face of much suffering and rich in the love of home and friends. He was widely read, a man of keen perception, possessing a wonderful memory and a high order of intelligence, and he was ever characterized by his straightforwardness and common-sense viewpoint on all questions.

His death has left his relatives and friends to mourn the passing of a sterling character.

It would be too much of a digression to discuss extensively whether the "class war," as it is called, is likely to be in the future as serious an evil as war between nations has been in the past. But one thing seems certain, if arbitration can bring to a just settlement disputes between nations, as it has done in large numbers of cases, there is no reason why arbitration in industrial disputes should not rapidly displace the strike and lockout. And the abolition of war will almost certainly hasten the coming of more peaceful methods in settling industrial disputes.

WILLIAM E. WILSON.

In "Christ and War."

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 21, 1914.

The *Swarthmore Phoenix* put the question editorially to its readers as to whether tobacco advertisements should appear in the college weekly. A large number of replies were received, representing those who graduated thirty years ago and those who were enrolled in last year's class, and eighty-five per cent. of these replies were opposed to such advertisements.

One letter says: "If you believe these advertisements will induce more Swarthmore men to use tobacco, you cannot afford to sell *Phoenix* space for such purpose. If you believe these advertisements will induce the present users to consume more tobacco, the answer is the same. If you believe that these advertisements will do neither of these things, then you are taking them under false pretenses."

Last week's editorial in the *Phoenix* concludes as follows:

"The discussion aroused by the publication of the tobacco editorial has been good for all of us. It has given us a fresh insight into some of the problems of our college life. Dr. Pearson was right, when in suggesting it he said, 'It can do no harm.' The *Phoenix* is not sorry at the solution which has been reached. However, one of the defects of the replies, which have come in, is that no plan has been suggested to relieve the financial situation. The only exception to the above is an alumnus who wrote a letter against tobacco ads and a check for five dollars at the same time. We believe, however, that in some, as yet unknown, way the financial difficulty will be solved and the staff are willing to put up a hard fight to put the *Phoenix* through. We desire to thank all those persons who have written letters and also that larger number who have patiently read the discussion from week to week. We believe we have solved this problem in a way that is best for our paper and best for the college as a whole."

When we recall the fact that many of our college publications receive a good slice of their revenue from tobacco advertisements, the stand

taken by the editors of the *Phoenix* and their grasp of high ideals are all the more gratifying.

A meeting in memory of Henry W. Wilbur will be held in Race Street Meeting House, First-day evening, Eleventh month 29th, at 8 o'clock. The Friends of Philadelphia, are making the arrangements for this meeting and they extend a cordial invitation to all who knew and honored this beloved leader. The names of the eight speakers on this occasion will be given later.

Three letters have been received referring to the death of Edward Coale, a widely known minister of Illinois Yearly Meeting, but no formal notice of his death has yet reached the *Intelligencer*. The following minute explains itself:

"The Friends of Orange Grove Monthly Meeting feel that they have sustained a great loss in the recent death of their valued friend, Edward Coale.

"During his several visits to the West he made a point, when possible, of attending that meeting, where his ministry was most acceptable."

Conference Supplement will be concluded next week. The last number will contain a report of the special session on Foreign Missions and an account of the Friends' Historical Pageant, with an illustration representing one of the tableaux.

RELIEF WORK OF ENGLISH FRIENDS.

Hearty responses to my letter telling of the work of English Friends, in the *Intelligencer* of Tenth month 31st, encourage me to write further and more definitely.

Our peace principles need expression now as never before, and it is in this spirit that English Friends are doing their relief work as a practical expression of their remonstrance against war and their love for humanity. They cannot fight their fellowmen (though a few of their members have enlisted in the army), but they can help to relieve some of the horrible suffering and are willing to make great sacrifices in their work for non-combatants, risking their lives and giving freely of their means and their time. I mentioned the babies they are caring for and their work for "Alien Enemies"; now I want to tell of the larger work undertaken. After the Franco-Prussian War, Friends went to the relief of the stricken and their work at that time is still so gratefully remembered that, when they asked the govern-

ment at Bordeaux for permission to do so in this war, it was granted freely in expectation of similar efficiency being shown. When I last heard the first party was about to start for France to begin their labors, to be followed by others to work in France and Belgium as opportunity offers and means are provided. These parties are to consist of doctors, trained nurses, sanitary experts, etc.; they carry hospital and plumbing supplies, food and clothing, in automobiles donated for the purpose. Typhoid and typhus fevers and starvation are some of the enemies they go out to combat, and they themselves will be exposed to these and many other dangers. They go bravely and gladly, giving up work at home for the greater work of helping relieve the horrors left in the wake of battles, going to the devastated districts to make them once more sanitary and habitable. At Jordans Hostel near London they have established a camp where men and women are being trained ready to be sent out later.

All this is being done by committees appointed by the London Committee for Sufferings. It requires large expenditures. Many thousands of pounds will be needed, and the amount of good accomplished will be limited only by means at their disposal. We in America know nothing in our own experience of the horrors of the awful world combat. We go on living our comfortable lives. Our sacrifices are too small to mention.

We have always held peace principles or answered the query to this effect: Now is our chance to help in real propaganda. Every dollar we send to our English Friends is a direct contribution. Will not every Monthly Meeting help? It is my earnest desire that contributions from American Friends to help sufferers in the war shall go through English Friends, who are scientifically studying needs and methods and doing a kind of work no other body can accomplish. They will appreciate our sympathy and financial aid, and all we do will help to cement the tie that is growing very strong between us. I will be glad to give any further information I can to interested inquirers.

LUCY BIDDLE LEWIS.

Lansdowne, Pa.

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun and shadow, and then a storm or a rare June day. And far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—*William C. Gannett.*

MEETING OF GENERAL ADVANCEMENT COMMITTEE.

An important and interesting meeting of the Committee on Advancement was held last Fourth-day afternoon in Philadelphia, with a good attendance four Yearly Meetings being represented, with letters from others. Elisabeth Stover, who is doing Advancement Work in Genesee Yearly Meeting came especially to attend the Committee meeting and gave an interesting account of the progress made in that section, emphasizing the need for active service there.

A report from the Advancement Headquarters showed active work, ninety-three letters on various subjects having been sent out, together with 139 special letters and copies of Minutes. There had been seventy-nine visitors. Seventeen orders for literature had been filled, going to six States. Assistance is being given in arranging a proposed Congress of Religious Liberals to be held in Philadelphia next year. A general care over all parts of the several Yearly Meetings has been exercised, so that all may be encouraged and strengthened.

The Committee in charge of the School for Social and Religious Education at Swarthmore reported that the house and grounds were now nearly ready for occupancy, and would be prepared to open by New Years. The corps of instructors is nearly completed, and the course to be given will be full of interest and value. Among those who have promised their services are Jesse H. Holmes, Bird T. Baldwin, Paul M. Pearson, Louis Robinson, Elizabeth Collins, Anne Hillborn, George A. Walton, Jane P. Rushmore, Edith M. Winder and O. Edward Janney.

There will be instruction in the Bible, Principles of Friends, Social Science, Religious Education (First-day Schools) and Psychology, and also lectures on special topics. The announcement that William I. and Hannah Clothier Hull had consented to serve as host and hostess during the first term of three months was received with deep appreciation, and it was realized that, taking all things into account, there is every reason to be encouraged as to the prospect of the new school. It was reported that Monthly Meetings generally were considering a plan of sending students to the opening session.

The Executive Committee made the following report:

"Dr. O. Edward Janney, having advised the Committee that he will be obliged to terminate his service as Acting Secretary not later than the end of the present month, and there being insufficient expression of general unity with the appointment of any one of those suggested as permanent Secretary to justify action at this

time, it was agreed that R. Barclay Spicer be requested to withdraw his resignation as Chairman and be asked to take charge of the Advancement office and assume the duties of the Secretary until a permanent Secretary be appointed."

After careful consideration this recommendation was fully approved, and R. Barclay Spicer requested to enter upon his duties Twelfth month 1st.

It is probable that there will be three Summer Schools in operation next year, one at Swarthmore in Sixth month, one immediately following at some point in Canada, and one at Waynesville, Ohio the latter in conjunction with the biennial session of the Central Committee of the General Conference.

O. EDWARD JANNEY,
Acting Secretary.

A UNIQUE MEETING HOUSE RECEPTION.

The Friends of Wrightstown Meeting gave a reception in the meeting house on Third-day evening, the 11th, in honor of six bridal couples who have been married within the last five months. The brides and grooms were Robert E. Atkinson and Beulah Elliott; D. Watson Atkinson and Rachel Conrad; S. Wilfred Smith and Sara Row; Benjamin H. Eastburn and Rachel Large; William E. Smith and Marian T. Smith; E. Newlin Brown and Mildred Ellen Smith. All of the grooms and one of the brides are members of Wrightstown Meeting; the other brides are members of other meetings. Eight of the bridal party were at one time pupils of George School, five being graduates. Among the guests were six other couples whose marriage was of recent date.

After the happy couples had been congratulated by the two hundred or more guests, remarks were made by George A. Walton and George H. Nutt, of George School; Louisa H. Woodman and Robert Atkinson. Albert A. Smith, of Springfield, Missouri, gave appropriate quotations from Longfellow's beautiful poem, "The Hanging of the Crane."

The meeting house, which has recently had gas installed, was brilliantly illuminated and attractively decorated with potted plants, white chrysanthemums and ferns. Refreshments were served on second floor.

This occasion was more than a happy way of spending an evening; it brought the members of the Meeting together on a new basis, it emphasized the fact that the Meeting is interested in its younger members, and eagerly anticipates the inspiration and strength which these new families

will add. The bond of fellowship which unifies the Meeting is stronger, because the Wrightstown Friends were alert enough to take advantage of this opportunity and efficient enough to carry it through without a jar.

SECTIONAL COMMITTEE—GUILD ENTERTAINMENT.

We ask our members to reserve Seventh-day evening, Twelfth month 5th, for the entertainment now in preparation for the joint benefit of the Sectional Committee and the Friends' Neighborhood Guild. The Sectional Committee represents the Philadelphia Young Friends' Association in its activity in the Friends' settlement work. It aims to enlist many of our members in the giving of an hour or so a week to this worthy cause this winter.

The Guild is deserving of all our support, in one way or another. That our Friends realize this was shown by the overflow attendance at the joint benefit last winter. This year's entertainment will also be held in the Association auditorium, and the same loyal support is solicited.

The play selected for presentation is "The Importance of Being Earnest," by Oscar Wilde. This is truly a "trivial farce for serious people." It is light and clever, and a laugh from the beginning. Several of the cast are of those who last year played so entertainingly "Spreading the News" and "Mr. Bob," so that we may look for a painstaking and finished performance by interested young Friends of our acquaintance.

Both the Sectional Committee and the Neighborhood Guild are doing valuable and careful and thorough work. Their cause is good. They get results.

Tickets may be obtained shortly from any member of the Sectional Committee or at the P. Y. F. A. office. Again, we say, please set aside this date.

A Chicago minister is to be credited with being the first to introduce into the Sunday work of his church professional and expert instruction, of a popular character, in the human as well as the divine laws that surround man's present life. This church is to teach the facts of medicine, hygiene, law, finance, and other allied subjects, every Sunday to all persons who will come to these special educational services. The experiment will be followed with interest as to actual results.—*Christian Register.*

(Continued from last week's Supplement)

"Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples."

"Even as the father hath loved me, I also have loved you: abide ye in my love."

"If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love."

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

"This is my commandment, that ye love one another, even as I have loved you."

"Greater love hath no man than this, that a man lay down his life for his friends."

"Ye are my friends, if ye do the things which I command you."

"No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my father I have made known unto you."

"Ye did not choose me, but I choose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the father in my name, he may give it to you."

I have chosen these few verses because they seemed to me to express, more than anything else that I could think of the ideal toward which the Society of Friends, as a Society, is striving. We call it, our fellowship, our relation one to the other, our united relation to God. We might spend a long time to pick out the different elements of the atmosphere which is expressed in these words; but I have only time for a few.

It seems to me that the opportunity of the Society of Friends as it is to-day, is the promotion of such an ideal of fellowship; and that our need is for a group, a society of individuals, who can promote something like that kind of a fellowship. We know how our fellowship is widening. We know that in just the last few days our horizon has widened; so that we take in, now, Friends who are working in foreign fields spreading what we call the Quaker interpretation of Christianity. There are those who have gone out into China and India. There are those many thousands of Friends all over the United States, many of them, of whom we have never heard; and we don't know very much about some of them; but we recognize them as part of our fellowship; we have common ingredients; and we are striving for the same ideals in worship, in work.

We have here in this passage some of the fundamental things, told to us in very simple language. "That ye bear fruit." The reason for our

works. We have love, and abiding love, one for another—and have God, our common father. We have faithfulness to the commands which we have known and felt to be true and right. We have joy, not only joy but fulness of joy. The abundant life. We have sacrifice: the laying down of life for our friends. We have equality with God. He says: "For all things that I have heard of my father I have made known unto you." Even Jesus kept not certain sacred things to himself like the priests or the high priests; and we, with God, even in our personal contact with God himself, have no privileged class who can hear certain things from the divine voice which we are not privileged to hear. We are all priests and high priests of God.

And then, we have the ideal of sharing all that we have. This is one of the fundamental things, surely, in the Friendly ideal of fellowship. And at the beginning and the end of this little passage there is that expression of absolute dependence upon God. "Ask whatsoever ye will, and it shall be done unto you"; and, again, "Whatsoever ye shall ask of the father in my name, he will give it you." Now, we say all this is an ideal; this is the thing for which we strive. How shall we promote this? How shall we promote what we call nowadays this wonderful spirit of group work, of group life? The answer comes to each one of us, the group is made up of individuals. If the spiritual life is high in the group, it must be high in the individual. We have been made greater ones, when we come together: the spiritual life, the consciousness of the presence of God, is greater than with any individual. And this is one of the possibilities of group worship, which probably we are only beginning to see.

How shall we make the group what it should be to promote such an ideal? We know that we must begin with ourselves; that each one of us is a point of contact, not only to other Friends around about us, but to all that great world outside. And the thought of that great world outside, it seems to me, is the central point of this fellowship which we have just read about. Jesus and his friends lived for what they could pass on to the world outside, as well as to each other; and if we have this precious possession, which I trust we have, at least, the means of getting—if, as our friend J. Russell Smith says, we haven't it in very great degree—this is the consciousness of the personality of God, of the presence of God in our lives as a working force: this is the thing we can pass on, if we experience it ourselves.

I know of no way for us to experience it ourselves than to make it the chief thing in our lives: that all our lives shall be renewed in the same di-

rection: that we shall not be producing religion at one moment, and being educated at another, and doing service for somebody else at another, doing our housekeeping at another, and so on; but that through our whole life we keep the central end in view of service; and we in our small circle, with all our limitations, can certainly not do that unless we, as the members of this first Christian fellowship were advised, depend absolutely upon the commands of God within us; and that takes us back to the fundamental principle, as I see it, of our Society: the guidance of God—not only a light and a voice, but a great love, that reaches out to us, redeems us, and makes it possible for us to help to redeem the world outside.

THE CHAIRMAN: We will now hear from one of our younger workers.

WILLIAM EVES, 3D: I am told that the business affairs of the members of the Society of Friends and business conditions in general, are far different from those that existed fifty years ago. At that time, our membership was largely made up of persons, independent as far as their time was concerned—independent, more or less, in their daily pursuits. Then, as now, a large part of our members depended upon farming as their livelihood, but more so then than now, there were many Friends who were either in business for themselves or in partnerships. We find that John Woolman chose the trade of tailor because he thought that he could make a fair living at that and still have plenty of time for meeting duties and for traveling. But John Woolman did not seek the "almighty dollar" as most people do now.

Half a century ago, small business was in vogue, but now, and it is getting to be more so all the time, big business is pushing to the front. A man or woman is no longer independent in regard to his or her time. Now, a larger number of Friends find themselves employees, whose time is paid for, rather than employers. Even though they may be high officials in their respective companies and corporations, yet they are employees of that company or corporation. Their time is not theirs to do with what they please. I have stated this to show that the number of Friends who have a large amount of time to devote to the affairs of the Society, is becoming very limited, while the work to be done is increasing, in geometrical progression. We often blame the lack of workers to the apathy of our members to the meeting duties. Of course, this is true to a certain degree, but I believe that the trouble rests right in the changed conditions of life. There is no doubt that life is more of a hurly-burly than it used to be and for that reason, there is less time on our hands to be devoted to meeting work.

This is a condition which we cannot alter. It is a natural sequence. Therefore, we should revise our meeting work to meet these conditions, and I believe that at the present time, one of the greatest needs of the Society of Friends, is a secretary in each monthly meeting, or group of monthly meetings, or at least in each quarterly meeting, depending upon the size and amount of work done. This secretary would fulfil duties just as is being done now in a few of our meetings. He or she would take care of certain "pastoral" and clerical duties, which cannot be construed as being contrary to our principle of the free ministry. In other words, we need workers whose whole time would be taken up in meeting work, and we cannot expect to obtain such workers without pay, and if we are to obtain workers of the caliber that they should be, it will be necessary to make that pay sufficient.

We need a secretary, who shall have charge of a Central Bureau, to keep track of the present prospective membership, in other words to hold the meeting together more so than it is now. What we need is organization and someone to look after that organization. I do not mean to say that we lack organization, in one sense of the word. We have committees upon committees. In that sense, we are well organized, but what we need is something to bind that organization together and I believe that a secretary, who is continually on the job, will guarantee that result.

We need a secretary in every meeting or group of meetings to take care of the large burden of *details*, to make arrangements for the many special meetings, conferences, social occasions, sending out notices for these, all of which take so much time, especially when they are done by a few; even when they are done by a large number of people, the work is very inefficient. If all of this detail work is done in one office, there is less loss of time and energy. In fact, our monthly meeting business is now becoming of such volume, that it is necessary for committees to do much of the work. Although these committees may be regular standing committees, they need a regular office with a regular secretary in charge to do the detail work. The secretary will be in a position to keep track of the whole work of the meeting and thus facilitate the doing of it.

As an example of the results that come from keeping track of the membership, I might tell of an instance that I heard of last week. A classmate of mine is the pastor of a Baptist Church in a small town about 100 miles west of here in New York. This town has 400 inhabitants and yet the First-day before, he had a congregation of 300 at his evening service. A congregation

of 300 in a town of 400 is something not to be sneered at. Now, he may be a wonderful preacher, but I think that he has done something more than preaching. He had gotten himself in touch with the people of that town. It is because of the lack of this pastoral work, the lack of this closer contact with the membership, that our meetings suffer.

So far, all that I have mentioned has been with the idea of taking the burden off of our own shoulders. This is a possible criticism, but do we ever consider it in this way? Is it not possible that by having a well organized society, we may keep a better hold on all of our members, and keep them interested? Those who carry the burden at the present time, will not lose interest and die just from lack of work. We do not need to worry along that line. In fact, this relief from detail work, will bring good in another way. I have purposely omitted saying anything on that much discussed subject, "the need of greater spirituality," but I am convinced that relief from the burdensome details will lead to better conditions along the line of spirituality, granting the need of it.

We are now using this system of organized work, in some of our yearly meetings. Why should we not extend it to the local work also? Perhaps, the matter of cost would work against it in some people's minds, but we must remember that we pay no pastor's salary, we hire no choir, in short all our expenses are much lower per capita than those of the other denominations. We do not need pastors, but we do need the unifying effect on the work of our meetings outside of the meeting for worship. This, other denominations obtain through their pastor, and we can also obtain it through a meeting secretary, who does not need to be a minister, by any means, but who may be one to good advantage.

Several days ago, I was talking over the subject of my paper with an older friend. She said, "That is a fine theory, but how can we put it in practice?" I said, "That is easy enough. The scheme is practical." "But," she said, "where are we to get the money with which we are going to pay the salaries?" I then realized that to press my point home, it would be necessary to touch upon the financial side of the question, even though I was in danger of making enemies of all my friends.

Whenever a question of money is brought up in any of our meetings, everyone immediately sits up and takes notice. A discussion of finances always causes trouble. If one desires to make a monthly meeting exciting, let him ask for an increased appropriation for some line of work.

I will never forget the wave of objection that sprang up at one of the sessions of Philadelphia Yearly Meeting last spring, when it was recommended that a temporary increase should be made in the quotas in order that it would not be necessary to borrow money each year to pay expenses, before the quotas began to come in. Some men friends made the objection that we are doing all we can now to meet our assessments. The discussion showed exactly the sentiment toward contributions to meeting work. As a whole, the membership of the Society of Friends is very prosperous, probably due to the care that we take to live within our incomes and to avoid extravagance. But I am positive that we contribute less money per capita to our meeting treasuries than any other religious organization. It is not because we do not need it. There are hundreds of ways, in which we could use larger funds to a wonderful advantage. It is not because we cannot afford it. It is just because we do not see in what way we ourselves will receive any return for our expenditure. We are very willing to spend our money, if we think that we will obtain some pleasure from it. Otherwise, a good many of us who are here, would not have come. I don't want to say anything that will apply to any of the large number present, who actually had to work hard to be able to come to the Conference, but there are a good many right here, who are perfectly willing to spend \$50 on a trip like this and the same ones would object strongly to paying a meeting assessment of that amount, and they could really do both quite easily. I believe that it is all because of our "Quaker" training, and here I use the word "Quaker" in the sense that William P. Bancroft used it in an address at an alumni supper at George School recently.

We have been eager to abide by the theory, "Take care of the pennies, and the dollars will take care of themselves." It is a very good theory, but a few dollars judiciously placed, taken from the hoards that we have set aside for the future, will repay us a hundredfold. We can't run our meeting work, we can't advance our principles the way that they should be advanced, without financial support, and the sooner that we as a society, realize this, the more quickly will we take an onward spurt.

I have in mind a certain city meeting of average wealth. It has about 325 members and raises \$1,300 annually by assessment. This is an average assessment of \$4 per member per year. I have in mind a certain prosperous country meeting in which the assessment is between \$4 and \$5 per member per year. I do not know how much they receive from investments, but that is

not the question. I am considering how much we are contributing toward the support of the Society. I know of one meeting where there is no meeting assessment because their income is so large, or large enough. I believe that I am safe in saying that all of our assessments will average not more than \$5 per member per year. Now let each one of us here compare this with that of our neighbor in about equal circumstances. We will find many who contribute \$100 or more to their church work. I do not have the figures but I feel sure that members of other churches, who are in about equal circumstances to ours, will very nearly average \$100 a year in their assessment. There are many who give \$200 and \$300 and very few who give as little as \$5. Isn't it a record that we should be ashamed of? How near does \$5 represent 10 per cent. of our incomes, as the tithes of old did? I would be ashamed of myself, if mine did. We do not pay one half of 1 per cent. of our incomes for meeting purposes, and we can very easily "stint" ourselves to the extent of two or three times this amount, if we just consider it in the right way. I wish that everyone would go home from here with the idea that he is going to ask the meeting to double or even triple his assessment, and even then our neighbor would be paying more than double that amount to his church. As a whole, we can afford it. Of course, we have some members who are actually doing all they can, but that proportion is very, very small. It might be a good thing for some of us to deprive ourselves of some small pleasure and double our payment.

In that way, we would have the money to pay the salary of a meeting secretary. Suppose I take as a working basis, a meeting of 300 contributing members, averaging \$5 per member per year. A meeting smaller than this could scarcely use all of the time of one person, and some groups of meetings or some quarterly meetings of larger membership would need but one secretary. His or her salary might range in the neighborhood of \$1,500 per year. Most of the salaries would start far below this, but I am taking the worst conditions. An extra assessment of \$1,500 in a meeting of 300 would mean an average of \$5 per member. This would require doubling the average assessment. That is where I believe the money for this organized work should come from, and it would enable us to do a wonderful work along the lines of organization and extension.

When we consider the needs of our Society, when we consider organization, etc., we should have before us, a great aim, a definite object toward which we should work. Work, with no definite aim, cannot exist for any length of time.

And toward what object should we as a Society work? If the principles of the Society of Friends are true Christian principles, they are not dedicated to Friends alone. We cannot for one instant, believe that we alone of all the inhabitants of the earth, are blessed with the great gift of God. If we do believe that, our Society is doomed to a not far distant death. If our principles are true principles, they are for the world, and it is our duty, in the great plan of life, to give them to the world. It is our duty to make our Society and the principles for which we stand, a force in the world at large. We must so live our lives and so carry our Friendly message to the world, that our beliefs and our method of worship, by which we believe we gain our strength, which mean so much to us, will be appreciated in the world, and so that there will be a real desire to share our blessings.

Our meetings for worship, our study circles, our conferences, summer schools, etc., should be based on the idea of making us better men and women, better able to live our lives according to our convictions, better fitted to give our message of spiritual communion to the world. We need this definite object to work for in our various activities, some end which they may accomplish. We should not hold discussions, etc., *merely* for the purpose of molding our characters and making ourselves better Christians, but we should mold our characters and make ourselves better Christians for the purpose of the advancement of our Friendly message, in order to make our Society a force in the world. We must turn outward, we must diverge, and seek new life. In order for any organization to live, it must grow, and I believe that the growth of the Society of Friends depends very materially upon our attitude toward extension. We might look back to the beginnings of all the great Christian movements. How did they grow? And the only ones that we know much of are the ones that did grow. What was the cause of the growth of Christianity itself? At the death of Jesus, his disciples did not draw aside and worship among themselves for the rest of their days. They took the message of Jesus Christ and spread it to the limits of the earth. They had something to fight against but they persisted. They believe that they had the right idea and that it was their duty to spread it. It was that missionary spirit, which impelled them, that was the cause of the great growth of Christianity. When George Fox found a solution to his troubles after several years of seeking, he did not keep it to himself. He and his co-believers invaded all parts of England with their message of divine love, and then went to other countries

to spread this truth. They did not hide themselves away from the world, although they knew that their appearance meant imprisonment. They had something to fight for and something to fight against, and perhaps, a little of these qualities might help *us* to-day. They had this definite purpose of extension, and in the seventeenth century, the Society of Friends was in a very flourishing condition. Then followed a period of calm, outwardly, after the storm. Friends forgot that their message would not continue to advance without this impetus back of it, and as a result when our forefathers began to turn toward the minor affairs of life, the larger idea was forgotten, and the progress stopped. Here again, it was that missionary idea, that gave the force to the movement, and we need the same missionary idea of the extension of our principles. We need something to work for and something to fight for. Without it, I do not believe we can grow, and without growth and *new* life, we cannot live.

We need a better organization for the sake of advancing our principles. We now have advancement committees in our yearly Meetings, with active workers in charge. They are doing a wonderful work, but naturally it must be general. We now have advancement committees, best interests committees, and membership committees in most of our monthly meetings, but I doubt if most of them really advance our principles in such a way as to bring results. These are the committees that must do the real work, guided by the general advancement committees. It is through their efforts that results will come. It is through their efforts that we will obtain new members. At the present time, we have no organization, worthy of the name, for the increase of membership. Now, nearly all the work along the lines of increase of membership, is individual. It is left mainly to the overseers and to the advancement committees. I believe that there is a place in every meeting, for a new membership committee, whose duty it would be to keep lists of prospective members, lists of those who incline toward our principles and those who should. It should be this committee's duty to give invitations to those people to attend our meetings and at the proper time to invite them to apply for membership and to make the way easy. These efforts should still remain individual, but they would have the force of organization back of them. Is it not possible that an invitation from a member of a regularly appointed Monthly Meeting committee would have more weight back of it? Such an invitation would prove more effective and it would not be considered a haphazard thought of a mere individual. It is very

true that this committee must consist of very tactful persons. Otherwise, it might do great harm, but there is so much less danger of causing trouble if the work is organized.

Organization and extension, and organization for the sake of extension, have impressed me as our greatest needs. I do not, for one instant, lose sight of the great need for the development of our individual selves, but I believe that this development should be done with the greater and more important need of growth and extension before us.

THE CHAIRMAN: We will now hear from one of our faithful workers, Anna M. Jackson.

ANNA M. JACKSON: I believe that the great need of the Society of Friends is a deepening of our religious life. And the willingness, the greater willingness on the part of us all, to talk about our religious experiences. We have been a quiet people. We have been a self-contained and self-assured people; and we have largely the habit of keeping our deeper feelings to ourselves. I think it has been a loss to us individually, and a loss to our Society. I think that the deepening of our religious experiences to which I refer, is the same thing that Russell Smith meant in his address. He spoke of it in different terms; but he means the same thing. I think we should add to that, a willingness to speak about our religious life.

I think that is what Woodbrooke has done for our Society. It has made a group of young people who are known among us who are willing to let those around them know that they are feeling the movings of the light upon their souls; and they are willing to talk together of their religious experiences; and they are willing to develop together. I think that the young people in our Society in that way at the present time are setting a great example to those of us who are older.

In Edith Winder's talk she showed you how we can develop spiritually, how we can become more religious, how we can increase the methods that tend toward greater faithfulness to the divine teaching in each individual soul. Now, I want that we should add to that the willingness to speak of it. I have told this little story in a conference before; but I feel like repeating it, as it illustrates exactly what I mean.

Some years ago we sat, on a very hot First-day afternoon, under the big trees in front of the home of William Parry at Richmond, Indiana. There was quite a group of people, and it was a very hot day; and we were not talking very seriously and it was suggested what would we wish if our wishes were sure to be granted in some way. One person suggested one thing, and one another, all

in a comparatively humorous way; and one dear friend of ours, a member of the Episcopal Church, said, quite naturally, just as naturally as the rest of them: "I wish a very fanciful wish. I suppose that if we had only one wish, we would all of us wish for the peace of God which passeth all understanding."

Now, I think it came as a surprise to us. I think it would come as a surprise to most of you, if you were in a group of friends that were engaging in pleasantries; but why should that be a surprise? Why should we not all of us wish more for the peace of God which passeth understanding than for anything else that could be given us in this world? Why should we not freely express a wish like that? Why should it have been a surprise to us? And why should it be that that dwelt in my mind as a remarkable occasion? Why should we not, when we sit together in a little group, why should we not speak of our deeper experiences?

Why should we not give each other and receive from each other the stimulus that we get from the deeper experiences? A very good definition was given to me recently, that I have repeated many times, but feel like repeating again: "Quakerism is living with God in the sight of men." That covers the two points to which I refer: the deeper religious experience, and the allowing our friends to know what it is.

I quite agree with all the speakers this afternoon. I think that we could help our Society very much, if we had more secretaries; but I believe that if we would cultivate individually our spiritual nature more highly than we do, and if we would talk about it freely among our friends I believe the need for these helps in our Society would be impressed upon the body of Friends and that we would find means to pay for these things as the need comes. It is perfectly true, as has been said here, that we do not pay as other people do; and I often say, that even numbers of the Society of Friends in the rural neighborhoods are quite apt to give to the nearest church more money through the course of a year than they give to their own Friends' meeting; but all those things would take care of themselves. As it has been said: "These things shall be added," if we will do the main thing, develop ourselves and help in the development of our neighbors by allowing them to know the deeper and the truer and the religious experiences that we all of us at some time have.

THE CHAIRMAN: I think we have a minute left: a message from Henry M. Haviland, of New York.

HENRY M. HAVILAND: It seems to me that one of the needs of the Society of Friends is a thing

that we have been experiencing this week; and that is, the qualities of young Friends such as have been made manifest at this conference. (Young Friends who very sincerely play tennis, baseball, and dance and talk with each other are the life of the conference, and, at the same time, in the religious and other meetings, express their own religious experiences. It seems to me that that need is being well met. I wish there were more of them. I think they make the hope of the Society. I think there is opportunity for them, as they will find it in their meetings, as they go back after the conference is over, to be of use in the Society; and I think that they will be of use.

I think that one of the needs is, that in all our meetings there should be people who are looking for opportunities, in simple ways, to benefit the meeting. Not, perhaps, looking for big things to make big reforms, but watching for opportunities to make their meetings of more service to the membership and to the community.

It has been said that we have jingoism, without the men, the money and the ships. I think we have our membership and our friendship and our fellowship; and they are all worth while. It has been said that the great statesman is one who will make of a small State a great one. Quakerism is a small state. But it can be made a great one. It can be made of great influence and use in every community where there is a Friends' meeting house. It may be there are only one or two Friends attending that meeting. But they can make that meeting house a center: one Friend can so furnish usefulness for that meeting house as to make it of influence and of use in the community. Some meeting houses in one way, and some in another, according to locality. What it needs, however, is the vision, and the consecrated vision, and the wish to work to make that vision concrete as well as consecrated.

Another, however, has said, that there is only one vice in the world, and that is inertia; and there is only one virtue, enthusiasm. If we will watch for opportunities to make our meeting houses, our meeting places and our circles of membership tend to that of use and value, enter into it with enthusiasm, I believe we will make our small state a great one; and I think there is the opportunity for the Society of Friends at the condition to which the young Friends may look.

THE CHAIRMAN: Friend Elisabeth Stover, there has a message for us.

ELISABETH STOVER: Just in line with the thought of the last speaker. It seemed to me that if it could be defined in a single term, the whole

nd of the Society would be vision and consecration. Vision of our field of opportunity; vision primarily of the source of the call to the field of opportunity. Vision of God, defined in honest terms, looking, insofar as it is possible, for divine guidance to locate the Infinite. Vision of the things we mean when we speak of friendship with God and friendship with men. That vision of God which will enable us to have a conception of spiritual values; and that reminds me of that message of our friend Henry Wilbur in the little booklet on "Spiritual Values," and of the sense of gratitude. We realize that those who have had vision and consecration have given us aids to vision; and so we would express in terms of gratitude our debt, with perfect accord with Russell Smith, feeling that there is a dual inheritance from the past; yet I would feel that that vision would give us a vision of the spiritual value of our inheritance. And we should seek to perpetuate those things which are eternal, to receive them as our inheritance from the past, to be held in trust and passed on to the future.

When our young people spoke of the perception, when they spoke of the vision of the possibility of following their conception of an inheritance which was something to be treasured, we felt that there was an expression of the conception that our greatest need is vision and consecration. Acknowledging that our vision is limited, learning the lesson of humility, understanding that the law of truth is not made manifest to the individual soul, but that individuals are called into this world in such wise as to be dependent upon other individuals, who, in their turn, must see their conception of truth, and that the consensus gives us the reflection of truth as it is; and so, with our vision, we shall see our need of faith in God and faith in our fellowmen. We shall go upward, feeling that we have the ships and the men; and we shall interpret, in our time, loyalty in terms of the present day.

When, before I came here, I went from station to station in my native land and saw the best of our manhood being gathered together and sent out, I said: "What is our duty to the interpretation of loyalty, and how can it be expressed into to-day's time and terms?" We have been trying to express it here in various ways. We shall go on trying to express it, as those young people of our own world over there tried to express it in one of their meeting gatherings, asking themselves the searching question, How can we express our loyalty in terms of the faith that is in us? Loyalty to that principle of faith in friendship with God and friendship with men. The answers came in many practical terms, in simple wise. There was not

only the expression that loyalty will be needed at the plow, as certainly as at the front: loyalty will be needed in the care of those whose homes are being left bereft as these our men go forward.

So we are learning thus to express friendship and loyalty; we like to express those, and to those outside, and, too, our relationship with those who don't spell friend with a capital F; and we shall go our way trying to find, seeking to interpret the spiritual values, trying to find them and to express them in terms of such service as shall bring us into a solidarity so that our Seven Yearly Meetings here, as was suggested the other night, could do almost anything they chose: could lift the burden of oppression from manhood, could set free those children who are in bondage, could free our expression of service in child welfare, in our expression of all the avenues of our activity. So in this age, when machinery is giving us a foundation of where to seek the spiritual values in those things related of necessity to the material things, we should learn to express that solidarity, and then that solidarity of our relationship to the world around about us of which we are only a part. As has been suggested here, our meeting houses are in neighborhoods where there are countless others who are hungering and thirsting after righteousness; and we should not forget that the elder brother's testimony was that the blessing is not to those who have achieved, but to those who hunger and thirst after righteousness. And every human soul, we know, is moved of the spirit to hunger and thirst after righteousness, and in some measure the blessing, which may be increased through fidelity to our faith in friendship with God and friendship with men.

THE CHAIRMAN: Hollingsworth Wood, I think, has a message for us now.

L. HOLLINGSWORTH WOOD: Dear Friends: My feeling is that the Society of Friends has the great opportunity to live. And when I say live, I mean the abundant life, the life which is so full of the love of God that it runs over, to carry into the life of to-day. That sort of life requires an enormous confidence to live by the sort of God that Jesse Holmes so beautifully brought to us this morning, requires a great confidence. It brings to us an enormous courage; and for life, this abundant life, we need that courage.

That the Society of Friends come back to the marked courage of upright, downright expressers of religious life, is my prayer. And how can we do this thing? By coming into the experience which Friends who have made an impact on the community have had, and the experience of love, love so overflowing, so vital, so glorious, so alluring, that all men will be drawn into our com-

munion of love. And so, for the Society of Friends, I pray for such a baptism of love as we have never yet experienced; and I pray for each one of us here that we should have the confidence to believe that that miracle is possible: that for us, no matter how small we feel, or no matter if our dear Society is split into a dozen different groups, we can, you and I, love with that overflowing love with which John Woolman and St. Francis of Assisi and all of the great saints who have glorified life, have loved; and as I stand before you a member of that other branch upon whom someone has placed that arrogant or complacent, unfortunate strait-jacket of an unreclaimed Orthodoxy, I ask that you will love us with that overflowing love.

I know that I can say, with a great degree of honesty, that I bring from our New York Yearly Meeting a message of love to this group. I know that when, a year or two ago, I was the chosen representative of New York Yearly Meeting to bring to the yearly meeting in Fifteenth Street a message of love, that there was such a response from your yearly meeting that nearly overwhelmed me. I remember when that great soul, who has just in the flesh passed from among us, rose, with his twinkling, humorous eye looked at me and started to make the response of that group, that it was almost more than my young manhood could stand to think of the affection in God in that group of people.

Dear friends, shall we not all draw more widely open the veils across our faces? Shall we not reach forward warmer hands to the world than we have ever extended before? And when, in parting, we make that lovely Quaker gesture with which we have been accustomed to close our meetings, can it be that after our sojourn in such meetings as we have had here there will ever be anything of slackness about our handshake, that there should ever be anything of what our dear friend, Horace Lippincott, has called the traditional secret society? Shall there be anything that is dead about the Society which we love? An experience such as mine has been in meeting with you I covet for every one of you; and I pray that, perhaps, in our arrogant side of the little garden in which we live, there may be found some flowers of love if you visit us.

SARAH F. CARY: I am also a member of the Orthodox Philadelphia Meeting; but I have so much love for both meetings that I don't think it is improper to express myself.

I think the needs of our Society are that we should consecrate ourselves, and have a devotional period each day, to learn the mind of trust which supports us, and the readings of the Holy Scrip-

tures. And then practice daily what we learn therein, and we will receive a blessing.

THE CHAIRMAN: Very glad to have both of those messages. I think Arthur Jackson has a brief message for us.

ARTHUR C. JACKSON: I have but a very brief message and take but a very few moments; and it is to those who are young in Quakerism, who are young in experience; and all the others will please not listen.

To those of us who are young in experience of divine inspiration, I feel that we cannot help but have been impressed, during the exercises of the week, by the fact that a great number of the people who took part in the exercises were young people, whom we have known as boys and girls, and who are yet young men and young women, actually real, live human beings, with whom we have come in touch and contact; and that these people have shown to us and have demonstrated to us the absolute truth of the original precepts of Quakerism, that God speaks directly to the souls of men and shows himself in human beings.

We cannot help but be thankful for these inspirations when they come directly to us; for I can well remember going to meeting, when a preparatory student, and hearing about the small, still voice and a knock on the door, and thought that that had to be heard by the outer ear; and what a blessing it has been to realize that these experiences do not have to be realized in order to receive a communication from the divine!

THE CHAIRMAN: Closing words from Eleanor D. Wood, who has given so much of her heart and mind to the cause of religious instruction.

ELEANOR D. WOOD: Perhaps it will not be incorrect to say that this is an age of intellectual freedom, not only in university and in other cultural circles, but among so-called workingmen and women. All over the country, in large groups there are those who have broken the shackles that have bound their hands in the past. The Society of Friends has stood, throughout its whole history, as an exponent of intellectual freedom. This branch of the Society of Friends, especially, has rendered a great service in keeping the avenues of intellectual freedom open. What is the relationship of the freedom which this Society has been able to attain to the freedom which the world all around us now is struggling for and attaining? Perhaps this question can be answered by a story familiar, perhaps, to you all, of the woman who wished to give a vacation to a woman who worked for her, who wished to take her out into the country where she might have something of the inspiration of the horizon at sunset.

When she came to her to find how this new

freedom was ministering to her, she found the woman wanting to go back, and saying she was tired of stars. That is all she saw. The trees, the hills, the vital quality of the air meant little to her. She was not ready for her freedom.

If any of you have taken the trouble to look into the lives of those various sorts of groups who have broken their shackles, outside of our Society, outside of many churches, you will realize that there is a condition somewhat like this woman. We hear of people who are forcing their way to freedom but who hardly know how to use their freedom.

George Fox and the group of workers with him were not negative workers. They had a great deal to say of the steeple houses and ministers who were not proclaimed, getting up and standing and talking about things they didn't experience; but they didn't waste much time talking against things: they spent most of their time thinking about the love of God within, and talking to the people that they met in the market place about the love of God within them.

Isn't our relation to those who are seeking larger lives outside of our society, exactly that relationship to-day? Ought we not to take great care that we do not enjoy our freedom and not think about its meaning? For instance, Jesse Holmes said this morning that we might all come up to the experience of Isaiah, the nation of America might be a great religious nation like Israel, and give a message as Israel did. Yes, we might, if—is it, perhaps, that we have not resolved this discordant “if” into a great consecration, into a great positive? Is it possible that we have been satisfied with intellectual explanations and not entered into the full life to which they ought to lead?

For instance, in relationship to the life of Christ, we feel that we must fully and really look at it; we feel that we must have no one saying to us that we must believe this or that about it; we know, as we look into that, Christ himself never put any other authority upon us; we know, for instance, how it is in our meetings, that we must have the right to explain, as we can see best, such an incident as the healing of the blind, the feeding of the multitude; we must have the right to say that was a miracle, or not a miracle: we must be free to use any terms we like about it; but is it sufficient to have attained to that freedom to say what we like? May we not miss the whole point of that story, which is, that Jesus loved those people so that he sat the whole afternoon and taught them and would not allow them to go away to their homes hungry?

We have, we feel that we must have, the right

to express our theology in our own terms. We feel that we cannot have any doctrine of atonement or otherwise put upon us: we must think and see as freely as we can, and search for the truth continually; but is it possible that we have been sufficiently satisfied in attaining that freedom? So that we have not fully entered into the great fact that Jesus gave his life, that the great power of his life consisted in so loving people that he law down his life? Is it possible that in our putting aside of many of the terms, theological terms about the cross, that we have lost the central significance of the cross?

Is not our greatest need to-day an actual contact with the central spirit of Christ, such that we will lay down our lives; so that our freedom will become such a full, glad life that it will overflow to those who are hungering for freedom outside our borders; so that we will indeed go out and look for them, and help them see what freedom of life in Christ may mean?

THE CHAIRMAN: Any of those present who have a burning thought for us now, we would be glad to have it expressed briefly.

ISAAC WILSON: It would be well for us all if we could get that clear, spiritual vision of Isaiah, that if we realized that we had erred in the way of life, in our human judgment, in too continuously adhering to traditional views and ideas, laboring, perhaps, too much for self, whatever may have been the error of our lives, that all we have to do about it is, to cease to do those things and learn to do well. The simplicity of the gospel of Quakerism, corroborated and supported by the teachings of the prophets and apostles and Jesus Christ, I think it would be well for us to have help solve all these problems. We have from youth up believed it; from the youth, the birth, of our Society up to the present time believed in this inner monitor, the teachings of the divine spirit. That is no new doctrine for us to-day.

We go back, as we say in the phraseology, to first principles, to individual faithfulness, to the consciousness of this divine monitor within, to show us the way we should go. It is a beautifully simple thing. There is no great movement, no great reformation work wrought in this or preceding ages, but what has had its commencement in the honest expression of some one, individual life. We are the products of one individual thought and individual conviction. He who is credited with being the founder of Society began to do his own thinking and not to accept the teachings and sayings of others as his authority, but found that that had authority of truth for him was belief; and he began to meditate and think about it, and then spoke about it to others; and

we have that corroborated by this that the lady has already spoken of.

I think it has been one of our deficiencies: we hesitate in speaking as freely, frankly and honestly about our religious experiences as we do about our temporal, domestic and agricultural affairs, sharing the profits and experiences and results of our individual labors. If we had more actual experience, we would have more experience meetings than we have, if we are pleased to call them so. I would not be afraid to call them that, if we had our experiences. Now let us go back to the original doctrine, and make a new and practical application of it; and I think we will find it will fit in like a stimulus, more or less, to our other life. No kind of intellectual school or features of theology or anything of this kind; but a simple obedience to this divine voice. The voice divine, the little, inner, still, small voice whispered to my inner ear that that I have looked upon a thousand times with thankfulness, figuratively speaking, as a first consummation in the school of Christ, was one of the easiest things that could have been required of a child; and it was this little, simple thought in a little country meeting: that next time I went to meeting I must sit one seat further forward. If about nine-tenths of our members in our ordinary rural meetings would listen to that voice in this hour and day, they wouldn't be sitting scattering around the entry of the house and the front seats left vacant, reserved seats in the back of the house.

Now, these little things, faithfulness in these little impressions, is the product, will be the cause or source of that "Well done, good and faithful servant."

We thank thee, our father, for reminding us of the fruitfulness of the past, the stepping-stone upon which it is safe to walk, the foundation of life's pathway, that the way may be easy, and so spent, that though we may be a wayfaring man, ignorant as to the knowledge of the things of the world, comparatively speaking; yet we need not err in the way to thy kingdom; but that thou wilt instruct us how to build it: we shall be the builders, and thou the great architect that has made the plan, shown us the pattern and asked us, as tillers and laborers, to embody that pattern.

We thank thee for the simplicity of thy gospel, the ease, comparatively speaking, of salvation; that if we will heed thy guiding influence thou wilt lead us, not strive and force and compel bonds with heavy burdens on our human souls; but that thou wilt help us not only to bear our own so-called burdens, but lighten, perhaps, the burdens of other lives; that in the sweetening the life of another, in relieving the brother's distress, there the

soul finds its greatest advantage and its noblest blessedness.

"And the life that most is worth living
Shall be lived for another's gain;
And the life that comes after such living
Is the rainbow after the rain."

CAROLINE J. WORTH: I have some words that are Henry Wilbur's, in his speaking of spiritual values: "The new fellowship is to be around a new center of crystallization; and that is love. Love of life, love of fellowman, love of God. I will plant companionship thick as trees along the rivers of America, and along the shores of the Great Lakes; and all over the prairies I will make superb cities, with their arms about each other's necks by the love of comrades, by the manly love of comrades. I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth; I dreamed that I saw in that city of Friends nothing was greater there than the quality of robust love. It led the rest. It was seen every hour, in the action of the men of that city, in all their looks and words."

JOEL BORTON: I wish that in our faithfulness to duty, as we go to our respective home meetings, we might take these two words with us: vision and consecration, be willing to seek, and seek into the future, and consecrate our lives to the world.

HENRY M. HAVILAND: Our friend who has passed away had a phrase with which he ended his sermons, sometimes in the beginning words of a prayer. I think you will all recognize those words as I say them. May each of you complete the prayer in your hearts. Those words were:

"Father of our spirits."

THE CHAIRMAN: The meeting will now realize that we are about to enter the closing moments of this conference.

ELIZABETH POWELL BOND: We shall miss one another's faces, and the affectionate greetings that have passed between us day by day; but the same stars by day and the same stars by night will be before us all; and, about us all, the sustaining arm of Infinite Love.

JOEL BORTON: May God be with us till we meet again.

EMMA LIPPINCOTT HIGGINS: Dear Lord,
"Grant us the power to action as we feel;
Grant us the strength to labor as we know;
Grant us the courage, ribbed and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent;
But, Lord, the will: there lies our bitter need—
Grant us the will, to build, above our deep intent,
The deed, the living deed."

Dear Father, grant us, this day, and this hour, that we shall realize the wonderful strength, the strength of the messages which have come to us this day. Teach us to have the courage and the

strength to follow whithersoever the vision may lead, whether it be on the highways or the byways of life. Grant us that we shall be able to feel in our deepest hearts the faith that will ever lead us on, and fill our hearts and lives, our daily thoughts and our daily actions, with this wondrous love of which we have heard, and which is an evidence of the Christ spirit in us, and which alone will enable us to do thy will: to carry on the work of the Master and to help the kingdom come on earth as it is in heaven. Amen.

ELISABETH STOVER: Dear Heavenly Father, grant us the vision that will enable us to put thy spirit in the hearts of men as we go our way from here.

MARY H. WHITSON: Let us labor for an inward stillness, an inward stillness and an inward healing: that profound silence where the heart and lips are still, and we no longer entertain our own imperfect thoughts and vain opinions; but God, himself, speaks in us; and we wait, that we may hear his voice, and in the silence of the spirit, that we may do his will, and do that only.

THE CHAIRMAN: There are two or three matters in relation to the conference that I think should be spoken of before our final adjournment.

I think a word in addition ought to be said in reference to the school at Swarthmore. That school is intended to enable the students who go there to become better fitted for work in their own meetings; that they may learn the methods of First-day School work, philanthropic work, and become better versed with the Bible and the psychology, and with studies that will enable them to do better service, and return fitted for work in their own vicinity; and, therefore, it would seem a good thing if monthly meetings or quarterly meetings would send the right kind of people there, that they might return to their own neighborhoods for useful service.

In response to an inquiry, I would say that the office of the Advancement Work in Philadelphia will be open every day in the week, except Seventh-day afternoon. Every day in the week someone will be there.

It will interest you, no doubt, to know the amount that has been subscribed for the Henry Wilbur Fund,—the memorial fund—the income of which is to go to Eliza Wilbur. The amount that has been subscribed for here is \$796.76, within a few dollars of eight hundred. It seems to me like a very excellent start for a memorial fund.

Is there anything else that should come before us, before we adjourn?

ARTHUR C. JACKSON: One of the needs of our Society is an appreciation expressed of the labors of our friends while they are with us; and, there-

fore, I would like to convey on behalf of the conference our appreciation for the great amount of labor which Dr. Janney and Harry Hawkins, John William Hutchinson, James H. Atkinson, Ruth Verlenden, Walter Rhodes White, and T. Dudley Perkins have rendered to the success of this conference. (Generally approved.)

SARAH MATTHEWS, Washington, D. C.: I should like, further than that, to express my appreciation of the work that Dr. Janney has so willingly taken up, in order that our work may go on. It means a great deal for him to have undertaken to take charge of the work in Philadelphia, as well as the work in Baltimore; and I do hope that all appreciate what it means, and that wherever help can be given it will be done. (Unity expressed.)

THE CHAIRMAN: I seem to have been called to that work by you, and by our Heavenly Father. I ask you may give me your support, as has been suggested, and your suggestions; because we are all working together for the advancement of the principles of truth.

WILLIAM M. JACKSON: I just wished to add, while the subject of this endowment fund of the memorial of Henry W. Wilbur was being considered—we had had a goodly sum subscribed for the purpose; but I have no doubt those present, everyone here, would like to feel that he or she has done something in that good cause and feels that he or she is not able to contribute, perhaps, these large sums which some have given, but can contribute something less. I would ask us all to send to Harry A. Hawkins, Treasurer of this fund, our small donations by check, or personally if we can better do so. Let us all do something; let us all have the satisfaction of paying this tribute as we pass on.

THE CHAIRMAN: You can address Harry Hawkins at the Advancement Office in Philadelphia for this purpose.

I think the conference is now about ready to adjourn.

We will not forget this conference. In many ways it has been a remarkable one, aside from the event which is on the hearts of all of us, which in itself has a peculiar significance and beauty, that our friend should be taken away from us in the midst of his work, and in the midst of his friends, right here where we were all about him, seems to me to have been a beautiful ending of a wonderful life.

But there has been, also, such a splendid outpouring of young people, such an evident earnestness of spirit on the part of all, such a warmth of friendship and fellowship, that we will not forget this conference. With the hope that we may meet again, the conference of 1914 is adjourned.

REPORTS OF DEPARTMENTS THAT WERE NOT READ AT THE CONFERENCE.

REPORT ON PURITY.

The Superintendent has kept in touch, by letter, with those appointed to look after this work in each Yearly Meeting and has received full reports of the work done in Philadelphia and Baltimore, and interested replies showing interest and effort from Illinois, Indiana, Ohio, Genesee and New York.

The main lines of work have been carried on through the dissemination of literature of various kinds, through appropriations of money, public lectures, efforts to uphold the hands of legislators, co-operation with other societies interested in the subject, and suggestions to local workers. The distribution of literature is one of the most practical working channels, since our membership in the seven Yearly Meetings is so widely scattered that little personal contact is possible.

Both Baltimore and Philadelphia committees have presented to the parents of the graduates of Friends' schools within their limits copies of Dr. O. Edward Janney's book, "The Making of a Man." The superintendent has received many letters of warm appreciation from the parents.

Both these Yearly Meetings report a very general distribution of literature, and Illinois reports that packages of literature have been sent to each Monthly Meeting and Executive Meeting within its limits.

Blotters bearing appropriate texts have been distributed in numbers among school children, and are much appreciated.

Philadelphia states that in two years it has purchased and distributed 1,429 copies of tracts and books. This committee maintains a circulating library at the Central Bureau of the Yearly Meeting, and mails its books without charge to those interested to read them.

Subscriptions to *Vigilance* and other magazines bearing upon the subject are reported from many parts of the field.

The supply of literature available at the Conference was all distributed to appreciative recipients.

The Superintendent feels that at present the most constructive work that can be done in the field is through addresses by experts in sex hygiene to children of high school age. Very encouraging progress has been made in this direction. Schools hitherto unwilling to have the subject brought before the pupils have gladly embraced the opportunity to have courses in instruction given. Baltimore reports that Dr. Janney has given class work to schools and made addresses to groups in Pennsylvania, Maryland, South Carolina, Virginia and Michigan, also that a large public meeting to consider the subject was held at Park Avenue, Baltimore.

Philadelphia reports that Laura B. Garrett was employed by the committee to give five lectures to the parents and teachers of the children in two Friends' elementary schools in Philadelphia and five lectures to girls of adolescent age at the Friends' Neighborhood Guild. The committee also secured the services of Dr. O. Edward Janney to give two courses of lectures of five each to the boys of Friends' Central School and of Moorestown High School during 1913. In the following year two similar courses of five lectures each were given in the Friends' Central School and Abington Friends' School. Three lectures were given to the girls of Abington Friends' School by Dr. Florence Harvey Richards.

Three conferences under the care of Quarterly Meet-

ing Committees report having addresses and considering this subject. Baltimore reports the appeal made to the Commissioners of the District of Columbia to maintain a clean city socially at the time of the inauguration. This was also done in Baltimore at the time of the Democratic Nominating Convention. Telegrams asking for their support were sent to Maryland Representatives in Congress before the vote was taken on the Kenyon-Sheppard Red Light Bill. Letters were sent to Senators and Representatives in behalf of Injunction and Abatement Act.

Our Philadelphia Committee signified to the mayor of the city its willingness to assist in any way possible in bettering the conditions reported after the Vice Commission had closed all houses of ill-repute in the city.

In some portions of the field reports are made that small sums of money have been appropriated to aid other organizations where Friends saw no way of advantageously working alone.

The disposition of our various Yearly Meetings has been to make liberal appropriations for the work of the Committee.

The Superintendent has prepared and distributed throughout the field, suggestions for Purity work to all local Philanthropic Committees and has also suggested lines of work for Young Friends' Associations.

One set of suggestions was typewritten and sent out with letters. The other set was embodied in a leaflet and printed for general distribution. The suggestions made, which are the best which the Superintendent yet is able to submit, are as follows:

1. That the Purity Department in each Yearly Meeting be well organized, with an active Superintendent at the head.

2. That this subject be made prominent at Conferences, especially at Yearly Meeting and Quarterly Meeting times. The General Conference Chairman will arrange to send speakers of note to attend meetings on the subject, if such meetings are likely to be sufficiently large and important enough to justify the effort on the part of the speaker. The traveling expenses of speakers should, of course, be borne by the community asking for the speaker; and if speakers are asked for who are accustomed to receive fees for speaking, necessary arrangements would have to be made to meet the payment. Our own members would usually be willing to donate their services if their traveling expenses are met.

3. Special phases of the subject should be considered as follows:

- (a) Sex education by parents.

- (b) Sex education in schools. (There is available a series of lectures suitable for high schools, given to boys and girls separately.)

- (c) Upholding the single standard.

- (d) The peril of the white slave traffic.

- (e) The abolition of the house of vice.

- (f) Importance of social hygiene, including social disease.

- (g) The importance of supporting Associations organized for the promotion of purity.

The other line of suggestions printed for distribution may be had upon application to the Central Bureau of Philadelphia Yearly Meeting, 150 N. 15th Street, Philadelphia.

The Superintendent also addressed a large number of copies of a circular letter to mothers, soliciting correspondence concerning any sex problems which may arise in their experience of child training. This letter apparently produced no results, although we believe that many of the

suggestions contained therein were of interest to some of the people who received it.

The Superintendent feels encouraged by the broadening interest in the subject and the greater willingness of schools, clubs, and Committees to give attention to this important subject. We need in this Department, as in every other, more concerned and faithful workers, but we feel that we are beginning to get definite results from the efforts which have been put forth by such pioneers in the movement as Anna M. and Aaron Rice Powell.

CASSANDRA T. CARR,
Superintendent.

REPORT ON TEMPERANCE.

The last two years have been years of more than usual activity among Friends in the work of temperance reform, not only as it applies to intoxicants, but also to narcotics.

I believe there is not a meeting throughout all the Seven Yearly Meetings that has not manifested a deepening interest in this subject. The questions of Advanced Legislation and of strict adherence to our principles of total abstinence have been discussed in our meetings for discipline, and have often found expression in messages in our meetings for worship. All our meetings have urged Friends everywhere to be clear of aiding in the sale and the use of intoxicants. In connection with the answers to the queries in many subordinate meetings and some Yearly Meetings, helpful and excellent papers upon the subject have been read. These papers have served to deepen the conviction of Friends.

Special temperance lessons have been given in most of our First-day schools, and many special temperance meetings have been held. Assistance in local option and no-license campaigns has been given in many of the Yearly Meetings, and many members have taken an active part in these campaigns. In Ohio at the present time, many of our members are taking an active part in the campaign for State-wide prohibition. Congressmen have been petitioned by meetings and by personal letters urging Advanced Legislation, and urging the passage of the bill to prohibit the sale of distilled liquors and also for Advanced Legislation to prevent the shipping of intoxicating liquors into prohibition territories. Temperance leaflets have been published and distributed not only among our own members, but they have been given a general circulation in Friendly neighborhoods. The seven Yearly Meetings are alive upon this question, and the work as now carried on is largely free from any political prejudice.

WILSON S. DOAN,
Superintendent.

REPORT ON PROPER PUBLICATIONS.

In summing up the work in this Department it seems quite meagre compared with the visible need of more efficient efforts to purify the streams that supply the vast sea of literature from which minds feed and grow, for good or evil.

A circular letter asking for definite and concerted action in appealing to editors of popular magazines against impurity and suggested wrong, was sent to all the Monthly and Executive Meetings in our branch of Friends, numbering one hundred and fourteen. An encouraging number of responses were received showing that the subject was carefully considered and referred to Press, Philanthropic and Young Friends' Association Committees.

Some correspondents assert that the publications and amusements in their vicinity were so well chosen there was no need of especial care. Friends do not rest in this

belief; the mails quietly carry into homes, queries and statements more dangerous than firearms because they aim at and strike the very life of the soul. If our own homes are immune, let us be grateful and help the unwary.

The Department has kept in touch with all the Yearly Meetings and all have been heard from, in regard to their activities.

New York has a well-organized Press Committee with unusual avenues of information and opportunity and some of the subordinate meetings have reported active effort. Actual gains and losses in this Department cannot be defined. Is it not better to "stand at attention" ready to act wisely when occasion requires, than to spend our energies looking for results or rewards?

In Philadelphia Yearly Meeting a large number of Monthly Meetings have reported attention to the subject. The Sub-committee on Proper Publications issued a bulletin urging the importance of proper food for the mind and submitted a list of comparatively recent books suitable for libraries and homes. This had a wide circulation through the Department and by a city daily. There were blotters, widely distributed, on which were printed appropriate sentiments. These little things often prove to be thought arresters. A folder of suggestions for local community work, prepared by the Central Bureau, was circulated throughout the Yearly Meetings and was thought to be more helpful than statements by leaflet.

The Press Committee of Baltimore Yearly Meeting which has been continuously engaged in the service for twenty-five years with growing interest, has now an auxiliary in Washington, D. C. They have sent into five hundred newspaper offices throughout the country, asking editors to be more careful to omit sensational headlines. Letters were written to four hundred and eighty ministers of the Presbyterian and Methodist Churches. A number of encouraging replies were received and many promises from influential people to create a sentiment that will operate against sensational journalism.

Ohio Friends protested to editors against objectionable liquor advertisements in daily papers, with gratifying results.

In Indiana Yearly Meeting, Press and Philanthropic Committees are at work, using their influence in uplifting thought and expression, suiting their action to conditions and opportunities.

From Genesee comes the thought that while it is most important to discourage the publication of unprofitable literature, we might also bring our principles and our progress before the world in the public press.

Philanthropic labor is well organized in Illinois Yearly Meeting. Much effort has been made in Friendly communities, to secure good lecture courses and Chautauquas, to keep careful watch on moving picture shows and to prevent street fairs and entertainments that are harmful. Personal letters have been written to editors commending any improvement in published matter and expressing disapproval of sensationalism.

Several of the large dailies have refused to publish liquor advertisements, and the great number of readers expressing approval indicates that the public is becoming more and more critical of reading matter.

We can scarcely estimate the difficulties to be overcome by members widely scattered as they are in our Western Meetings, in the way of organized reform work. The seed sowing is in isolated localities, a condition uncontrollable, and yet we have evidence of the earnestness and activity of Friends in the Middle West.

ELIZABETH KOSER WILSON,
Superintendent.

MINUTES OF THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE

Long Island, Eighth month 29 and 30, 1913.

A meeting of the Central Committee of Friends' General Conference was held at Westbury, Long Island, New York, Eighth month 29th, 1913, at 2.30 p. m. Roll call showed forty-two members and proxies, but others came in later, making the number present forty-seven. Those not members of the Committee were invited to take part in the deliberations of the session. The minutes of the last meeting held at Chautauqua were read and approved. The Executive Committee presented its report, which was approved. The Executive Committee recommended the appointment of an Auditing Committee by the Central Committee, for which service the following were appointed: T. Janney Brown, William W. Cocks, Alban G. Thomas. The subject of the meeting place for the Conference in 1914 was then presented, the claims and qualifications of each being presented by the following persons:

Columbia College, New York City, Anna M. Jackson; Cambridge, Mass., Rebecca B. Nicholson; Saratoga Springs, N. Y., Henry W. Wilbur; Washington, D. C., T. Janney Brown and Arthur M. Dewees; Silver Bay, Lake George, Chas. F. Underhill; Atlantic City, N. J., Joel Borton; Asbury Park and Cape May, N. J., James H. Atkinson; Mountain Lake Park, Md., Benj. H. Miller.

John W. Hutchinson reported as to transportation to these various places, giving rates and probable percentage of attendance. He also gave figures showing attendance at the Conferences since 1900. The subject was then open for general discussion, each speaker limited to five minutes. The proposition was made and adopted that each one present write a choice, to be presented at the morning meeting, without further discussion. The Executive Committee was instructed to carry out the decision of the Central Committee as to the place of meeting of the Conference, in 1914, and to fix upon the most suitable time for its sessions. They shall have power to change the place of meeting, if, in their discretion, such change is necessary.

Adjourned at five, to meet at Matinecock.

JOSEPHINE H. TILTON,
Secretary.

A meeting of the Central Committee was held at Matinecock, Eighth month 30th, at 10.30 a. m. The minutes of yesterday's meeting were read and approved. As a Nominating Committee to bring forward names of Friends to serve, respectively, on Program, Social and Publicity Committees, Homes and Halls Committee at the Conference of 1914, the following were appointed:

James H. Atkinson	John W. Hutchinson
Arthur C. Jackson	Harry A. Hawkins
Frank M. Bartram	Sarah T. Miller
Sarah R. Paiste	Arthur M. Dewees
Hannah C. Hull	Amos J. Peaslee

To represent Western Yearly Meetings: R. Barclay Spicer Joseph Swain; to represent Genesee Yearly Meeting, Henry W. Wilbur, Edith Wilson Jackson.

Most interesting reports were presented from the sub-committees by Herbert P. Worth for the Committee on First-day Schools; Chas. F. Underhill, for Committee on Philanthropic Labor; Bird T. Baldwin, for Committee on Education; Henry W. Wilbur, for Committee on Advancement of Friends' Principles.

The Philanthropic Committee requested the appropriation of \$500 from the Central Committee, which was referred to the Executive Committee for further consideration. The final choice of the Central Committee for meeting of the Conference of 1914 fell upon Saratoga.

The Auditing Committee reported a balance of \$4,236.61, and that Treasurer's account was accurately kept. Adjourned at 12.15 to meet again at 6.30 p. m.

The closing session of the Central Committee was held Eighth month 30th, at 6.30 p. m.

The Executive Committee reported that it approved the appropriation of \$500 asked for by Committee on Philanthropic Labor, and that it had received a request from Committee on Education for \$100. The Central Committee authorized the above-named Committees to draw on the Treasurer up to these amounts respectively. The Executive Committee also reported that Henry W. Wilbur was to ascertain from the authorities at Saratoga whether the last week in Eighth month, 1914, could be secured for the next Conference. The Nominating Committee reported the following names of Friends to serve on the Committees for the Conference, which were approved:

PROGRAM COMMITTEE.

Henry W. Wilbur	Jane P. Rushmore
Susan W. Janney	Hannah C. Hull
Thomas A. Jenkins	Joseph Swain
Edith Wilson	Mary W. Lippincott
Edith Zavitz	R. Barclay Spicer
Reuben P. Kester	Arthur M. Dewees
Chas. F. Branson	Julia D. Thom
Amos J. Peaslee	Edith M. Winder
George A. Walton	Margaret L. Seaman

HOMES AND HALLS COMMITTEE.

Martha Cocks Willets	Rebecca B. Nicholson
Henry W. Wilbur	T. Janney Brown
Harry A. Hawkins	John William Hutchinson

Allan C. Blackburn

SOCIAL AND PUBLICITY COMMITTEE.

Arthur C. Jackson	Arthur Broomell
Amos J. Peaslee	William L. Jenkins
W. Russell Tylor	Jane P. Rushmore
Hilda Holme	Frank M. Bartram
Hannah C. Hull	Helen Underhill
Arthur M. Dewees	Edith M. Winder
Lydia F. Taylor	William G. Brown
Mabel Sullivan D'Olier	Horace M. Lippincott

The Social and Publicity Committee was given power to add to its number. The Nominating Committee also recommended that these Committees report in the Twelfth, Third and Sixth months to the Executive Committee as to progress made. Anna M. Jackson requested the priv-

ilege of speaking in regard to the Laing and Schofield Schools, about which she gave some valuable and definite facts. James H. Atkinson requested that a letter of appreciation be sent for the invitations received from the various places regarding the next Conference. The secretary was directed to attend to this at the proper time. Some discussion was indulged in regarding the program for next Conference. Approval was expressed as to method of printing our Conference proceedings in the *Intelligencer*. An invitation was extended to the Central Committee to visit the home of Elias Hicks, on First-day afternoon, Eighth month 31st.

Unanimous appreciation was expressed for the generous treatment and hospitality of the Long Island Friends to the members of the Central Committee. Much regret was felt that many members of the Central Committee were absent and unable to hear, for themselves, the clear presentation of the important subjects under consideration, expressed, as they were, in beautiful and impressive words. It was evident that all the sessions were held under the influence of the Divine Spirit. Three sessions of the Central Committee have been held, during the course of which the work of our sub-committees has been vividly presented, and it is the feeling of all, that the generous hospitality and excellent arrangements for the comfort of the members of the Central Committee should be remembered with appreciation. The religious impulse we have all received at these meetings will surely result in better and fuller work from us all in the future. Adjourned.

JOSEPHINE H. TILTON,
Secretary.

Saratoga, Ninth month 2, 1914.

A meeting of the Central Committee was held Ninth month 2d, at 4.30 p. m., with forty-four members present. Excuses, both verbal and written, were received for fifteen.

Herbert P. Worth suggested that as there were so few members of Central Committee present representing Western and Genesee Yearly Meetings, all those in attendance at the Conference from those meetings should be invited to meet with us. The suggestion was approved.

The Executive Committee presented a report containing the report of the Treasurer and stating that the committee had held two meetings, at which arrangements were made and committees appointed for the General Conference to be held in Saratoga in Ninth month. The report was approved.

TREASURER'S REPORT.

New York, Eighth month 31, 1914.

Treasurer's report to Central Committee of Friends' General Conference to be held in Saratoga Springs, N. Y., Ninth month 2d, 1914.

RECEIPTS.

Balance on hand Eighth month 26, 1913.....	\$4236.61
To cash received quotas for First-day School interests	\$1300.00
To cash received for Philanthropic interests	1200.00
To cash received for the quotas for Advancement of Friends' Principles....	1480.00
To cash returned from Educational Committee	8.60
To cash interest on bank balance.....	49.22
	<hr/>
	4037.82
Total	<hr/>
	\$8274.43

DISBURSEMENTS.

To cash paid for First-day School Committee....	\$922.90
To cash paid for Educational Committee.....	78.15
To cash paid for Philanthropic Committee.....	255.40
To cash paid for Advancement Committee.....	3501.50
To cash paid for Transportation Committee.....	5.02
To cash paid for Committee on Homes and Halls for Saratoga Conference	85.24
To cash paid for General Expenses.....	192.32

Total disbursements \$5040.53
Balance in bank Eighth month 31st..... \$3233.90

HARRY A. HAWKINS, *Treasurer.*

New York, Eighth month 31, 1914.

The following were appointed an Auditing Committee to examine the treasurers' account: Henry M. Haviland, Alban G. Thomas and George A. Walton.

The Transportation Committee reported progress, and its report was accepted with hearty approval for the satisfactory results in connection with the duties of this committee.

It was felt that the Treasurer also deserved words of appreciation for the great work he had done towards the general good and welfare of all those attending the Conference.

It was decided to leave the reading of the reports on Advancement of Friends' Principles, Philanthropic Labor and First-day School until later, when they could come before some session of the Conference.

The chairman of the Educational Committee presented a verbal report, telling of the sub-divisions of that committee and also of the exhibits from ten Friends' schools which are to be seen at Skidmore Hall.

Adjourned.

JOSEPHINE H. TILTON,
Secretary.

The new Central Committee convened immediately upon the adjournment of the previous committee. The roll call showed fifty-four members present.

The Nominating Committee appointed to select officers and members of the standing committees was as follows:

Will Walter Jackson	Jesse H. Holmes
James H. Atkinson	Laura Boram
Sarah W. Knight	John Wm. Hutchinson
Susan W. Janney	Benjamin Rogers
Caleb J. Moore	Charles F. Branson
Anna K. Way	Marietta Hartley

Clarence C. Mills

Adjourned to meet at 3.30 on Ninth month 3rd.

JOSEPHINE H. TILTON,
Secretary.

Saratoga, Ninth month 3, 1914.

A meeting of the Central Committee was held Ninth month 3rd, at 3.30 p. m., in the auditorium of Skidmore Hall. The minutes of the meeting on the day preceding were approved as read.

The report of the Auditing Committee was read and approved.

The Executive Committee made a report stating that a request had been made for \$60 extra for the pageant, which it had granted. The action was approved by this committee.

The Social and Publicity Committee presented a verbal report, telling of the committee's attention to the duties of its office.

The report of the Nominating Committee was received and approved. The position of vice-chairman is again

included in the list of officers, with Benjamin F. Battin selected to fill the office.

The Advancement Committee presented a synopsis of the proposed school for Social and Religious education to be established on the grounds adjoining Swarthmore College. A general outline was given of the work to be taken up, which, meeting with the approval of this committee, the Advancement Committee was directed to proceed with the work as outlined. A printed pamphlet describing the plan of the school accompanied the report, and as the discussion following brought out so many items of interest, the suggestion was made and approved that a portion of the session under the care of the Committee on Advancement of Friends' Principles on Third-day morning should be devoted to the consideration of this subject.

Adjourned to meet at 2.30 on Ninth month 7th.

JOSEPHINE H. TILTON,
Secretary.

Saratoga, Ninth month 7, 1914.

A meeting of the Central Conference was held Ninth month 7th, at 2.30 p. m., in the auditorium of Skidmore Hall.

The minutes of the previous meeting were read and approved.

The Committee on First-day Schools reported that it had organized with the same officers—Herbert P. Worth, chairman; Julia D. Thom, secretary.

The Committee on Education gave a like report, its officers re-elected being Bird T. Baldwin, chairman; Susan W. Janney, secretary.

The committee asked for an appropriation of \$250, which request was referred to the Executive Committee.

The Philanthropic Committee reported that it had held three meetings, at the first of which it had organized with the following officers: Jos. Harold Watson, chairman; Eliza R. Hampton, secretary.

The committee reported the usual division into ten sections each, with its superintendent, as follows:

Child Welfare	Anna K. Way
Equal Rights	Ellen H. E. Price
Industrial Conditions	Will Walter Jackson
Narcotics	Albert T. Mills
Peace	Arabella Carter
Prison Reform	John W. Hutchinson
Proper Publications and Amusements,	
	Elizabeth Koser Wilson
Purity	Cassandra T. Carr
Temperance	Joel Borton
Work Among Colored People.....	Helen Underhill

To each superintendent is given the power to add names to serve as a small committee in his or her department. The committee requested the usual \$10 for expenses of each superintendent and also \$500 for work in various lines. The request was referred to the Executive Committee.

A suggestion also came from this committee that at the next Conference one day be given over to the consideration of reports from the departments representing the philanthropic interests—which suggestion will be forwarded to the Program Committee of the Conference of 1916, with the approval of this committee.

The subject of pensions for teachers who have taught twenty-five years and over in our Friends' schools was brought to the attention of this committee, with the final decision that the matter be left in the care of the Educational Committee, that committee to appoint a smaller one to consider the subject.

The Advancement Committee, through its acting chairman, Jesse H. Holmes, reported that the committee had organized with R. Barclay Spicer as chairman. Dr. O. Edward Janney will temporarily fill the position of secretary made vacant by the death of Henry W. Wilbur.

The Transportation Committee reported that the sale of the Conference badges had amounted to \$300, also that a substantial sum had been realized from the excursions, but the committee was not yet ready to state the balance on hand. John William Hutchinson requested that Edward D. Hutchinson be added to the Transportation Committee, which was approved.

The Committee on a Permanent Place for the Conference reported that it had been unable to fulfil the duty for which it had been appointed and asked to be released. This was granted with expressions of appreciation for its work.

The following committee was appointed to attend to the printing and publishing of the proceedings of the Conference:

Elizabeth Lloyd	Arabella Carter
Herbert P. Worth	Rebecca B. Nicholson

The same plan was approved as heretofore pursued in the publishing of the proceedings.

An invitation was received from the Advancement Committee of Indiana Yearly Meeting for the Central Committee to meet at Waynesville, Ohio, after the close of the summer school there in Eighth month next. The invitation was referred to the Executive Committee with the indorsement of this committee.

Under appointment of a meeting called in the interests of the *Friends' Intelligencer* at Saratoga, Thomas A. Jenkins reported some facts concerning circumstances connected with that paper. It needs many more subscribers and a suggestion had been made that it be secured from the stockholders, the responsibility to be shouldered by the Central Committee and the paper placed on a solid financial basis.

As the subject needed a longer consideration than at the disposal of the committee at this time, the chairman was directed to appoint a small number from this body who should act in the matter in conjunction with the Executive Committee.

The following were appointed:

Thos. A. Jenkins, Chairman	B. F. Battin
Herbert P. Worth	Harry A. Hawkins
Mary H. Whitson	Henry M. Haviland

In regard to the position of General Secretary, so ably filled by Henry W. Wilbur, it was the decision of the committee to leave it vacant for the present.

Adjourned.

JOSEPHINE H. TILTON,
Secretary.

MEMORIALS AND RESOLUTIONS ADOPTED BY THE CONFERENCE

At an early session of the Conference the following memorial on peace was adopted: (See page 130)

Also the following on Temperance:

"Resolved, That the General Conference of the Religious Society of Friends in the United States, held at Saratoga Springs, N. Y., from Ninth month 2nd to Ninth month 8th, 1914, most earnestly calls upon Congress for the passage of the resolution now before the House of Representatives providing for the amendment to the Constitution of the United States for the prohibition of the manufacture, sale, exportation, importation and transportation of intoxicating liquors for beverage purposes."

(To be continued next week on page 161 of the Supplement)

STORIES FROM OLD MANUSCRIPTS.

The *Journal of the Friends' Historical Society*, England, is issued quarterly. The number dated Seventh month is full of quaint stories and anecdotes extracted from old manuscripts.

It is stated that in 1696, "County Tipperary meeting owned Cows specially branded which were lent to poor Friends."

In 1787 a "Liberal Friend" sent a letter to Friends stating that he "thought it only tradition and not useful to wear the hat in meeting"; "thought it prevented love and friendship to disown those marrying out"; "thought it wrong to prevent those who had done wrong and then repented from marrying." For these and other equally wicked expressions this "Liberal Friend" was disowned.

The following is one of half a dozen "Quaker Anecdotes": "Samuel Grubb came to ask for Margaret Shackleton. Her father, Richard Shackleton, and his wife Elizabeth were considering his proposal. Elizabeth Shackleton objected on the ground that he had buttons on the back of his coat; Richard Shackleton observed: 'If he's right to a button, my dear, he will do.'"

Professor Charles Harding Firth, in the *Scottish Historical Review*, writes: "Sometimes in the lives of the Quakers we get glimpses of great men and great events. Fox's Journal brings Cromwell before us; in Elwood's Life Milton appears for a moment; the story of the sailor [Thomas Lurton] who served under Blake before he was converted, gives us one of the best accounts of the battle of Santa Cruz. But in general the special merit of the lives of the Quakers is that they introduce us to a wider circle than the memoirs of courtiers and noblemen; all sorts and conditions of men appear in their pages; a picture of the middle classes and the people could be put together from them."

THE SIXTH SENSE.

The possibilities of the spiritual sense call for the use of what might be termed our sixth sense. There is a great reservoir of Infinite Power and Wisdom, which we may call upon as the need arises. *As our need, so will be our supply.* We mortals have but to learn how to use this great reservoir. When a man begins to start a motor engine, he sees that it is in proper order—cleaned and oiled. He then sees that the reservoir tank, which supplies force, is filled. Now this is like unto the body in which we move. If, each morning, having cleaned and oiled our machinery, by using water and fresh air (a bath and deep breathing) we would place our thoughts in the

attitude of prayer, being thankful for our blessings, and earnestly desiring to meet every requirement in the most efficient way; we, by so doing, fill a spiritual reservoir, as it were, which simply overflows at the slightest call from us. This makes all things, needful possible.

We often wonder why things seem to go wrong. We have been moving in such haste that the machinery has become dry and clogged and the reservoir, which by its use, keeps the mental balance in order, has become depleted.

The great wonder is that things so often "go right" and to our liking. We call upon the spiritual reservoir unconsciously from the cradle to the grave, but rarely make it our care to replenish it.

ANNIE TYLOR MILLER.

TO DO RIGHT IS NORMAL.

"Muck-raking" rather than incense-burning is not a deliberate aim so much as a spontaneous instinct of the average newspaper; nor is there anything either mysterious or reprehensible about this. The public, of all degrees, is more interested in hitting Wrong than in praising Right, because fortunately we are still in an optimistic state of society, where Right is taken for granted and Wrong contains the element of the unusual and abnormal. If the day shall ever come when papers shall be able to "expose" Right and regard Wrong as a foregone conclusion, they will doubtless quickly reverse their treatment of the two. In an Ali Baba's cave it might be natural for a paper to discover some man's honesty; in a *yoshiwara* it might be reasonable for it to expatiate on some woman's virtue. But while honesty and virtue and rightness are assumed to be the normal condition of men and women and things in general, it does not seem either extraordinary or culpable that people and press should be more interested in the polemical than in the platitudinous, in blame than in painting the lily, in attack than in sending laudatory coals to Newcastle. It scarcely needs remark, however, that when the element of surprise is introduced by some deed of exceptional heroism or abnegation or inspiration, the newspapers are not slow in giving it publicity and praise.

RALPH PULITZER.

In the Atlantic.

Miss Sarah M. Jones, a colored teacher of Sacramento, Cal., has resigned after thirty-five years of service. Miss Jones has been principal in one of the large public schools, with colored and white pupils, for twenty years. —*The Crisis.*

OLD PUPILS' ASSOCIATION.

The twelfth annual meeting of the Old Pupils' Association was held in the lecture room of the Friends' Central School Building on the 13th instant.

President Joseph W. Swain, '65, reported briefly the progress of the association under his three years' administration. The membership is extremely loyal to its memories of the old school, and he strongly recommended that an entertainment of some sort be held at the school each year, to which old pupils, members and non-members, might be invited, with the view of getting them again in touch with teachers and class rooms and to note the changes and improvements that the years have brought.

The treasurer's report indicated investments of \$2,500 and a cash balance of \$1,170.75, or total assets of \$3,670.75.

The registrar reported a total of 813 memberships and life memberships full paid, and as the date of our reception approaches others will undoubtedly pay their annual subscriptions and re-establish themselves in full membership, 141 being at the moment in arrears for 1914. At the reception last year the association numbered 823 memberships, so there will evidently be a larger membership to report for the yearly reunion.

Election of officers resulted as follows: President, William R. Keeney, '74; First Vice-President, Arthur H. Miller, '05; Second Vice-President, Emma Waln Hires, '87; Treasurer, William Bradway, '74; Registrar, Bertha Broomell; Assistant Registrar, Anne Pearson, '06; Executive Committee, Bertha Coyne, '07; Lucy Conard, '88; Walter C. Hancock, '82; Alvin Birdsall, '00; Jos. Warner Swain, '65.

Principal Barret, of the Central School, addressed the meeting, assuring the association of the strength and high standing of the school as an educational institution. Competition of the public high schools was being felt by all the private schools, but by ours least of all. He further stated there was, and probably always would be, a place for a high grade private school in this city, and that the Friends' Central System, because of its co-relating outlying elementary schools, was better equipped than any other high school in the city to "maintain its place in the sun" and to stand the acid test of survival of the fittest. His remarks were most encouraging and he was loudly applauded by the old pupils present.

The annual reception will be held at Horticultural Hall next Sixth-day evening, the 20th inst., at 8 o'clock, where good company, good music and a good supper will be provided.

PRAIRIE GROVE QUARTERLY MEETING.

The Prairie Grove Quarterly Meeting was held at Marietta, Iowa, Eleventh month 7th and 8th, 1914. A larger number of visiting Friends were present than has been usual for some years, and included Edith M. Winder, of Richmond, Indiana, Field Secretary for Indiana and Illinois Yearly Meetings; Dr. Clarence C. Mills, of Decatur, Illinois, Chairman, and Edna Wilson, of Magnolia, Illinois a member of the Extension Committee of Illinois Yearly Meeting; Griffith E. Coale and Josephine T. Hollingsworth, of West Liberty, Iowa; Miriam Bayne, of Salem Indiana; Isaiah Lightner and wife Catherine, of Genoa, Nebraska, and Theodore Russell, Phebe Russell, Mary Vansyoc and daughters Beulah and Edna, Nina Schooley and son Kenneth and Grace Canby, of Winfield, Iowa.

Owing mainly to deaths during recent years among the more active Friends and the removal of others to other localities, the Marietta Meeting has become very small, there being few left in the immediate vicinity able to continue the regular First-day meetings. On this occasion, however, owing to the coming of so many earnest visiting Friends, unusual local interest and good weather, the attendance was quite large, and very interesting sessions were held. On Seventh-day the meeting for Ministers and Elders and the business session of the Quarterly Meeting were held, during which the work of the Advancement Committee was brought prominently to the front and much interest elicited in the discussion of means and methods for the betterment and upbuilding both generally and locally of the Society. The earnestness of this movement was made quite apparent and would seem to give promise of material results. A number of tributes to the memory of Henry Wilbur and Edward Coale were given and regrets for the great loss to the Society and its membership sustained in their call to the higher life.

The meeting on First-day was quite largely attended, the house being comfortably well filled. A season of silent worship was soon followed by earnest prayer and the spoken word by several interested Friends, with impressive pauses between, giving full opportunity to assimilate the thoughts expressed.

As has been the custom here for many years, a luncheon was prepared by the ladies of the neighborhood and served immediately after the meeting for worship, to which all present were invited and during which a pleasant social time was had. After the luncheon the meeting again convened as a First-day School Conference, led by Loren Shumway as clerk. An interesting programme

was given, consisting of papers, recitations, songs, etc. and the meeting concluded apparently with the feeling that it had been of decided interest and profit.

Edith Winder, it is hoped, will remain for some time, giving her valuable assistance toward advancing the interests of the local meeting and particularly in the effort to rehabilitate the First-day school which has been discontinued for some months. It was felt that, as there was quite a considerable section in which there was no organized school, and the local need of such school being quite apparent that with proper effort on liberal lines a Friends' school might be made the center of much good work. The initial effort on this line is to be made on First-day the 15th. T. P. M.

ELIZABETH H. MOORE.

Elizabeth H. Moore, wife of Samuel H. Moore, of Woodstown, N. J., and daughter of Mary Ann, and the late Jacob Kirby, was born Eighth month 3d, 1852, and is the first of a family circle of seven brothers and sisters to be called "Home" to the Heavenly Mansions. Her husband, four children and six grandchildren will mourn the devoted wife, the remarkably tender and conscientious mother, and the happy, loving grandma, more than words can ever express; and the aged mother, four brothers and two sisters will miss the gentle daughter and sister, as will a large circle of relatives and friends. For "none knew her but to love her; none named her but to praise." Her father was a birthright member, and at two years of age, with her mother, she became a member of Pilesgrove Monthly Meeting of Friends, and has always been a modest, living example of all that the word "friendliness" could possibly imply. Hers has been a "long labor of love" for the true development of her children, as Kathleen Norris so interestingly portrays in her story of "Mother," and we thank God that there are mothers and mothers in this world; mothers like those whom someone has said, "God could not be everywhere, so He made mothers." As long as her strength permitted she had been a faithful attendant of First-day School and Meeting, was a long time member of the Woman's Christian Temperance Union, the principles of which were deeply instilled into her children, and was a member of the Grange, but she shone most brilliantly in her home. The funeral services were held in her late home on Election day, amidst the tribute of many friends, and fragrant flowers. Joel Borton and Rachel M. Lippincott drew beautiful lessons from her life that they had known from her early years. We would not call her back, for she is beyond the pale of suffering.

"Her funeral anthem is a glad evangel, the good die not."
E.

YOURS IS THE WIDE WORLD.

Last week we read Proféssor Hayes' poem, "Waste Not Your Hour," in *The Philadelphia Record*; to-day it greeted me in the *Kansas City Journal*; to-morrow—who knows where its mission may find it!

Thus do the great thoughts go winging along,
So sweeps the golden cadence of song!

See! From the mind-glow leaps forth a light,
Called of the soul-thrill—poet, then write!
Words, fairy messengers, "waste not your hour!"
Seek out the far folk, use magic power—
Brighten the hovel-door, gladden the throne!
Yours is the wide world, the highway your own.

MARSHALL PANCOAST.

ANNOUNCEMENTS.

THE SECTIONAL COMMITTEE OF PHILADELPHIA Y. F. A. will give a dramatic entertainment on Twelfth month 5th, for the joint benefit of this Committee and Friends' Neighborhood Guild. See page 706.

HENRY W. WILBUR MEMORIAL MEETING will be held in Race Street Meeting House, Eleventh month 29th, at 8 p. m. See Editorial Page.

A magazine entitled *The New Republic* made its first appearance on November 9th. It is published at 421 W. 21st Street, New York City. It will treat education as the fundamental interest of democracy. It will be disinterested and independent. Our friend, J. Russell Smith, is interested in its management. A fuller notice will be given of it later.

NOTES.

Thomas A. Jenkins writes from Chicago: "We are going to have a Swarthmore Field-day on the 21st, the day of the Haverford game: some will go to a football game. All, we hope, will come here to supper, and some will go down town and see the new play, 'Consequences.' The number of Swarthmore people in the Middle West is increasing rapidly and the Swarthmore Club sees a future ahead for it."

Wilmington *Every Evening* gives quite a full report of Lucy Biddle Lewis' address on Relief Work of English Friends before the Wilmington Young Friends' Association, held in the meeting house of the other branch.

SWARTHMORE COLLEGE NOTES.

The question for the College debate with Dickinson is: "Resolved, That the United States should abandon the Monroe Doctrine." The trials will be held early in December, from which a number will be selected who will meet weekly until January, when the final selections for positions will be made. The Freshman-Sophomore Debate is scheduled for Sixth-day, the 20th.

Dr. McCurdy, of Yale University, lectured under the auspices of "The Atheneum Literary Society," on Fifth-day, the 12th, on "The Age of Man in the Light of Recent Discoveries."

The Strollers Quartette again furnished some excellent music in Song Service, on First-day evening, the 15th. The same evening the Y. M. C. A. was addressed by Walter Wood, secretary of the Philadelphia Y. M. C. A., who spoke on "Success Power."

The Economics Department of Somerville has elected: President, Ellen J. Miller; Vice-President, Elizabeth Williams; Secretary, Jane W. Twining.

The football team was defeated on Whittier Field by Virginia University on Seventh-day, the 14th, by a 47-0 score. Virginia has scored more points this year than any other college football team in America. Preparations are being made for Swarthmore's game with Haverford College, at Haverford, next Seventh day. The game will mark the renewal of football relations between the two colleges which have been severed since 1904. Many new songs and cheers have been composed, and mass meetings are to be held every evening this week to arouse enthusiasm.

Lafayette College defeated Swarthmore's Cross-Country team over a four and one-half mile course at Swarthmore, on Seventh day morning, the 14th, by a 27-28 score. The Swarthmore runners were Darlington, Froerer, Thornton, Bonner and Maule.

The Juniors received the Freshmen in Hall gymnasium on Seventh-day evening, the 14th. The address of welcome was made by Dwight Murch, President of the Junior class.

Edwin A. Tomlinson and Paul M. Cuncannon were recently elected delegates to the annual meeting of the Pennsylvania Oratorical Union, to be held at Swarthmore, next month.

FRIENDS' ASSOCIATION.

MEDIA FRIENDS' ASSOCIATION met at the home of Dr. Trimble and Elizabeth Pratt on the 5th at 8 p. m. The meeting was opened, after a brief silence, by the president reading the 28th Psalm. Very interesting current events and Friendly activities were given by Henry M. Fussell. Margaret Pratt gave a report of the First-day School Union held in the Tenth month at Concord. We were favored by a very interesting as well as instructive talk on the Philippines by Mrs. Albro, of Media. After a few moments of sociability the meeting adjourned.

Laura A. Garrett, *Secretary*.

MOORESTOWN FRIENDS' ASSOCIATION held its first meeting Eleventh month 13th. The meeting was opened by the Moorestown Orchestra, led by George P. Eavenson. Elwood Hollingshead told us the purpose of the Young Friends' Association. Kathryn Collins favored us with instrumental music. Edna Evans recited a cutting from "Pollyanna." William C. Coles explained the Friends'

School for Social and Religious Education at Swarthmore. Byron Roberts gave some interesting current events. Helen Warrick and George P. Eavenson played a mandolin duet and responded with an encore.

BESSIE C. COLLINS, *Secretary*.

THE YOUNG FRIENDS' ASSOCIATION of Wilmington, Delaware, was held in the Friends' Meeting House, 9th and Tatnall Streets, Sixth-day evening, Eleventh month 13th. The President, Richard Cadbury, introduced Lucy Biddle Lewis, of Lansdowne, Pa., who spoke most interestingly upon the relief work of English Friends for the sufferers in the war, and of the attitude of the Society in regard to the maintenance of peace principles during these times of unusual trial and sacrifice. She told many instances of conscientious endeavors to promulgate peace views. The Conference at Llandudno was visited also by Mrs. Lewis, and a brief outline of its work given. Several friends asked questions at the close of the lecture, and a very pleasant social hour was spent in talking of the subject, which was so earnestly and comprehensively given.

LAURA WORRELL WEBB.

BIRTHS.

FERGUSON.—At the Columbia Hospital, Washington, D. C., Tenth month 22d, to John Berton and Beulah L. Darley Ferguson, a son, named John Berton Ferguson. Jr. Residents of Hagerstown, Md.

MARRIAGES.

CORNELL-WATSON.—By Friends' ceremony on Eleventh month 4th, in the parlor of the Young Friends' Association, Philadelphia, Pa., Clarence T. Cornell, of Richboro, Pa., and Elmira H. Watson, of Lahaska, Pa., daughter of Joseph C. and Sallie M. Watson.

LEWIS-CRUSE.—At Germantown, Pa., Eleventh month 14th, John Reece Lewis, son of George D. and Hannah Andrews (Bunting) Lewis, and Margaret Louise, daughter of Arthur R. and Emma G. Cruse.

PARRY-STOVER.—In Westfield, Friends' Meeting House, Riverton, New Jersey, Eleventh month 10th, under the care of Makefield Monthly Meeting, Alice Mulford Stover to Thomas Morrell Parry.

SPEAKMAN-STRICKLAND.—In Coatesville, Pa., at the home of the bride's parents, by Friends' ceremony, on Tenth month 21st, Mary E. Strickland and Elmer C. Speakman, son of Cloud N. and Ida J. Speakman.

SPEAKMAN-NEILER.—In Coatesville, Pa., at the home of Warren L. Mateer, brother-in-law of the bride, by Friends' ceremony, on Eleventh month 10th, Effie G. Neiler and Norman E. Speakman, son of Cloud N. and Ida J. Speakman.

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m., After-meeting Conference and First-day School at 11.40.
- Girard Avenue and 17th St., 11 a. m., First-day School, 9.45 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.

NO ALUM
IN
ROYAL BAKING POWDER

DEATHS.

HARRY.—Entered into rest Eleventh month 8th, Lewis Comly Harry, of Rockwood, Ill., son of the late Lewis and Sarah Comly Harry, formerly of Chester County, Pa., later of Beallsville, Washington County, Pa. He was born at York Springs, Pa., Fourth month 12, 1834.

He had a birthright membership in the Society of Friends and lived his life according to its principles. He is survived by his three sons, Lewis S. Harry, of Rockwood, Ill.; Robert J. Harry, of Canon City, Colo., and Jesse W. Harry, of Pasadena, Cal.; also an only sister, Mary A. Harry, of Rockwood, Ill.

He was married in 1870 to Mary J. Simpson and came with her to Putnam County, Ill., in 1871, and finally, in 1874, to Rockwood, Randolph County, Ill., where he bought a farm on which he lived until his death.

JOHN.—Near Valley City, N. D., Tenth month 9th, from three shots by an outlaw in a train robbery, Roscoe Carleton, son of James Lemuel and the late S. Edith John. He leaves a wife and one daughter. His remains were brought on for interment at the family plot at Millville, Columbia County, Pa.

LEA.—At her home, "Argyle," near Sandy Spring, Md., after a short illness, Anna Gilpin, wife of Thomas J. Lea, in her 76th year.

The following remarks were made at her funeral in Sandy Spring Meeting House:

How beautiful to see and know of the hallowed and tender memories that linger around the life of our beloved relative. Since her entering on her life of over three score years and ten she has tenderly and sweetly filled the sacred offices of daughter, sister, wife, mother and grandmother, as well as having been an appreciated stepmother, a friend and neighbor to everybody. Ought it not to tender

our hearts to realize that what was her privilege and responsibility is ours, too? So let us be brave and live our faith, ever drawing and not repelling any. Sorrows will come and to what do we turn in time of trouble? What undergirding of truth have we built into our lives?

"The facts of life confirm the hope
That in a world of larger scope—
What here is faithfully begun
Will be completed, not undone."

"Consolation of God! how eternal!
The morrow no dread can e'er hold,
I hold up my head and march onward,
Till yonder Christ opens the fold."

So let us rejoice that there is a place where life finds its fruition and its eternal service, and may we live each day as a part of that eternity.

SMITH.—At his home, Saratoga Springs, N. Y., Tenth month 8th, William C. Smith, in his 93rd year. He was born on his father's farm, Greenfield, N. Y., Sixth month 2, 1822. He was the son of William and grandson of William Smith, a soldier who fought and died in the Revolutionary War. His ancestors emigrated from Smithfield, Rhode Island, in 1795, and settled in Greenfield. William was educated in the common schools of that town. He was during his entire life a great reader and student.

In 1855 he married Caroline Morey, of Macedon Center, N. Y.; they had three children, two of whom, Harriet M. and Ida M., survive him. In 1898 he took up his residence in the village of Saratoga Springs. Religiously he was associated with the Society of Friends. An honest, upright man has passed to his reward. During his long life he lent a helping hand to many a deserving person.

—*Frankford*, Unity and Waln Sts., 10.30 a. m.

—*Fairhill*, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

—*Park Avenue*, First-day, 11 a. m. Fourth-day, 8 p. m.

—*Asquith Street*, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

ELEVENTH MO. 20TH (6TH-DAY).

—The Annual Reception of Old Pupils' Association, Horticultural Hall, 8 o'clock p. m.

ELEVENTH MO. 21ST (7TH-DAY).

—Short Creek Quarterly Meeting at Emerson, Ohio.

—Rural Progress Club of Byberry. Mr. Devlin and Prof. Alpigini, Byberry Hall, 7.30 p. m.

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ELEVENTH MO. 22ND (1ST-DAY).

—Race Street After-Meeting Conference. Leader, Elizabeth F. Coffin. "Essence of Quakerism," as presented by Arthur W. Broomell and Julia D. Thom, at Saratoga.

—Merion Meeting visited by Philadelphia Quarterly Meeting's Visiting Committee, at 10.30 a. m.

ELEVENTH MO. 23D (2D-DAY).

—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a. m. Ministers and Counselors, the 7th day preceding, at 3 p. m.

ELEVENTH MO. 26TH (5TH-DAY).

—Bucks Quarterly Meeting at Langhorne, Pa., 10.30 a. m. Ministers and Elders the day before, at 11 a. m.

ELEVENTH MO. 28TH (7TH-DAY).

—Blue River Quarterly Meeting, at Clear Creek, near McNabb, Ill., at 10 a. m. Ministers and Elders, the day before, at 2 p. m.

—Nottingham Quarterly Meeting, at Little Britain, Pa., at 10 a. m. Ministers and Elders, the day before, at 2 p. m.

—Oxford Friends' Association, 7.30 p. m. Subjects: "Value of Birthright Membership," etc.

We will have ready about the 20th of November the following new books and calendars:

THE QUAKER CALENDAR FOR 1915, consisting of 6 leaves, size the same as last year (about 8x11), two months to a leaf, each picture especially designed for this year's calendar by Anna Garrett. Price, 25c.; postpaid.

"**LITTLE FRIENDS**," a book for children, by Eleanor Scott Sharples, 120 pages, 12mo size, with 16 illustrations from photographs. Price, \$1.00; postpaid.

"**CRUISE OF THE HALF-MOON**," and other poems by Benjamin Leggett, 12mo. Price, \$1.00; postpaid.

"**MOLLY PRYCE**," a Quaker Idyl, by John Russell Hayes, author of "Old Meeting-houses," etc.; 72 pages. Price, 50c.; postpaid.

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ADDRESS

General Conference Advancement Committee

140 N. 15th Street, Philadelphia, Pa.

BOOK NOTES.

The first book reviewed in last week's Book Notes should have been named; it is Mary Wilkins Freeman's "The Copy Cat and Other Stories," the name was omitted by an error.

—"The Life-Story of a Russian Exile," by Marie Sukloff, is a vivid account of the tragic career of a young Russian woman, who for her revolutionary activities, was sentenced to Siberia for life. Her escape, after long hardship, is good to read of; and her deep sympathy with the wrongs of her people shows in her a noble type of womanhood. (New York: The Century Company.)

—"Around the World in Any Number of Days" is Maurice Baring's refreshing account of a journey; he delights in the picturesque scenes and gossips of the customs of various lands. He thinks California one of the best parts of the earth, and he likes the neatness and liveliness of the typical American. (Boston: Houghton Mifflin Company.)

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(Continued on page iii)

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Nature has favored the WINTER INN with some fine Winter weather quite a little earlier than last year and we have enjoyed it to the fullest. Did some tobogganing as early as the 20th, and had our skating rink been completed we would have skating now. It will be in a few days.

The thermometer has been down to 14, but it is hard to realize it out-of-doors, even if it is nice and toasty in-doors.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

On a Night-Blooming Cereus (verse)	713
Self and the Larger Self	713
Enlightened Kansas	714
A Thanksgiving Thought	715
A New Yorker at Baltimore Yearly Meeting	715
The Principle of Good Will	715
Editorial	
Prohibition and Suffrage Victories	716
Note and Comment	716
Friends' Peace Testimony	717
Friends' Working for Belgian Refugees	717
Founders' Day at the P. Y. F. A.	718
Miami Quarterly Meeting	718
Shrewsbury and Plainfield Half-Yearly Meeting	719
Educational Conference at Bart	719
A Pilgrimage to Westfield	720
A River of the Spirit (verse)	720
Announcements	720
Notes	721
Swarthmore College Notes	721
Marriages	721
Births	721
Deaths	721
Calendar	722

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, ELEVENTH MONTH 28, 1914.

{ Volume LXXI.
Number 48.

What do we mean by the "Sovereignty of God"? Is it not the impelling force within us that bids us seek for larger knowledge and fuller life?

ON A NIGHT-BLOOMING CEREUS.

I

It comes so silently to make one night
The fairer for its blooming; with the day
It folds its petals sweet and lily-white
Without a sign and softly fades for aye!

II

O bloom of palest pink and pearly white,
How many lesser things call us by day;
While thou most beautiful, a star of night,
Unheralded dost bloom and pass away.

EDWARD H. S. TERRY.

In Book News.

SELF AND THE LARGER SELF.

"One who watches the life of this nation with an eye for the stirring of God in the souls of men realizes that the history of American politics in recent years has been a history of the reconquest of political liberty. There is a new shame and anger for oppression and meanness; a new love and pity for the young and frail whose slender shoulders bear our common weight; a new faith in human brotherhood; a new hope of a better day that is even now in sight. We are inventing new phrases to name this new thing. We talk of the 'social feeling,' or the new social consciousness, and of a socialized love. This is religious energy, rising from the depths of that Infinite Spiritual Life, in which we all live and move and have our being. This is God." [Walter Rauschenbusch.]

"But," someone objects, "I don't believe in all this talk about socialized love, and equality of opportunity. The theory upon which it is based is unsound, and the fallacy lies right here. Take away the selfish incentive to action and mankind would cease to move forward. Most of the great achievements of human society have been wrought by men whose motive was a selfish one; and who would never have put forth effort had they not felt that they would personally gain much in wealth or influence through the struggle. As I look backward, along the path that he has travelled, I see that selfishness has been the spur that has goaded man to action, and forced the car of progress forward."

It is safe to credit selfishness if we are evolutionists and believe with all our minds and working strength in the evolution of self. The savage, through the law of selfishness, or self-preservation, fights his battles with a world of terrors. He fights it alone, and if he is a pure, unadulterated savage, his horizon is just large enough to bound the ego. Wife and babe are but slaves of his will, all the world lies outside of his lonely soul, and passion, fear, hate and desire are the forces that arm him for conflict. He has the spark, the divine potentiality, but it has not risen into consciousness. He knows no love, and his desires are for himself alone.

But the centuries roll on, and barbarous man is evolved. Through the darkness of this groping, savage contest with Nature he has seen a light. He fears, he hates, but he loves, too. His horizon has widened and it encircles his wife, his children, sometimes his near of kin. The self for which he strives is an expanded self.

Ages pass, and man—half civilized—has learned a greater love. He loves his church and his nation. In moments of high passion he is capable of laying down his life on the national altar; more rarely he wins the martyr's crown. He catches glimpses of that larger self in such moments; but ordinarily the law of tooth and nail is still the law of his life. He fights for the self of his barbarous ancestor—myself, my wife, my sons and my daughters—but in his higher moments he expands into a greater self, bounded by his nation or his race.

In the ages to come when men write history I believe they will point to the twentieth century as the age when civilization dawned upon the earth. When for the first time *man*, not the isolated seer or prophet, but ordinary man as we know him, could say with the fervor of his fighting ancestor not only "myself, my family, my nation, my race," but *my world*, and could throw the vigor of his expanded life into his efforts for that greater self.

The inventions of the nineteenth century revolutionized industry and eliminated distance. All the world is our neighbor, and it is not unthinkable that our attitude towards life may vitally affect the lives of brothers who toil beneath the tropic suns, or on the soil and in the mines and factories of our own or foreign lands. I don't believe for an instant that it is easier or more in-

teresting or more inspiring to work for little ends than for great ends; and I believe the powers of man's intellect and soul will wonderfully enlarge as he sets himself great tasks, as he expands into that Larger Soul in which all life exists.

With Browning we must have faith that God is in his world and all will eventually be right; but I believe just as firmly that God works through his creation and he needs our feet and hands and brains. Too long the knights of Christendom have been seeking afar the Holy Grail, forgetting their sacred mission to "right wrong, establish love and peace and justice in the earth, and follow the King."

History bears witness to the fact that a man can slow down the process of evolution through the gift of his free will, and that through that same great gift, guided by the divine impulse within him, he can push the car of progress forward. The hope of Christianity rests upon the power of the soul to expand into that larger self, until the interests of the whole are as vital and energy-inspiring as were once the narrow interests of the individual. This, as I understand it, is what is meant by "socialized love." When numbers of people have expanded into a broader view of life, and feel themselves working parts of a vital whole of which God is center and source, it will be possible for them to labor intelligently together in the interests of the social whole.

This does not *necessarily* mean that they will hold anything in common, though it will undoubtedly come to mean that, where found best for the interests of society; as for example, we have found it to be so in the case of our postal system; but it does mean that they will judge their activities by the standard of the interests of society, rather than by the narrow standard of the interests of the individual; and that when we are so developed that we are capable of working together in this way, we will be able to see that the vital interests of society and the vital interests of the individual are one.

Our age has evolved enormous combinations of men and capital, with wonderful economic saving; but it has failed to develop the social conscience which would enable us to reap the true benefits of this larger industrial life. Religious leaders have been so busy fighting theological battles, and rescuing individual souls from the quicksands which are undermining our social structure, that religion has failed to keep pace with the evolution of industrial and social life, so that we find ourselves in a partly socialized society with an almost undeveloped social conscience. Had we followed the Master in his central teaching our expansion into social, industrial relations, and

into the consciousness of the larger self, would have been simultaneous. We are like some unfortunate young people in the awkward age, we're unevenly developed and have outgrown our strength. Not until religion shall so permeate our social life as to co-ordinate our working parts shall we cease to suffer from the consequences of this abnormal development, shall we realize in a wholesome, effective way that all growth, individual and social, is the result of reciprocal relations and is indissolubly linked with the law of service.

What part will our Society take in the religious social awakening which even now is stirring in the heart of the Christian Church? Untrammelled by creeds, we are Friends through our faith in the voice which speaks to the listening ear, in the light which illumines the pathway as we follow in the Master's footsteps. Ours is a noble lineage, for we count among our ancestors spiritual knights who deemed it joy to give up ease, comfort, property, even life itself, if, by so doing, they might help to right wrong and cause peace, love, justice and liberty to reign. Surely their spirit lives in us and we shall go forth a band of knights in the "Glorious Revolution," which shall conquer, through love and the sword of the spirit, the unsocial forces of our world and enthrone "the Christ that is to be."

CORNELIA J. SHOEMAKER.

ENLIGHTENED KANSAS.

[Extract from the report of the Kansas representative, A. P. Reardon, to the National Grange.]

While Kansas is composed of a citizenship from every State in the union, yet among that citizenship are enterprising, public-spirited young men and women who braved the perils and privations of a new country and upon Kansas soil was shed the first patriotic blood for the freedom of our nation and for the maintenance of our flag and our country. Kansas was among the first to make war on the rum traffic, and to-day there is not a brewery in our State. The open saloon is banished forever and our boys and girls are growing to manhood and womanhood having never seen a saloon in the State. Over half of our jails are empty and our poorhouses are adding a revenue to our counties. The families of the wage earners in our shops go better dressed, and in many instances fathers are buying homes and their children are attending school. Our taxes are easier paid without the saloon revenue than with it, and more satisfactorily to the people.

In Kansas to-day the women are citizens the same as the men. We already see an improve-

ment in our voting precincts as the women come to vote for better and purer politics, better homes and a better citizenship. Our farm women have been thoroughly trained, as they have been allowed equal rights in the Grange for the last half century, and have demonstrated their worth in the perpetuation of our noble order.

Their presence and their refining influence in the Grange have been the mainstay of our order for in the Grange, in the family, in the home, in the church or in the social side of progress, it is woman's influence that has the greater weight. Hence, woman suffrage has an educational qualification behind it. In every State in the union where suffrage has been granted to women or solicited by them, it is the educated and broad-minded and wide experienced woman that is demanding it. It is because of her intelligence, her extensive study of questions of public welfare, her wide knowledge of the world's housekeeping and its needs.

In the Granges, as upon our farms, women and children are equal co-workers in every department. And when the women and children take part in public affairs our government is perfectly safe.

A THANKSGIVING THOUGHT.

Feeling thankful that our lot has been cast in a country where peace and a good degree of prosperity prevails, shall we not make practical expression of our gratitude? Let us prove our belief in the Fatherhood of God and Brotherhood of Man, and obey the command to love our neighbor as ourselves, by spending whatever of time and money we are in the habit of spending at Christmas time, *not* on our relatives and friends who have been so often assured of our love and good will for them, but on those sorrowing, destitute, homeless neighbors across the water—children of Our Father—who need the comfort of loving Christian sympathy as well as food and clothing. Will this not be demonstrating the true Christmas spirit?

M. F. VAIL.

A NEW YORKER AT BALTIMORE YEARLY MEETING.

To one who has recently had the privilege of attending Baltimore Yearly Meeting, two things were most apparent—the live and vital interest in the concerns of the Society as shown in the reports, which thereby proved that the members are endeavoring to make their queries full of the “spirit that quickeneth”; and, second, the very conspicuous and important part the younger Friends take in the affairs of the meeting. It

augurs well for the future of our Society that the young Friends are coming so to the front in all the Yearly Meetings, and coming, too, with a spirit of love and real concern for the welfare of the Society which they represent.

The minutes of each session, as prepared by the clerk, were an epitome of the remarks made by those speaking to the business of the meeting—the substance of the discussion of the subject in hand—and it would seem as if such a procedure might be urged as a highly satisfactory model to be followed by all holding similar positions.

The hospitality of the Baltimore Friends is historic, and truly “the stranger within their gates” is quickly made to feel that he or she loses any such appellation. The warmth of the many welcomes, together with the inspiration received from the meetings will long remain in the heart and memory of the visitor.

J. H. T.

THE PRINCIPLE OF GOOD WILL.

Intelligent men will never again accept the teaching that has been current among the nations of the world for years, that armaments are a form of national insurance. The six nations that are fighting in Europe to-day have, some of them willingly and some of them unwillingly, held to the doctrine and in the past thirty years they have paid nearly seven billions of dollars in premiums. But suddenly they wake up to find that they are not insured, that armaments so far from being guarantee of peace and well-being are the very things that incite to distrust and hatred and bloodshed and ruin. The civilization that builds up on guns and battleships and all the instruments of hate and slaughter cannot possibly build securely and safely. We ought to know that in the very nature of things, but now the hideous philosophy of events is teaching it to us. The only civilization that can stand in the future is the civilization that rests down solidly upon the principle of good will. We must build into national and international life a trust in reason, a faith in brotherhood, a belief in love and good will, or the whole fabric of civilization will go down in wreck and ruin.—*The Christian Register*.

Every evil desire overcome is a victory for our brothers, and not merely for ourselves. Our lives are intertwined one with another, and constantly, unseen and unknown to ourselves and each other, we influence one another for evil or for good. The prophet is nothing else than a true priest, not to one or two, but to a multitude. FOGAZZARO.

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 28, 1914.

PROHIBITION AND SUFFRAGE VICTORIES.

Among the encouraging results of the recent national election are the gains for Prohibition and Woman Suffrage. Of the six states voting on the liquor question, four went "dry"—Washington, Oregon, Colorado and Arizona. There are now fourteen states in which the sale of alcoholic liquor is prohibited. One of these, Maine, is in the far northeast; six are south of Mason and Dixon's line and seven are west of the Mississippi River. In the words of the *Detroit Journal*, "The Wild West and the Barbarous South have joined fortunes in abolishing the saloon." The *New York Evening Post* says: "With the movement passing in intensity from the South to the far West, the absence of a race motive in total prohibition makes it seem probable that in each of the newly added states the laws will involve a struggle between rural and urban population. Yet there is every reason to believe that public sentiment in even the largest western cities will uphold the law once it is the law."

In accordance with the general expectation, Ohio and California decided to remain "wet," but in both of these states a campaign for the next election will be begun at once. The net results of the election just held will have a great effect on the battle for National Prohibition. "Viewing the question in a broad national way," says the *Detroit Journal*, "one observes not merely the increase in dry territory, but the increase in efficient enforcement of prohibition in that territory. The states that have in them sufficient anti-liquor sentiment to carry prohibition for the greater part are also exhibiting a sufficiently strong anti-liquor sentiment to enforce the law."

While only two of the seven states voting on the question were carried for Woman Suffrage the workers themselves look upon the result as a decided victory. West of the Rocky mountains, the map is now white, while the adjoining state of Kansas reaches out toward the east. That five of the states failed to poll a majority vote cannot

give much encouragement to the anti-suffragists, for when once the women of a state obtain the ballot, it is never taken away from them; but states that have voted against Suffrage have changed their minds and voted for it at a second or third election. The *Philadelphia North American* says: "A position once won for Woman Suffrage is forever won. Instead of becoming a source of weakness to the movement—a citadel which has to be defended—each new suffrage state is an impregnable base from which the attack can be carried on against the common enemy."

The Conference Proceedings are completed in this issue. The Index will be published separately for insertion in the bound volumes. A copy of this Index will be sent to anyone who will forward a two-cent stamp for it. The bound volumes will be ready in about two weeks; each member of the Central Committee will receive a copy free. The price to others will be fifty cents, postpaid, and those desiring it will order at once, if they have not already done so, as the number printed will be fifty less than heretofore.

For several years the *Intelligencer* has devoted considerable space to "Book Notes," which have been much appreciated by its readers. These notes are written by J. Russell Hayes, Librarian of Swarthmore College, whose large acquaintance with English literature makes him peculiarly fitted for this form of literary work.

The editorial mis-statement in last week's *Intelligencer*, concerning the death of Edward Coale, was due to the fact that the writer thereof had no supervision of the issue in which the death notice appeared. A sketch of this valued Friend will appear later.

At the Memorial Meeting for Henry W. Wilbur, to be held in Race Street Meeting House, Eleventh month 29th, at 8 o'clock, Jesse H. Holmes will preside. The speakers will be Elizabeth Powell Bond, R. Barclay Spicer, Jane P. Rushmore, Henry A. Hunt, Principal of the Fort Valley School, Georgia, for colored children; John Clarence Lee, Pastor of the Universalist Church, Master Street below Seventeenth; Rufus M. Jones, Samuel J. Bunting, Jr.; Dr. O. Edward Janney and Anna Travilla Speakman.

In the remarks of Anna M. Jackson in last week's supplement, the paragraph beginning at the bottom of page 149 should read: "Some years ago we sat, on a very hot First-day afternoon, under the big trees in front of the home of William Parry, at Richmond, Ind. There was quite a group of people, and we were not talking very seriously, and it was suggested what would we wish if our wishes were sure to be granted in some way. One person suggested one thing, and one another, all in a comparatively humorous way; and one dear friend of ours, a member of the Episcopal Church, said, just as naturally as we had made our fanciful wishes, 'I suppose that if we had only one wish, we would, all of us, wish for the peace of God which passeth all understanding.'" Those who preserve their supplements are asked to make the correction indicated.

FRIENDS' PEACE TESTIMONY.

[The *Picton Times*, Ontario, at the request of Charlotte C. Talcott, reprinted from *Friends' Intelligencer*, an article on "Praying for Peace." The next week a writer, signing himself "Pro Patria," took exception to these views. To this article Charlotte Talcott replied as follows:]

Your correspondent who dissents from the "Quaker view" quoted in your columns from *Friends' Intelligencer*, Philadelphia, deals most irrelevantly with the primary and only point expressed in that article, that God will not condone nor give aid to rulers in this colossal slaughter of his children. The *Intelligencer* did not express "a view of the European War." Surely it is unreasonable to argue that God can or will give the victory to the Emperor of Germany, and, at the same time, answer the prayers of other rulers who pray for "victory."

Quakers lay no claim to "a monopoly of Divine protection," as your correspondent infers; not one person in a thousand could give an account of Quaker tenets, yet thousands know that from William Penn to John Bright, Quakers have been the friends and benefactors of the human race. Your correspondent evidently knows little or nothing of the teachings of the Society of Friends, which have stood the test of more than two hundred years.

Here is a pen picture for your correspondent to study—if he will.

Three hundred thousand church spires raised to the glory of God!

Three hundred million human creatures drawn into His service! And war—to the death of them all! Listen to the cry of one nation—"Oh, God, give the victory to my army!" Another cry—"Oh, God, help us to destroy our enemies!" And

yet, another, "Oh, God, we pray for Thy blessing on our valiant troops!"

God on the lips of each potentate, and prayers 'neath the hundred thousand spires, for the servants of God to receive the "blessed strength," to tear and blow each other to pieces, to ravage and burn, to wrench husbands from wives, fathers from children, to starve the poor and destroy the works of the spirit! Think of it! Prayer under these hundred thousand spires for the strength to use the noblest instincts of the human race to the ends of carnage!

The tenor of each prayer—"God be with us to the destruction or the dishonor of our foes" (whose God He is no less than ours)!

God is not a participant in the conflict. "Peace on earth, good will to men" is the expression of a fundamental principle with the "Society of Friends"—Quakers if you will, a fitting and a final conclusion to the subject.

FRIENDS WORKING FOR BELGIAN REFUGEES.

About thirty of the women of the neighborhood met at London Grove Meeting House on Fourth-day morning, the 18th, and spent the day in sewing for the Belgian refugees. Sixty new garments were made, mostly underwear, of warm flannel. In addition to this, quite a good sum of money was given, which will be sent to help support the hospital and sanitary work being undertaken in connection with the war by the English Young Friends.

At 2 o'clock p. m., Dr. Jesse H. Holmes, of Swarthmore, gave a talk on the present war and suggested measures that must be taken to secure permanent peace. He advocated an International League of Peace, which would consist of an agreement between the nations to compel all members of the League to preserve peace. Dr. Holmes believes it will be practical at the close of this war for the United States to bring about the formation of such a compact. The ideal way would be for our nation to disband the army and dispense with the navy, as an object lesson to the world, but public opinion is not yet ready for this.

At 3 o'clock, the meeting adjourned to the east yard and planted a white oak tree, as a memorial of the bi-centennial anniversary which had just been observed. It will be marked with a stone to designate that it was planted this year in honor of the above event. Members of both Meetings at London Grove and the children from Friends' School assisted in the planting.

FOUNDERS' NIGHT AT THE P. Y. F. A.

Twenty-six years and five months after the organization of the first Young Friends' Association, and one year after the opening of the magnificent structure built by our association, seemed a doubly fitting time for a celebration called Founders' Night.

The first secretary of the association, Mary H. Whitson, and the first vice-president, Charles Paxson, presided at the meeting. In his opening remarks the president told of the concern in the mind of Isaac Roberts, which was the origin of the Y. F. A.; how he gathered a few earnest young Friends, who banded themselves together, and began to work and study for the furtherance of the ideals and principles of the Society of Friends.

In the early days, the association was divided into four committees: History, Discipline, Literature and Current Topics, to one of which every member must belong.

Each of these committees sent its representative to our Founders' Night. Lucie S. B. Conrad told of the Current Topics Committee; Anna J. F. Hallowell of the Discipline Committee; Elizabeth Y. Webb, Howard Cooper and A. J. F. Hallowell, of the History Committee, while a paper by Henry Ferris, read by Alice Fussell, outlined the work done in the Literature Committee.

A poem, especially written for this occasion by J. Russell Hayes, of Swarthmore College, was read by Alice Hall Paxson. (See page 720.)

The struggles of raising the needed funds and various other difficult problems attendant upon the erection of the first building, were told by Emma Waln Hires, secretary of that Building Committee.

Mary H. Whitson, in her reminiscences, seemed to give a summary of the life and progress of twenty-six years. She finished by reading a beautiful letter from Isaac Roberts.

The entire program was not only interesting, but inspiring, to former and more recent members, and it is our earnest hope that it may create a renewal of interest among the older as well as the younger members.

The social hour which followed was particularly pleasant, as old friends and fellow workers greeted each other and offered a suggestion, and gave a word of encouragement to the younger workers who are endeavoring to continue and extend the work so ably begun twenty-six years

ESTELLA J. BRINTON, Asst. Secy.

MIAMI QUARTERLY MEETING.

Miami Quarterly Meeting was held at Waynesville, Ohio, on the 13th and 14th of Eleventh month.

The attendance was fairly good and a lively interest was manifest in the different sessions.

Besides the regular routine of business, there was much discussion along the line of temperance and literature.

A very interesting paper, which had been prepared by Green Plain Monthly Meeting, treating of the history of temperance in the Society of Friends, was read, and especially appreciated at this time.

Some expressed a regret that there was no mention made in the *Friends' Intelligencer* regarding the work that has been going on among Friends in the present struggle for state-wide prohibition in many of the western states.

Some thought we should support a western paper. Others held that one good denominational paper with good general news of what was being done in all the Yearly Meetings would be best. It was suggested that there should be a reporter in each Quarterly Meeting of the different Yearly Meetings, whose duty it should be to see that their respective Quarterly Meetings were represented, thus making the *Intelligencer* a newsy and interesting organ for all alike.

Much was said regarding ways and means of getting the *Scattered Seeds* to as many of the children outside, as well as inside, the Society as possible.

Luncheon was served in the meeting house, and a social good time was enjoyed by all.

On Seventh-day evening, Judge Stanley, of Lebanon, Ohio, gave, in the meeting house, a very deep and interesting lecture on the subject of "Immortality of the Human Mind." He brought forth many new thoughts for our consideration, which were very convincing arguments that the mind is of God, and goes back to God, and the physical is of the earth, and to the earth returns.

One thought was that nothing is craved by either vegetable, animal or spiritual life, that does not exist.

The plant reaches out towards the sunlight. The tree will send its roots far through the earth in the direction of a tile or well containing water; the appetite craves that pertaining to the physical, and the human mind longs for the life immortal. Although the weather was rather inclement on First-day there was a very good attendance at meeting and First-day school which were both interesting and encouraging.

(Continued from last week's Supplement)

At the morning session on Ninth month 8th the following letter to the Friends of the nations at war was adopted and directed to be sent to the journals of the Friends in those countries and one to the Meeting for Sufferings of London Yearly Meeting: (See page 130)

The Conference approved also the appointment of the following committee to go to Washington and hand the letter to President Wilson:

O. Edward Janney	Caroline M. Cooper
J. Russell Smith	Elizabeth Lloyd
Jesse H. Holmes	Arabella Carter

During the morning session of the Conference on Ninth month 8th, the reports of the committees on First-day Schools and Advancement of Friends' Principles were read.

A letter of greeting from Friends in Pasadena, Cal., was read expressing appreciation of the encouragement of eastern Friends. Accompanying the letter was a book of Orange Grove and the Meeting there, which book is eventually to be the property of the Conference.

At the beginning of the session of the Conference on Third-day afternoon the following resolutions were adopted unanimously:

"The Friends' General Conference of the Religious Society of Friends, in session at Saratoga Springs from Ninth month 2nd to the 8th, inclusive, desires to express its appreciation of the courtesies received during the week.

"Especially to President J. M. Kelley and the village authorities does this body offer its recognition of their generosity in allowing the use of the Convention Hall, which has afforded ample room for the various interests—while the accommodations for housing have provided comfort for all those in attendance."

A copy of the above was sent to Joseph M. Kelley, president of the Village of Saratoga Springs.

"Since the death of our beloved Henry W. Wilbur, many Friends have expressed a concern that a fund be raised to provide an income for his widow, Eliza Wilbur.

"The Friends' General Conference, at its session held at Saratoga, N. Y., in the afternoon of Ninth month 8th, 1914, records its sympathy with this concern and suggests that the Executive Committee of the Central Committee take this matter in charge and solicit and collect a suitable fund; make the proper legal arrangements for the holding and investing said fund and paying the income thereof to Eliza M. Wilbur during her life, and at her death to hold said fund subject to the direction and order of the Central Committee of the Friends' General Conference or its successor."

The chairman of the Conference, Dr. Janney, was able to announce at this session that the amount collected and subscribed so far had reached nearly eight hundred dollars.

The following telegrams of sympathy were read at this session:

Pointe-aux-Lacs, Quebec, Ninth month 7th, 1914.

JOHN W. HUTCHINSON:—Greatly shocked to hear of Mr. Wilbur's death, he was an able, broad, noble-hearted man, and his death is a great loss.

WM. H. TAFT.

Toronto, Ont., Ninth month 7th, 1914.

DR. O. EDWARD JANNEY:—The bowed heads of Toronto Friends keep company with yours as our beloved Wilbur passes on.

W. GREENWOOD BROWN.

The closing session of the Conference on Third-day afternoon consisted of a symposium of ten-minute addresses on "The Present Needs of the Society of Friends," to which the following friends spoke:

J. Russell Smith	Anna M. Jackson
George B. Miller	Henry M. Haviland
Thomas A. Jenkins	Elisabeth Stover
Edith M. Winder	L. Hollingsworth Wood
Wm. Eves, 3rd.	Arthur C. Jackson
	Eleanor D. Wood

At the end of the ten-minute addresses, Arthur C. Jackson brought forward a testimonial expressive of appreciation of the great work done through the week of the Conference by Dr. Janney, Harry A. Hawkins, John W. Hutchinson and James H. Atkinson, their labors having been more arduous than usual, necessitating greater consecration to duty in which they had never failed. The hearty and unanimous response of approval from those present made apparent the feeling in their hearts that such devotion deserved recognition.

As the Conference drew to a close an impressive silence fell upon the gathering, all seemingly drawn into a closer unity of spirit under the shadow of the great sorrow which had befallen the Conference, and after a few moments of quiet communion in this manifest spirit of sympathy the Conference of 1914 closed.

JOSEPHINE H. TILTON,
Secretary.

MEMBERS OF CENTRAL COMMITTEE FOR 1915-16.

PHILADELPHIA YEARLY MEETING.

James H. Atkinson	George B. Miller
Jane Atkinson	Martha W. Moore
Bird T. Baldwin	Rebecca B. Nicholson
Frank M. Bartram	Hershel A. Norris
Benjamin F. Battin	George H. Nutt
Joel Borton	Charles Palmer
Bertha L. Broomell	Ellen H. E. Price
Anna Pettit Broomell	Ellen Pyle
Wm. C. Coles	Robert Pyle
Wm. Eves, 3rd	Anna B. Sheppard
Ellwood Hollingshead	R. Barclay Spicer
Jesse H. Holmes	Joseph Swain
Hannah C. Hull	George A. Walton
Caroline S. Jackson	Harold Watson
Esther B. Justice	Anna K. Way
Susan W. Janney	Susanne S. Willits
Sarah W. Knight	Mary H. Whitson
Lydia C. Lewis	Herbert P. Worth
Clara B. Miller	

BALTIMORE YEARLY MEETING.

Margaretta W. Blackburn	Caleb J. Moore
Sara E. Brown	Thomas W. Sidwell
Arthur M. Dewees	Julia D. Thom
Pauline W. Holme	Alban G. Thomas
Anne W. Janney	Leander P. Williams' (dec'd)
O. Edward Janney	Edward C. Wilson
Reuben P. Kester	Alfred Wood
Sarah T. Miller	

NEW YORK YEARLY MEETING.

Mary W. Albertson	Margaret L. Seaman
G. Myron Allen	Josephine H. Tilton
Luella M. Burdsall	Charles F. Underhill
Edmund Cocks	Helen Underhill
Harry A. Hawkins	Charles P. Valentine

John Wm. Hutchinson
Anna M. Jackson
Will Walter Jackson

Henry W. Wilbur (dec'd)
Samuel Willets

INDIANA YEARLY MEETING.

Laura A. Boram	Susan M. Roberts
Elizabeth Chandler	Benjamin Rogers
Wilson S. Doan	John L. Thomas
William Griest	Edith M. Winder
Dr. Emma G. Holloway	

ILLINOIS YEARLY MEETING.

Griffith E. Coale	Hannah M. Russell
Lewis Coale	Alice E. Tomlinson
Thomas A. Jenkins	Oliver M. Trueblood
Clarence C. Mills	

GENESEE YEARLY MEETING.

Samuel P. Brown	Eliza R. Hampton
William G. Brown	Edgar M. Zavitz

OHIO YEARLY MEETING.

Charles F. Branson	Marietta Hartley
Horace B. Clark	Miriam B. Tomlinson

YOUNG FRIENDS' ASSOCIATION.

Arabella Carter	Philadelphia
Lilian Rae Chandler	Philadelphia
Benjamin C. Heritage	Philadelphia
Emmor Roberts	Philadelphia
Henry M. Haviland	New York
Ella H. Williams	New York
Esther L. Cox	Baltimore
Horace B. Clark	Ohio
Irma Bumgarner	Illinois
Edward D. Bycroft	Genesee

ORGANIZATION OF THE CENTRAL COMMITTEE.

CHAIRMAN—O. Edward Janney, 825 Newington Avenue, Baltimore, Md.

VICE-CHAIRMAN—Benjamin F. Battin, Swarthmore, Pa.

SECRETARY—Josephine H. Tilton, 120 S. Second Avenue, Mount Vernon, N. Y.

TREASURER—Harry A. Hawkins, 57 Pierrepont Avenue, West Rutherford, New Jersey.

EXECUTIVE COMMITTEE.

James H. Atkinson (Chairman)	421 Chestnut Street, Phila., Pa.
William C. Coles	Moorestown, N. J.
Susan W. Janney	140 N. 15th Street, Phila., Pa.

With Chairmen of the Standing Committees and the Officers of the Conference.

TRANSPORTATION COMMITTEE.

John William Hutchinson (Chairman)
Hempstead, New York

James H. Atkinson	421 Chestnut St., Phila., Pa.
Thomas B. Hull	614 Equitable Bldg., Baltimore, Md.
Clarence C. Mills	Decatur, Illinois
Edward D. Hutchinson	154 Westervelt Ave., Plainfield, New Jersey

COMMITTEE ON ADVANCEMENT OF FRIENDS' PRINCIPLES.

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Bird T. Baldwin	Hannah C. Hull
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Joel Borton	Thomas A. Jenkins
Laura A. Boram	Reuben P. Kester

Charles F. Branson
Bertha L. Broomell
Edward D. Bycroft
William C. Coles
Arthur M. Dewees
Wilson S. Doan
Henry M. Haviland
Harry A. Hawkins
Jesse H. Holmes

George B. Miller
Clarence C. Mills
Caleb J. Moore
Robert Pyle
R. Barclay Spicer
Miriam B. Tomlinson
George A. Walton
Henry W. Wilbur
Edith M. Winder

Also the following, not members of the Central Committee:

Ortis Baynes	Salem, Ind.
Allen C. Blackburn	Bedford, Pa.
T. Janney Brown	1622 29th St., Washington, D. C.
Charles E. Clevenger	Stephenson, Va.
Jennie E. Coale	Holder, Ill.
Anna L. Curtis	221 E. 15th St., New York City
Anna T. Elliott	West Liberty, Ia.
Howard H. Elliott	Richmond, Ind.
Warren C. Gregg	Pennville, Ind.
Emily G. Hunt	709 Menton Ave., Pasadena, Cal.
Arthur C. Jackson	4533 Tacony St., Frankford, Phila.
Albert R. Lawton	224 E. 15th St., New York City
Elizabeth Lloyd	140 N. 15th St., Phila., Pa.
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Rebecca T. Miller	Ashton, Md.
Roy Ogden	
Paul M. Pearson	Swarthmore, Pa.
Jane P. Rushmore	140 N. 15th St., Phila., Pa.
Elisabeth Stover	Burgessville, Ont.
R. Bentley Thomas	Ednor, Md.
W. Russell Tylor	221 E. 15th St., New York City
Mary B. Van Syoc	Mount Union, Ia.
Edna L. Wilson	Magnolia, Ill.
Edith Wilson	R. F. D. No. 1, Selma, Ohio
Elizabeth Koser Wilson	Biglerville, Pa.
Albert C. Wood	Pendleton, Ind.

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CHAIRMAN—Bird T. Baldwin, Swarthmore, Pa.

SECRETARY—Susan W. Janney, 140 N. 15th St., Philadelphia, Pa.

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Sara E. Brown	Hamilton, Loudoun Co., Va.
William G. Brown	84 King St., West, Toronto, Ontario
Luella M. Burdsall	Portchester, N. Y.
Lilian Rae Chandler	44 E. Stratford Ave., Lansdowne, Pa.

Elizabeth Chandler	Waynesville, Ohio
Benjamin C. Heritage	Mickleton, N. J.
Ellwood Hollingshead	Moorestown, N. J.
Pauline W. Holme	1517 McCulloh St., Baltimore, Md.
Dr. Emma G. Holloway	North Manchester, Ind.
Caroline S. Jackson	6344 Greene St., Germantown, Phila., Pa.

Thomas A. Jenkins	5411 Greenwood Ave., Chicago, Ill.
Esther B. Justice	Langhorne, Pa.
Reuben P. Kester	Newtown, Bucks Co., Pa.
Clara B. Miller	Media, Pa.
Caleb J. Moore	Fallston, Md.
Hershel A. Norris	Friends' School, Wilmington, Del.
George H. Nutt	George School, Bucks Co., Pa.
Ellen H. E. Price	150 N. 15th St., Phila., Pa.
Robert Pyle	West Grove, Pa.
Hannah M. Russell	Winfield, Iowa
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FOREIGN MISSIONS.

Special Session, First-day Afternoon.

THOMAS A. JENKINS: We don't have to live very long in the world before we discover that we are made of larger and larger groups. We are a member of the family, and then a member of the neighborhood, and then a member of the State and a member of the nation; and by the time we reach middle life, at least, I think we all have a tolerably clear idea that we are also citizens of the world.

And this citizenship of the world also has its obligations. It must be confessed that our body of Friends, as a whole, has been rather indifferent to the set of obligations which come with world-citizenship. This is perhaps an inheritance of the past; but there is no reason why the correctness of that attitude should not be questioned. Our usual answer to those who have come to us with missionary pleas, has been that we had plenty of work to do nearer to home. That our colored people in the South, for example, were not receiving the education they should; and that, as we were not doing our duty there, we should not undertake new obligations.

We have with us this afternoon a Friend who has spent seven years in western China, and who has come to us to tell us in a simple way something about this work. The Christian spirit knows no bounds. Wherever there is the most

need for the Christian spirit, the Christian is most anxious that his influence should be at work; and when we think of people in bondage—I mean, in bondage to ignorance, to the lower passions of all sorts—we cannot but sympathize, and sympathize most heartily, with those who are carrying the Christian light in their own lives to these less fortunate people.

It gives me pleasure to present to you Robert L. Simkin, who is sent out by the London Yearly Meeting of Friends to this work in West China.

ROBERT LOUIS SIMKIN, Friends' Mission, Union University, Cheng-tu, West China: It is not easy for a member of the other branch of Friends of New York Yearly Meeting who, with my wife, have spent the last seven years in West China, to speak to you of the great opportunities which I have seen in West China.

The field in which the English Friends' Foreign Mission Association has been carrying on its work since 1886, is located in Western China, not far from the great country (sealed, almost, until this time) of Thibet. The first station that one meets going westward is Chung-king, 1,500 miles from Shanghai; and the farthest station where Friends are working is 1,800 miles from Shanghai. This journey westward from Shanghai is, for the first thousand miles, a comparatively easy journey, because of modern steamships—a larger draft vessel which goes as far as Hankow, in Central China, and then a lesser draft vessel which goes 500 miles farther; but the third stage of 500 miles, the journey has to be made by a houseboat, drawn by Chinese laborers whom we call coolies. From Chung-king, which is the great commercial center of West China, a city of 350,000 people, the usual method of going to Cheng-tu, passing through several other smaller stations by the way, is by the Sedan-chair.

Chengtu has been selected with Chung-king by a number of the missions working in West China because of its strategic importance. Cheng-tu about the same size as Chung-king, is the capital of approximately 70,000,000 people of the province of Sze-chuen, which interpreted, means "Four Rivers."

There are other missions in various degrees of strength who have also located in this province of Sze-chuen, the largest and most fertile province in the former empire, now republic, of China. As I said before, the Friends have worked in other stations. We call a station a place where foreigners reside, and superintend and direct the work. In all the Friends have five stations; and most of these stations, as we call them, have outstations where native workers are at work, in

many cases with schools, in most cases, also, where the Gospel is preached to the people.

Many, however, as they think of the methods of propagating the Christian faith among the people in a great country like that of China, fail to see that our methods of carrying the Gospel of the love of God are very much the same as the methods which we use in this country, varying, of course, according to conditions, according to the special circumstances of these fields; but the missionary goes and lives among the people. He ministers to their needs medically; for there are whole cities of forty, fifty, sixty thousand inhabitants without a single practitioner who knows anything of foreign medicine. Quack doctors there are, in greater or smaller numbers; but they are quacks.

The missionary lives among the people, and ministers to their needs medically. Whether we are medical men, or whether we are not medical men, we are obliged to keep a supply of the simple standard drugs, and to dispense them to those who are in dire need of receiving help for their bodies; and the medical work, which has been carried on chiefly, of course, and most efficiently, by the medical men themselves who have gone to China, but in some cases very successfully by those who have not had a full medical course, has done much to break down the former prejudice against the foreigner and to show to the people that we really desire their best interests.

Preach, of course, the missionary does. He would be false to his trust, as he is entrusted with the great and the glorious Gospel, did he not. And so he trains his leaders; he finds a man here and a man there; we have not come yet very greatly to attack the great problem of educating the women; we are beginning to; but he finds a man over here and a man there who has been touched by the spirit of God as he has heard the story, as it has been told to him in street chapel, or as it has been told to him by the missionary as he progresses along the road frequently on his journeys from place to place; and he trains that man; and he sends him out as soon as he feels that he is sufficiently established to spread the news to his people. And upon that method must we rely, more and more, in the future; upon that method are we relying more and more to-day, if we are ever to get the Gospel of Jesus Christ, the Gospel of the love of God, into the hearts of these men and women in the great masses of China—four hundred millions of people.

What nation could send enough men and women to preach to these people from the mouth of a foreigner? But one of the great agencies which we have been able to use, which we have found

exceedingly effective in spreading the Gospel of Jesus Christ, has been to choose lads, and to open a school for them, and to gather them in, and teach them the simple facts of life. It gives us one point of contact with boys and girls. We are opening a good many more girls' schools now in the province than at the beginning. It gives us chances to live side by side, day after day, with these boys, and to see them grow and develop.

Before I went to China, when our mission was first started in 1886, there were few schools, I suppose, known in the whole province, which taught geography. They did teach a certain kind of arithmetic, but not the same way that we teach it. Few schools have taught anything of the history of foreign nations; it was the history of China, looked at from the Chinese point of view. No schools have taught anything of physiology; no schools have taught anything of the sciences which have made our civilization so effective in meeting the needs of the people. And the missionary opened his classes and taught physiology, and sanitation, and chemistry and physics and, recently, botany and other sciences. And that great movement, which took place in China just previous to the Boxer uprising, was a recognition of the value of that teaching as it had come to the people of China through the teachings of the foreign missionaries. The people at that time did not know how to teach any of these sciences. And the mission school was the pioneer in this teaching.

The empress dowager and her advisers at that time felt that in order to resist the aggression of foreigners, they must exterminate the foreigners; and that news went out by telegram from the imperial throne in 1900. One or two of the officials, splendid men, who recognized the value of Christian education, changed that word and sent forth the message: instead of "Exterminate the foreigner," "Protect the foreigner." And they, at the time of the great reconstruction after the Boxer troubles, were rewarded by seeing their nation safe from a part of that humiliation which the foreign nations placed upon China. They were rewarded with positions; and China started upward and forward, in a way that it has never gone before. Schools were opened by the Chinese people all over that great country. Temples were utilized.

Where were the teachers to be found? They could not be found save by going to Japan and getting teachers from Japan. And when I first went to China, a large number of the teachers who were teaching the youth of that country were Japanese; because there were not enough English and Americans, and much less, hardly a handful,

to meet the great need; because the Chinese people at that time had not learned these sciences well enough to teach them, themselves.

Well, there was great progress from 1900 until 1911. The viceroys were favorable to Christianity and helped, as we thought, in very many ways in the preaching of the Gospel; helped by their attitude toward this propaganda of Christianity, of education, of science, of sanitation, which was going on among the people. But they were corrupt—a dynasty which had fastened its grip upon the Chinese people for 265 years, a Manchu dynasty, non-Chinese, living off the people as parasites, living upon the honest toil of these people; and the great upheaval came in the year 1911.

At last the republic was set up. And what has been the result?

We thought that we had full religious liberty and full opportunity to preach the Gospel before; but we have had it doubly, trebly, I don't know how many times since; for the people of the new régime, who are now at the head of things in China, realizing that righteousness exalteth nation, that sin is a reproach to any people, have turned to the Christian church in many cases to help them out of their difficulties in China. Even before the revolution this was true. Just a few months before the bloodshed began in Chengtu they asked the Young Men's Christian Association to furnish religious teaching—teaching in the Bible—through the jails of the City of Chengtu.

At the time of the revolution, when the City of Chengtu was robbed, looted and parts of it burned, there was a member of the Friends' meeting in Chengtu who was at the head of the department of foreign affairs in the new government, this government of seventy millions of people; and seeing that that government could not control the soldiers, he sent, on the night of the looting, a lantern to every compound in the City of Chengtu where there were foreigners and he caused the commander of the army of these soldiers to know that wherever the lantern was, they were to leave the people alone, because it was foreigners who lived there. And there was not a single compound in the City of Chengtu which was looted.

Blame the Chinese people, do you, my friend in that great, tremendous upheaval, that they had that here and there they did rob, that here and there they did molest the foreigners—very rare cases they were indeed? No, my friends, don't blame them; they did their best to protect us and the Railway . . . which was opposing the Manchu government, for six weeks before the

outbreak occurred had three planks in its platform. One plank was, "In your agitation against the government, continue your school work"; "In your agitation against the government, keep your stores and your business open"; "In this agitation, protect the foreigners. Protect the church. It is good, and preaches good deeds."

And so this is the opportunity which opens before us to-day. Some years ago, in one of the schools of Chungking, a small school, held in a building which would be condemned by any of your school boards, there was a boy. He studied there. Then he went to the Methodist school outside of the city; and he studied there a year or two. That boy to-day is governor of seventy millions of people in Sze-chuen. That boy, when the Friends' Institute, an institution for the business men of Chungking was opened, Governor Foo gave \$400 for a building for this great work. Just before I came from China, last winter, when a similar institute was opened at Ting-chuen, in a smaller station, he gave an equivalent of \$200 to a similar institute. To the Young Men's Christian Association of Chengtu he gave \$2,500.

They were carrying on their work in very poor quarters—renting—inadequate for the members; they had just before I left conducted a campaign for membership and had 972 members. And he said to them: "There is a site in the central part of this city, a magnificent site. If you will get the opinion of the best men of Chengtu back of you, the government of the province of Sze-chuen will give to the Young Men's Christian Association the title free to that land." The secretaries of the association and the president—one of the secretaries is a member of Friends, the president is also a member of Friends—interviewed the members of the provincial assembly, corresponding to our senators and assemblymen; he interviewed the literati of the State, of the city; and they finally secured consensus of opinion in favor of the government's giving to them, embarrassed though it was financially, without any return save the good which they could do to the young men of the city, the free title to that magnificent site in the center of the city; and there was not a dissenting voice of any weight throughout that whole city when that was given.

People in this country so often say to me: "Why disturb the people of China, or . . . religions of other countries? Why disturb them in their religion? Friends, I wish you could go to China and see these other religions. The others have not the incentive; there is not that dynamic in the other religions there is in the religion of the true God and our Saviour, Jesus Christ. What happened just after the revolu-

tion? The governor gave aid to a number of young men, who were prominent at that time, and are now in the Manchu city, for the opening of a school for orphan children. There were Buddhists, there were Confucians, there were men of other denominations in that plan for the opening of this school. What happened? The Confucians dropped out. The Buddhists dropped out. And that school to-day is under the control of our Christian young men—Methodists, Friends, Baptists and others working together for carrying on the first school and the only school up to the present time for orphan children in that whole province of Sze-chuen. There is a dynamic in the Christian religion which is sufficient to send men out with the love of God in their hearts to work for their fellowmen.

Take an example. The Chinese language is divided, we may almost say, into two languages; one is the classical and one is the mandarin language, to say nothing of the still lower language, which is more or less colloquial. This classical language I may compare to the language of Chaucer; and the mandarin language is the language which is spoken by the great mass of the people. These proud Confucians would rather reach a few and be considered scholars, than to use the language which would disseminate their information and their knowledge broadcast.

We Christians cannot do that. We are different. These men, content with their high learning—these men, who have studied deep into the lore of those classical books, what do they care about these people that carry the loads and do the work and are the real backbone of China? No. "We will keep that classical language; we will not use the other language," which is dignified, is splendid; because the use of a language in China is not to convey thought and to convey ideas that should be a blessing and a boon to the great mass of the people among whom we live; but it is to show forth to the world that the user of the term is scholar. We see a man at the gates of our cities without clothing, without sufficient for his needs, without food; and it moves us to the depths. What does the Confucian scholar care? Live among them, my friends, and you will appreciate, as I have again and again and again, the wonderful blessing that God has poured upon this country, that we to-day cannot stand it to see suffering.

We had referred to us in the meeting this morning the social problem. Just look, for a moment, at the Chinese economic and social position. The people, up to the present time, did practically all of their work in the home. We may except certain large factories here and there like that at

Chengtu, and small boot factories and various small factories; but they are negligible. The great mass of the people do their work in the home.

They sew their boots and their shoes in the home. And the man at most has scarcely more than four or five apprentices; and China gets along somehow with that method of doing things.

But she cannot do it indefinitely. For western inventions and the methods of our modern industrial life are penetrating year by year, month by month, more and more into that great country; and I tremble when I think of that great mass of the people when they leave their homes and go to work in the factories. Awful it is in this country, where we have a Christian civilization that shames the oppression of men; but how doubly, trebly awful will it be when that great movement which is sweeping over China, and must sweep over China, takes these men out of the immediate influence where the employer can neighborly see them and, if they are in very great need, relieve their sufferings, into that great factory where he knows not the names of his thousands of employees. Men who live on five cents a day to-day. They do it, plenty of them, and support a family in some fashion. I never can understand how.

Sad indeed will be the day for China, unless we go to her with that which, although tardy sometimes, yet is the great solvent of all these questions. What a field for a social worker in that country! Why should you go to that country, and leave the great development in this country? Simply for this reason: that for every one hundred workers who are striving to better the conditions of labor in this country, the conditions of the down-trodden, there is not one—taking it generally and on an average—there is not one in that country. For a hundred men here, not one, not even as much as one in that country to meet those gigantic problems that are to come in the days which are before us. What a field for anyone!

And then, again, there are so many of you, my friends, who are educational, and in West China we are building an educational system. You could drop out here, with the exception of a few eminent names which I might mention in the whole of the both branches of Friends—we could drop out and the world would be able to summon others almost from their sides to take their places. There we are building a system of education. Junior primary, the senior primary, the middle school (corresponding to the high school) and the university—the West China Union University, the capstone of all, designed to train

leaders, not the ordinary mass of the people; we will never do it unless we train leaders and send them forth with the message of knowledge which shall emancipate the people of the land from the fetters which hold them down.

It has been my privilege, during the past two years since the revolution, to work on the university site. And to see these young men who are coming up getting ready for the great battle which is before us in China. And where your places can be filled in this country, out there there is nobody if a man drops out through overwork. We had two last year who dropped out because of their overwork: whom can we call to take the place? You just look about over the country; you know the educators in the country; and you call a man to step into the place. Out there we have not that, and cannot call them if we would, distracted though we be to meet the needs that we see around about us. And all the time, my friends, that you are doing that work, you can be living with your wives, in your families, and exerting a tremendous influence over those people. Do you know that if this company was being held in China, there would be a division right straight down through here? It is not so many years, perhaps, since we had that in our country; but they have their division for a different reason than we used to have it: there would be a division right down through our meeting house; and the women would be on this side, perhaps, and the men on that side. There is only one of the meetings in China where we have dared to put away that division, so strong has been the custom of the people. Only one of our meetings where we have dared yet to do it; and that is the oldest and best established meeting of them all.

What kind of a testimony have we as Friends to give to that people? To that people where woman has not had her place, where she has been but the one who bears the sons for her husband and for the nation; and that only, practically. We Friends sit here together, and again and again a woman Friend rises in her seat and contributes kindly to the discussion, and with thoughts that will build us up. That has all got to be done in China. It is being done. Slowly, just the very beginnings. China has never, and could never, under the old system, produce the Elizabeth Frys, the Florence Nightingales, the Jane Addamses that our Christian civilization has produced and is producing every day. But she will, if we are favored in giving that great message of the equality of men and women, and that men and women equally may be moved upon by the spirit of God with messages for their people, there are so many lines of effort that call to men.

Last autumn an old grandmother, just ready to drop into the grave, almost, asked membership in the meeting; and she was received to that probationship which must, in our Chinese custom, last for at least one year. She was received into that probationship; and the girls especially, very frequently the sons and sometimes the father, come over to the meeting house to listen to the Gospel; and just before we came away the wife of one of the sons died; and they came to me and to my wife and asked us that we should go there to the home and pray. There was no Buddhist chanting; but there was the Christian prayer; and I want you, my friends, who believe that the other religions are as good as Christianity—I want to ask you, do you really believe that the mummeries of Buddhist priests hired to chant a certain amount of their classics and rituals, are equal to the Christian prayers?

Confucius taught, in his system, a system of human relationships; and he forgot the divine relationships: he forgot that that which makes us men made in the image of God is contact with God and the possibility of communion with him. And we Friends believe above in that intimacy of a communion with our Heavenly Father which demands no priest, no ritual, we are content to allow not only the lower classes of China, but the better classes, the upper classes, to remain in that religion which practically denies to them the relationship with their God. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" But, as I pointed out a few moments ago, how do we know mercy, unless we know the mercy of God? How do we know the love of Christ and God, unless we see the love of Christ as he has sent him into the world to manifest himself to us? Say that Christ was especially divine; or say that he, through actual and constant perfect contact with God, attained divinity—I care not which: it seems to me it is a small matter, my friends, in the face of the fact that the great mass of four hundred millions of people have not that picture, even, of a perfect man, who perfectly mirrored to us God the Father.

My hearts sometimes bleeds, almost, when I think that that great nation, which is not waiting for us to thrust our way into their lives, but coming to us on every hand and asking for more help, that they may understand these things which to us have been household words from the moment that we knew anything at our mother's knee. China has arrived to-day at a moment when we can mould her as we will; if the Christian people of this great world would rise and say, "We will help out our fellow people in their

great need," China would become a Christian nation. But I fear, O, how I fear, that this time of harvest may pass before we are able to send the laborers into the harvest.

During these two years since the revolution, I have never seen anything to compare with the opportunities of the Christian mission; and yet last week came to me a circular from the Friends' Foreign Mission Association in England, stating that as a result of this terrible war in Europe their income had diminished so greatly that they were unable to meet their obligations—saying that just at this moment when we ought to be sending every man and every woman and every person we can to meet this situation, we must in every possible way curtail and cut, because the funds are not sufficient. Money to fight—yes, and kill men, but no money to save men.

And I have had it laid upon me, upon my heart, I believe, by the great Father of us all, to ask of you, this branch of the Friends, if you cannot help us. When I was a boy on the farm in central New York State, we sowed the seed and we cultivated it, and the time came to harvest; and I have seen crops which were wasted and very largely ruined, because just at that critical time when the harvest had come, there were not the laborers to harvest its magnificent crops.

And China is there to-day. The seed has been sown in the Friends' Foreign Mission Association for twenty-eight years, and in other associations for a much longer period. It has germinated, it has grown, it has come to-day to the crucial moment when we must harvest it or lose it. And no father, no mother, should hesitate at that time to send into that field the very best that you have. My friends, there are opportunities in that land of China to-day for which I would not give any other opportunities in this land, in our own or the so-called civilized world. And anyone who goes there will feel how great they are. And I believe God has laid it upon my heart to ask if in the midst of all the things which you are doing you cannot spare some men to put them into the strategic fields of the world to-day.

There is a lady—I am not sure but there may be more—who desires to go there, a member of your own body; I am not permitted to use her name; I think many of you know her, were I permitted to mention the name, who has written to me several times, very desirous, indeed, that she should go back to China with my wife and myself, when we go in the autumn of 1915, at the close of our furlough; and there may be others who desire to go; and are you going to make it possible? My friends, can you not spare something for someone? Dr. Thomas A. Jenkins has

consented, if God has touched your hearts and you are desirous of beginning a nucleus whereby a member of your body of Friends may go and fulfil what she feels is a concern of hers; preferably that, but at least that someone might be sent into that field—he has consented, if God has touched your hearts, that he would receive whatever you may give to him, as a nucleus toward this.

I leave this with you; and I ask you, in the name of the God whom we love, in the name of Jesus Christ, whom he has sent into the world to manifest to us that love, that you make it possible to put into the field someone whose heart God has touched, or may touch, to go forth into that needy field. I shall be more than glad to meet any of you and to talk with you—anybody who has any further question to ask in regard to China or its conditions.

CHAIRMAN JENKINS: I am sure that we are all—each and all and every one of us—indebted to Robert Simkin for his instructive, and not only instructive, but moving, message. I think, perhaps, we should allow a few moments, next, for any responses to that message which may be upon the minds of anyone in the audience. And I will pause a few moments for that purpose.

DR. McDOWELL: While our friend was speaking (I think that we might call him our friend), I was struck with the thought that the missionaries who go out to these other countries are soldiers; they are soldiers who take their lives in their hands; and many of them lose their lives. They are men who have a courage which is far higher, I believe, than the physical courage of the ordinary soldier. Not questioning that courage of the soldier, which is great in self-denial. The work of the missionary is so very opposite: the one does his duty by killing: the other does his duty by saving. The one increases the feeling of race prejudice, of hatred between nations; and the other heals up those wounds.

It has been my good fortune to meet a good many missionaries of different nationalities, in different places; and I must own this—that in my early years I had a prejudice against missionaries. I had been told many things against them, by the merchant class, and others, probably, who did not seem to like them; but meeting missionaries, talking with them, I have noticed this thing: that whereas the merchant oftentimes—sometimes selfish, despises and looks down upon the people whom he meets, the people of another race, I have never seen this in the missionary. The missionary, as I have met him or her—the missionary has always seen the good heart under

the skin of the Chinese, the Japanese, or the Hottentot: it makes no difference.

And I might add a word or two from personal observation of the work of the missionary. Now, the missionary may have different views from our own. His view of theology may be very different from ours; he may be a Roman Catholic, a Baptist, a Presbyterian, but I am sure of this: that in all of the countries I have visited, the religion that he brings is vastly higher than that which he endeavors to supplant. We hear, now and again, of the beautiful (old times) religion of the Hindus, of the Buddhists; and it is true that there are noble minds and noble men, perhaps, in all religions, and something good to find in them all; but in the East, especially—especially in India—the nobility, as far as I could see, seldom reaches the common: they get the superstitious side of it, they get a view of deity, of gods that are hideous, that are hateful, that have all of the vices and wickedness of men. Go into the mission houses and see the hideous, ugly idols and images that the common people are looking at; and see the picture of Jesus—the picture showing his high, lofty humanity. There is a wonderful contrast in that. And there is also a contrast in most places between the faces of the children. Go into the missionary schools, and the faces of the children in the streets a little way off! In one place filthy, slovenly, dull, stolid faces; while in the schools of the missionaries, those that I have visited, at least, you see bright, smiling, happy, clean faces: a new life is opened up to them. Now, in saying this, I don't say everything is perfect and ideal among the missionaries; but it seems to me that he is a soldier, who is doing one of the great pieces of work in this world. And that the work of a very few men in that field can do vastly more than the work of many men in other places.

PAGEANT OF EVENTS IN THE HISTORY OF FRIENDS.

In a natural amphitheatre in the Park, Saratoga Springs, Labor Day, at 4 o'clock, in the presence of thousands of spectators, this pageant took place.

COMMITTEE IN CHARGE, Walter Rhoads White, Chairman; Ruth Verlenden, Manager; Anna Pettit Broomell, J. Russell Hayes, Horace Mather Lippincott, E. Mae Myers, and Edith Longstreth Wood.

A description of each episode as it appeared was given through a megaphone by J. Russell Smith. Before the first episode George Fox and his wife, Margaret Fell Fox, walked across the green and seated themselves in front of the spectators, Mar-

garet wearing the scarlet cloak that George bought for her "because she looked so nice in it."

PROLOGUE.

BY JOHN RUSSELL HAYES.

As upon a painted scroll
Let us now the scenes unroll
That picture how the dreams of Fox and Penn
Found rich fruitage in the lives of men.

Many a garret's antique chest
In our service has been pressed;
Many an olden coat and gown,
Dove-grey dress and bonnet brown,
Beaver hat and faded shawl,—
Precious, precious heirlooms all,
Holding each its memory dear,—
Reverently were carried here,

Brought into the light of day once more,
That we, garbed like those loved Friends of yore,
Might enact beside the silent wood,—
Still the home of peace and solitude,—
Scenes that tell how dreams of Fox and Penn
Found rich fruitage in the lives of men.

INTRODUCTION.

The pageant this afternoon is to represent some of the incidents and events which have made up the history of the Society of Friends. It will bring before your eyes characters that have been known to all of you through the pages of history. How the early Friends directed and assisted in the foundation and maintenance of this country of ours should be to us—their descendants—a matter of joy and inspiration.

We hope that this pageant will cause us to rededicate ourselves to the principles which have made our Society a pillar of strength in the many disturbed times of our nation's life.

What more fitting than that our pageant should be reviewed by George Fox, the founder of our Society, and by Margaret Fell his wife. Their spirit is surely with us as these notable scenes in the life of Friends are unfolded before us.

EPISODE I. THE KING'S MISSIVE.

In the colony of Massachusetts ruled by Governor John Endicott, there is a great persecution of the Quakers, and the council is called to condemn to death the prisoners, who enter unguarded under their promise not to escape. The sentence is pronounced and the council is breaking up when in rushes Samuel Shattuck, previously banished under pain of death. A guard strikes off his hat which he refuses to take off. He cries out "Hold, in the King's name," and presents to the council a letter from the King. At once the councillors change their manner, restore Samuel Shattuck's hat and release the prisoners.

EPISODE II. PENN'S TREATY WITH THE INDIANS.

Thrice welcome to the first Americans as they return to make merry on their old camping ground.

(In the foreground a group of Indians are dancing. Soon they see in the distance Wm. Penn and his friends landing from the ship "Welcome.")

Not for long was the Indian to hold undisputed title to America. In the 1600's visitors from over the waters came to our shores—a splendid group of colonists from the rugged country of Sweden, and following these there arrived another group of settlers to share with their neighbors this almost undiscovered country. Penn gave America and the world the first lesson in universal peace, for by love he gained the red men's confidence. By joining them in their ceremonial dance he solemnized the alliance with his new friends.

EPISODE III. THE QUAKER PIONEERS.

In this day of varied and manifold industries we are apt too often to forget the first great task which presented itself to our Pioneer ancestors. With America an unbroken forest, the immigrants of early days had to hew their way to a livelihood, first, in order to clear the land, and then to rear a habitation and to raise the necessary crops.

(A yoke of oxen now appeared, accompanied by a party of Quaker pioneers, hauling the newly felled forest tree to the site chosen for a log cabin.)

EPISODE IV. LYDIA DARRAGH.

No more appropriate place than Saratoga, rich in its memories of Burgoyne and his defeats, could be found to supply the atmosphere for a scene from the Revolution. However, in order to recall Friends' part in the struggle we must betake ourselves to Philadelphia, and there picture Lydia Darragh—the Quaker heroine. We do not need to remind you how Lydia, overhearing the plans of the British, jumped upon her horse and under ruse of going to the mill, rushed to General Washington to give him the details of the proposed plan of attack upon the Continental Army.

EPISODE V. A SCENE FROM THE LIFE OF ELIAS HICKS.

Elias Hicks, one of the landmarks of Quaker history, visited Saratoga in 1791. Most of the participants in this scene are descendants or connections of Elias Hicks. Elias Hicks and Amos Peaslee are direct descendants.

The Episode shows how Elias leaves home and material duties to answer the call to spiritual service. He traveled thousands of miles through wild and rough colonial country, and was gone from home many months in the year. That the peaceful mission of the Quaker was universally recognized is shown in the fact that he—as other Quakers—passed unmolested through the British and American lines as well as through a country infested with cruel and unprincipled robbers.

Elias Hicks was active in the anti-slavery work.

The Quakers about Elias Hicks' home on Long Island freed many slaves because of his influence.

A Quaker in New Jersey was the first to voluntarily free his slaves and reimburse them for their labor. One year later, 1776, the ancestors of this group freed their slaves and before the end of the century there was practically not a slave holder among the Quakers. This was 75 years before Abraham Lincoln issued his Emancipation Proclamation.

wife and two fugitive slaves concealed or disguised.)

EPISODE VII. FRIENDS AND THE WINNEBAGO INDIANS.

Behold then, the Friends appointed by the Warrior President, Grant, to care for the 7,000 Indians of Nebraska. Here in the West they duplicate the scenes of two centuries before, distributing to the Winnebago tribe goods due by the government under Indian treaties. The head chief Ter-re-cow-ha concludes the council, blessing the work of



SCENE FROM THE LIFE OF ELIAS HICKS.

EPISODE VI. THE UNDERGROUND RAILWAY.

The abolition of slavery has always been to the Society of Friends a part of its religion. Inspired by this firm conviction the Friends conducted what was known as "The Underground Railway." The purpose of this was to transport fugitive slaves from one Friendly haven to another, until the black men had reached Canada and freedom. It was called "Underground" because the unknowing could not understand how such a transportation could take place except below the surface of the earth.

(Now appears on the scene a farm wagon drawn by a yoke of oxen carrying the farmer and his

Friends. He raises his hands in benediction for the services of the Society.

CONCLUSION. MARCH OF ALL THE CHARACTERS.

EPILOGUE.

Now hath our great-souled Founder looked on all
Which to his Quaker brethren did befall,—
How from the old world to the new was brought
The simple faith for which men long had sought,
And how the heavenly precepts of our creed
Were voiced in fearless word and righteous deed,—
Until the hopes and dreams of Fox and Penn
Found rich fruitage in the lives of men.

From these scenes passed in review
Let us now our strength renew,
And at this our Pageant's end
Glory in the name of Friend.

—J. R. H.

APPENDIX

STATISTICS OF THE FIRST-DAY SCHOOLS

PHILADELPHIA.

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SESSION	No. Officers & Teachers	PUPILS			Average Attendance	Friends' Lessons
					Number	Adults	Members		
Abington	Isaac Michener	Jenkintown, Pa.	10th mo. to 6th mo.	12	113	50	70	75	Yes
Alloway's Creek	Louisa Powell	Manacocks Bridge, N. J.	All year.	6	47	3	6	29	Yes ²
Bart	Louisa S. Pownall	Christiana, Pa., R.	All year.	8	53	30	35	40	Yes ²
Birmingham	Isaac A. Passmore	West Chester, Pa.	5th mo. to 9th mo.	7	34	8	16	21	Yes
Buckingham	Marian L. Eastburn	Lanassa, Pa.	5th mo. to 10th mo.	6	70	22	17	30	Yes
Byberry	Edwin K. Bonner	Torresdale, Pa.	Summer months.						Yes
Camden, Del.	Not organized								
Camden, N. J.	Emily S. Cooper	633 Penn St., Camden, N. J.	10th mo. to 6th mo.	5	44	35	37	19	Yes
Chester	Lillian Hewes	2820 W. 9th St., Chester.	10th mo. to 6th mo.	9	54	10	15	41	Yes
Concord	Edith L. Painter	Brandywine Summit, Pa.	4th mo. to 11th mo.	9	34	18	26	20	Yes
Crosswicks	Charlotte W. Black	Borontown, N. J.	All year.	10	87	20	18		
Darby	William D. Yarnall	Yeadon, Pa.	10th mo. to 6th mo.	11	76		8	60	No
Doe Run	George C. Maule	Gum Tree, Pa.	4th mo. to 11th mo.	1	12	12	10	10	Yes
Doylestown	Harry J. Shoemaker	Doylestown, Pa.	11th mo. to 7th mo.		20	20	20	14	
Ercildoun	Elizabeth W. Moore	Ercildoun, Pa.	All year.	8	36	12	22	22	Yes
Fair Hill	Stuart S. Graves	3033 Germantown Ave., Phila.	5th mo. to 5th mo.	8	60	10	7	35	Yes
Frankford	Leslie Griscom	4532 Mulberry St., Frankford.	10th mo. to 6th mo.	5	30	9	1	21	Yes
Friends' Neigh. G'd.	Not organized this year.								
George School	Belle Van Sant	George School, Pa.	9th mo. to 6th mo.		203		105	190	No
Germantown	Edwin J. Johnson	1409 N. 17th St., Phila.	10th mo. to 5th mo.	8	60	24	44	44	Yes ²
Girard Avenue	Walter J. Johnson	1409 N. 17th St., Phila.	10th mo. to 5th mo.	13	79	36	58	71	Yes
Goshen	Genevieve Hood	West Chester, Pa., R. 3.	5th mo. to 10th mo.	4	29	21	17	11	Yes
Greenwich	J. Isabel Porch	Bridgeton, N. J., R. 3.	All year.	2	7		3	3	Yes
Gwynedd	Walter H. Jenkins	Gwynedd, Pa.	9th mo. to 6th mo.	8	45	38	37	35	Yes
Haddonfield	Walter Rulon	Haddonfield, N. J.	All year.						
Haverford	A. B. Smedley	Box 34, Llanerch, Pa.	All year.	1				20	Yes
Hockessin	Elizabeth T. Mitchell	Hockessin, Del.	4th mo. to 12th mo.	8	47	26	19	26	Yes
Horsesham	W. H. Satterthwaite, Jr.	Horsham, Pa.	9th mo. to 6th mo.	9	60	45	30	35	Yes ²
Kennett Square	Mary P. Walker	Kennett Square, Pa.	9th mo. to 6th mo.	11	80	36	11	46	Yes
Langhorne	Esther B. Justice	Langhorne, Pa.	9th mo. to 6th mo.	12	42	23	33	24	Yes
Lansdowne	Wm. R. Fogg	41 Stratford Ave., Lansdowne.	9th mo. to 6th mo.	9	86	41	38	45	Yes ²
London Grove	Arthur P. Yeatman	Avondale, Pa.	4th mo. to 1st mo.	10	134	70	108	50	Yes
Makefield	Edith T. Ely	Taylorsville, Pa., R. 1.	All year.	8	60	27	23	34	Yes
Malvern	Anna Swayne Pyle	Malvern, Pa.	All year.	6	33	21	20	17	Yes
Mansfield	Thomas S. Gibbs	Columbus, N. J.	All year.	3	30	26	28	10	Yes
Marlboro	Not organized								
Medford	Alfred E. Darnell	Medford, N. J.	10th mo. to 6th mo.	3	72	44	36	23	Yes ²
Mickleton	Theodore Brown	Swedesboro, N. J.	9th mo. to 7th mo.	13	75	33	42	36	Yes
Mill Creek	Not organized								
Millville	C. Herbert Henrie	Millville, Pa.	All year.	10	62	38	48	40	Yes
Moorestown	William C. Coles	Moorestown, N. J.	10th mo. to 6th mo.	17	203	93	177		Yes
Mount Holly	Franklin S. Zelle	Mount Holly, N. J.	9th mo. to 6th mo.	7	33	21	21	22	Yes
Mount	Florence Shreve	Pemberton, N. J.							
Mullica Hill	Anna J. Kirby	Mullica Hill, N. J.	9th mo. to 7th mo.	11	68	39	35	34	Yes
New Garden	I. Frank Chandler	Toughkenamon, Pa.	4th mo. to 1st mo.	17	126	73	56	68	Yes
Newtown	Robert Kenderdine	Newtown, Pa.	9th mo. to 7th mo.	13	90	35	51	51	Yes
Newtown Square	Ella B. Elliott	Newtown Square, Pa.	5th mo. to 11th mo.	5	30	18	19	20	Yes
Norristown	Annie L. Croasdale	Norristown, Pa.	9th mo. to 6th mo.	9	76	43	63	38	Yes
Old Kennett	Ellwood Nichols	Hamorton, Pa.	4th mo. to 12th mo.	6	31	19	11	16	Yes
Orange Grove	Edgar Haight	153 S. Chester Ave., Pasadena.	All year.	5	26		19	15	
Penns Grove	Ella Broomell	West Grove, Pa.	Summer months.						
Plymouth	Elizabeth J. Webster	Conshohocken, Pa.	All year.	12	90	46	79	28	Yes
Providence	E. Mae Myers	Moylan, Pa.	10th mo. to 6th mo.	5				22	Yes ²
Race Street	Edwin W. Perrott, Jr.	8229 Germantown Ave., Phila.	11th mo. to 5th mo.	3	70	50	60	60	Yes
Reading	John B. Bowers	205 Windsor St., Reading.	9th mo. to 7th mo.	3	11		3		Yes
Richland	Annie B. Roberts	Quakertown, Pa.	9th mo. to 7th mo.	10	52	18	20	45	Yes
Sadsbury	Estelle B. Irwin	Christiana, Pa.	9th mo. to 8th mo.	6	72	58	69	15	Yes
Salem	Mary J. Pancoast	Salem, N. J.	9th mo. to 6th mo.	11	75	28	43	50	Yes
Solebury	Eva K. Preston	Solebury, Pa.	5th mo. to 10th mo.	7	45	14	15		Yes
Spring St. Mission.	Ellwood Heacock	2027 N. College Ave., Phila.	10th mo. to 5th mo.	8	89			48	Yes
Stanton	Jno. Cranston	Stanton, Del.	Bible Class, 8 members.						
Stroudsburg	Anna W. Palmer	Stroudsburg, Pa.	Entire year.						
Swarthmore	Emily Pollard	Swarthmore, Pa.	9th mo. to 6th mo.	15	181	94	133	111	Yes
Third Haven	Wilson M. Tylor	Easton, Md.	4th mo. to 9th mo.	4	35	27	35	17	Yes
Trenton	Susanne Y. Willets	219 Greenwood Ave., Trenton.	10th mo. to 7th mo.	12	85	45	66	35	Yes
Unionville	Thomas S. Chambers	Unionville, Pa.	Entire year.						
Upper Springfield	Emily W. Champion	Jobstown, N. J.	All year.	6	30			24	Yes
Valley	Joseph Flowers	Wayne, Pa.	All year.	12	59	33	48	25	Yes
West Chester	Herbert P. Worth	West Chester, Pa.	9th mo. to 6th mo.	18	131	45	108	95	Yes
Westfield	Frances Haines	Riverton, N. J.	10th mo. to 5th mo.	7	90	61	78	49	Yes
West Grove	Anna R. Beitler	West Grove, Pa.	4th mo. to 1st mo.	10	54	33	33	21	Yes
West Philadelphia.	George D. Miller	313 N. 33rd St., Phila.	10th mo. to 5th mo.	9	91	46	80	80	Yes
Willistown	Thomas D. Smedley	West Chester, Pa., R. 3.	5th mo. to 10th mo.	9	55	23	14	36	Yes ²
Wilmington	William Eves, 3rd	301 W. 18th St., Wil.	9th mo. to 6th mo.	17	101	24	50	70	Yes
Woodstown	Rachel Davis	Woodstown, N. J.	9th mo. to 6th mo.	17	114	34	63	72	Yes
Wrightstown	Alvan H. Tomlinson	Wrightstown, Pa.	5th mo. to 11th mo.	9	80	27	27	50	Yes
Bristol	Bible Class only	6 members							

GENESEE.

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SESSION	No. Officers & Teachers	PUPILS			Average Attendance	Friends' Lessons
					Number*	Adults	Members		
Lobo	Hugh W. Zavitz	R. R. 2, Ilderton, Ont.	4th mo. to 12th mo.	.....	80	.....	68	49	Yes

ILLINOIS.

Benjaminville	Catharine E. Lausterer.	Holder, Ill.	All year.	8	43	14	11	26	No
Blue River	Leafa M. Payne.	Salem, Ind.	All year.	8	63	46	50	47	No
Clear Creek	Josiah Tomlinson	McNabb, Ill.	4th mo. to 12th mo.	14	65	17	38	40	Yes
Chicago	Thomas A. Jenkins.	5411 Greenwood Ave., Chicago.	Ten months.	4	29	15	25	15	No
Prairie Grove	Lewis W. Canby.	Winfield, Iowa.	Not really organized.	.....	.....	.....	.....	.....	.....
West Liberty	John S. Taylor.	West Liberty, Iowa.	All year.	3	7	all	all	.....	Yes
Genoa (Truman Un)				.....	.....	.....	.....	.....	.....

NEW YORK.

Brooklyn	Henry M. Haviland.	97 Water St., N. Y.	10th mo. to 6th mo.	7	62	20	45	31	No
Cornwall	Rowland Cocks	Cornwall, N. Y.	All the year.	3	25	17	24	20	Yes
Flushing	Grace K. Hubbard.	109 14th St., Flushing, N. Y.	10th mo. to 6th mo.	7	31	14	20	23	Yes
Granville	Leonard C. Thorne.	Granville, N. Y. ....	.....	1	10	.....	10	.....	No
Jericho	Amy Willets	Jericho, N. Y.	4th mo. to 12th mo.	4	32	12	11	20	No
Manasquan	George F. La Fetra.	Manasquan, N. J.	All the year.	6	44	21	12	25	Yes
New York	Anna M. Jackson.	215 E. 15th St., N. Y.	10th mo. to 5th mo.	4	19	11	14	.....	No
North Easton	Phebe A. Hoag.	Shaghticoke, N. Y., R. 1.	All the year.	2	15	12	11	7	Yes
Plainfield	Mabel H. Vail.	437 E. 5th St., Plainfield, N. J.	9th mo. to 7th mo.	7	53	25	34	31	Yes
Purchase	Samuel Willets	Purchase, N. Y.	6th mo. to 9th mo.	5	29	10	20	20	Yes

BALTIMORE.

Balt., Park Ave.	Thomas B. Hull.	614 Equitable Bldg., Balt.	9th mo. to 6th mo.	7	95	.....	71	67	Yes
Balt., Asquith St.	Thomas O. Matthews.	West Arlington, Md.	9th mo. to 6th mo.	4	90	.....	15	25	Yes
Sandy Spring	Dorothy Brooke	Sandy Spring, Md.	11th mo. to 6th mo.	3	29	.....	23	24	Yes ²
Gunpowder	Granville Matthews	Cockeysville, Md.	All the year.	2	42	.....	32	25	No
York, Pa.	Bertha K. Cleaver.	York, Pa., R. 3.	All the year.	1	11	.....	9	9	Yes
East Nottingham	C. Victor Wilson.	Nottingham, Pa.	5th mo. to 10th mo.	2	25	.....	13	17	Yes
West Nottingham	Edwin R. Buffington.	Rising Sun, Md.	Conference Class once	.....	.....	.....	.....	.....	.....
Oxford, Pa.	Harry C. Thomas.	Oxford, Pa.	All the year.	8	50	.....	35	35	Yes
Eastland	Robert K. Wood.	Nottingham, Pa.	5th mo. to 10th mo.	6	59	.....	35	48	Yes
Broad Creek	Benjamin P. Stubbs.	Delta, Pa.	5th mo. to 10th mo.	3	42	.....	15	25	Yes
Deer Creek	Samuel S. Holloway.	Darlington, Md.	Conference Class.	.....	.....	.....	.....	.....	.....
Penn Hill	Harlan S. Gatchell.	Peach Bottom, Pa.	5th mo. to 9th mo.	6	80	.....	47	45	Yes
Drumore	Penrose Rutter.	Holtwood, Pa., R.	5th mo. to 9th mo.	4	40	.....	26	30	Yes
Monallen	Josiah W. Prickett.	Biglerville, Pa.	All the year.	5	40	.....	35	20	Yes
Pipe Creek	Lydia L. Smith.	Union Bridge, Pa.	Conference Class.	.....	.....	.....	.....	.....	.....
Washington, D. C.	Furman L. Mulford.	2552 Tunlaw Rd., N. W., Wash.	9th mo. to 6th mo.	7	66	.....	42	36	Yes ⁶
Hopewell	Charles E. Clevenger.	Stephenson, Va.	4th mo. to 10th mo.	3	69	.....	45	45	Yes ²
Goose Creek	Henry B. Taylor	Lincoln, Va.	4th mo. to 11th mo.	6	60	.....	35	47	Yes ⁶
Woodlawn	George C. Gillingham.	Accotink, Va.	All the year.	4	60	.....	20	34	No
Winchester	John I. Brown.	Winchester, Va.	All the year.	3	39	.....	28	25	Yes ²
Half Moon	Wilbur Waite	Warrior's Mark, Pa.	All the year.	6	67	.....	43	40	No
Grampian	Edwin A. Spencer.	Grampian, Pa.	All the year.	5	75	.....	23	50	Yes ²
Unionville	Louisa A. W. Russell.	Fleming, Pa. ....	.....	.....	.....	.....	.....	.....	.....
Fishertown	E. Howard Blackburn.	Bedford, Pa.	All the year.	5	55	.....	41	45	Yes

INDIANA.

Waynesville, O.	Lindley Mendenhall	Waynesville, Ohio	All the year.	3	30	.....	20	Yes ⁷
Camden, Ind.	William Grist	Portland, Ind. ....	.....	1	16	.....	12	No
Green Plain, O.	Orlando T. Battin.	Selma, Ohio	Eight months.	.....	16	.....	9	Yes
Rocky Point, O.	Ralph Howell	Springfield, Ohio	All year.	6	58	.....	38	.....
Westfield Union, O.	Levi T. Shoemaker.	Camden, Ohio, R. F. D. 2.	Nine months.	3	18	.....	10	No
North A St., Ind.	Mildred E. Schaik.	120 N. 18th St., Richmond, Ind.	All the year.	6	58	.....	38	Yes
Fall Creek, Ind.	William M. Swain.	Pendleton, Ind.	All year.	6	90	.....	38	No

1. In two classes.
2. In some classes.
3. In younger classes.
4. For reference.

5. In one class.
6. Mostly.
7. Also Cook's Lessons.

SHREWSBURY AND PLAINFIELD HALF-YEARLY MEETING.

The mild and beautiful weather of Eleventh month 7th brought about thirty Friends from out of town to join us at our semi-annual gathering. Meeting convened at half-past ten, and in the period of worship preceding the business session, Robert Barnes called us to that close walk with God that makes life a joy and death only a step over the threshold into the Father's presence.

Daniel Willets, of Trenton, spoke of the simple faith of John Burroughs, who knew God through nature.

Lewis Palmer, who was present with a minute of unity from Concord Monthly Meeting, Pa., referred to the many mansions in our Father's house and to our duty in building them larger and more beautiful as we go onward.

Henry M. Haviland, of Brooklyn, in answering the question, "What is life for, or what is worth while?" said: "Some strive for power, some for wealth, some for mental attainments; how shall we choose between them? The material things, the things which perish with the using, cannot bring to anyone the best in life; the things most worth while are those which last longest, which are eternal—the things of the Spirit."

At a meeting in the afternoon, under the care of the local Advancement Committee, Henry M. Haviland read a valuable paper on "The Essentials and Non-essentials of Quakerism," which appealed strongly to those present, and which, we trust, will appear later in the *Intelligencer*.

Dinner and supper were served at the meeting house, nearly one hundred being present at dinner, and these occasions between meetings were times of sociability and the opportunity for better acquaintance.

The meeting at 8 p. m. was in charge of the Young Friends' Association, and was semi-social; several good recitations by Clara M. Benson, of Weehawken; Anna Curtis, of New York, and Ella H. Williams, of Plainfield, were the principal features.

At the meeting for ministry and counsel, on First-day morning, at 10 o'clock, Lewis Palmer said that it was the duty of this branch of the meeting to encourage and develop the gift of ministry, but it should be not only that which is vocal but *all forms* of ministry that would help to inspire and uplift humanity that we should encourage.

In the meeting for worship, at 11 o'clock, Lewis Palmer, Robert Barnes and William D. Williams were heard acceptably in sermon and prayer, also the unexpected but welcome voice of

Isaac Roberts (whose presence was known to but few) in an inspiring address.

Throughout our meetings it was felt by all that we had been present at a spiritual feast where many good things had been provided for our refreshment.

MARGARET F. VAIL.

EDUCATIONAL CONFERENCE AT BART.

At Bart, Lancaster County, Pa., on First-day, the 8th, several visiting Friends were present, and Daniel Batchellor and Dr. Palmer were both heard acceptably in meeting. After a lunch and a social interval, the gathering having increased a great deal, a conference on education was held from 2.30 to 4 p. m. The meeting was called to order by Alison Baker, and "Nearer, My God, to Thee," was sung, led by Daniel Batchellor, who explained the several verses in an interesting way.

Ellen H. E. Price, as Chairman of the Yearly Meeting's Committee on Education, then gave a brief outline of the work and its plans.

Rachel Knight, a visiting young Friend, talked for a few minutes on Friendly Publications. She suggested "Fellowship Hymn Book" for use in First-day Schools, and then talked of *Present Day Papers*, *Friends' Fellowship Papers*, *American Friend*, etc.

Ida Palmer Stabler, of George School, gave a brief account of the course there on History of Education: what is taught in Biology, Physiology and History, tends to fit the individual better for teaching.

Daniel Batchellor gave an address on "Educational Problems Among Friends." Friends must be in the forefront of progress. If there are no Friends' schools in their communities then they should endeavor to make the friendly influence felt, either in the teaching, school board, committee or by more indirect methods.

The training of the mind should have but one end in view—the building of character. In Germany we find the most highly educated people industrially, but their education is destructive instead of constructive. Education should equip young people for life. If Christ character is firmly imprinted on the minds of young people, war will be unthinkable to them. The Friends in the country have a very real duty along educational lines, and the country makes itself felt in cities, as the country pours mental, physical and moral strength into them.

After some little discussion and another hymn being sung, the meeting adjourned. E. G. W.

A PILGRIMAGE TO WESTFIELD.

On the first First-day of November, a little pilgrimage was made by Friends of some neighboring meetings in Ohio and Indiana to Westfield, where the gathering was held in a typical, modest meeting house, near the border line between the two States.

The First-day School and Meeting were held in the morning as usual, with more than the ordinary attendance of members. Elihu and Matilda Underwood, of Harveysburg, O., and Lewis Lawall, of Richmond, were among the visiting Friends, taking an active part in the meetings for worship.

After the noon lunch, which was served in the meeting house, the session for the conference report was held.

Margaret Breckenridge, of Richmond, sketched the interesting features in connection with the trip up the Hudson on the special boat, the attractions of Saratoga, and the Lake George excursion.

Laura Boram, of Markelville, Ind., told of the activities of the young Friends and of the historic pageant.

Edith S. Moore, of Richmond, spoke of the general arrangement of lectures and discussions and the trips to Schuylerville and to Great Meadows Prison.

The day was a happy one, and the splendid autumn weather made it especially enjoyable for the drive as well as the pleasurable recollections of the Conference season. E. S. M.

A RIVER OF THE SPIRIT.

[Written for Founders' Night of the Philadelphia Y. F. A.]

I

Who does not love, beside some noble stream
That flows with strength majestic through the meads,
To wander 'neath the willow trees and dream—
Beholding in his vision every rill
And little bubbling brook that feeds,
With never-failing waters sure,
That noble river from each distant hill
And wildwood fountain pure?

II

O think of all the peaceful farms,
The pastures and the groves of evergreen,
The far-laid landscape's dreamy charms,
The old stone bridges, rain-washed, sunny-clean,
Past which those myriad waters go
With glad and silver song,
To mingle with the river and to flow
With ever-widening power along
Through shadowy wood and emerald lea
And melt at last into the sounding sea.

III

Like one of those far fountains pure and clear
That pours its waters toward the valley's stream—
So does this Friends' Association seem;
From its first flowings in a bygone year
It waxed and widened, fed along its course
By younger currents. Gaining still in force,
And ever from fresh branches gathering strength,
It spread its fertilizing power
And beautified the land, until at length
We see it at this anniversary hour
A noble river of the spirit, flowing
Beneficent and kindly, and bestowing
Abundant blessing in full many a field—
Rich harvests of the heart, a goodly yield.

*Now to the Father offering thankfulness,
We pray that He our labors still may bless.*

ANNOUNCEMENTS.

DRAMATIC AND MUSICAL ENTERTAINMENT.

Tickets are now on sale for the entertainment to be given by the Sectional Committee of the Philadelphia Young Friends' Association on the evening of Twelfth month 5th for the benefit of the Committee and of the Friends' Neighborhood Guild. Admission, fifty cents; no reserved seats. Come early in order to gain admittance. Tickets may be had at the office of the Philadelphia Young Friends' Building and from members of the Committee. Checks should be made payable to Martha W. Moore, 4042 Walnut Street.

THE YOUNG PEOPLE'S MEETING announced for the evening of Eleventh month 29th will be postponed in order that all may attend the Memorial Meeting for Henry W. Wilbur to be held on that date at Race Street Meeting House.

HOSPITAL FAIR.—On December 3rd, the Managers and the Auxiliary of the Woman's Southern Homeopathic Hospital will hold a Fair in their building, 739 South Broad Street, Philadelphia, for the purpose of securing machinery for their new laundry. A lunch will be served from 12.30 to 4 p. m. The Auxiliary will have charge of the sale of cakes, candies and attractive Christmas cards.

THE BEST INTERESTS COMMITTEE of the Monthly Meeting of Friends of Philadelphia will hold a social in the Auditorium of the Philadelphia Young Friends' Association, Fifteenth and Cherry Streets, Third-day, Twelfth month 1st, 8 p. m.

THE SEMINARY FAIR. The Young Friends' Aid Association of New York, and the Friendly Hand of Brooklyn, depend upon the proceeds of the Seminary Fair for the means of carrying on their work amongst the city's poor. The Fair is held annually in the Gymnasium of Friends' Seminary, 226 East 16th Street, New York., Friday and Saturday, December 4 and 5, from 3.30 to 10 o'clock. The admission fee of 25 cents relieves any one of feeling that he has to buy something. Season tickets, with one supper coupon, \$1. Contributions of all sorts may be sent at any time to Friends' Seminary, 226 East 16th Street, New York, or to Friends' School, 112 Schermerhorn Street., Brooklyn.

Please note: The work of these associations is planned

to give lasting help rather than temporary relief. The need was never greater than it promises to be this winter. The appeal, on behalf of this work, comes but once a year. You can help by contributing articles for sale, preferably useful things; but remembering that "the beautiful is as useful as the useful—perhaps more so." By coming to the Fair and inviting many friends. How many tickets can you dispose of? By simply making a contribution of money. The special attractions are: Comfortable Christmas shopping; no crowds, fair prices. Minstrel show by the troupe that made the Fair famous. Home-made supper for only 50 cents. (No profit from this unless the patronage is large.) Make it a family party. Dining-room open from 6 to 7.30. Tea room, open afternoon and evening. Coffee and other things besides tea can be had for refreshment.

NOTES.

At our Pittsburgh meeting about the usual number were present on the 1st inst., and three Friends of the other branch, from Salem, O., Harry E. Moore, Finley Hutton and Albert Cope, on their way to visit Friends in Westmoreland County, this State. Harry Moore spoke and offered prayer. The same Friends attended our meeting on the 15th inst. on their return trip. S. P. S. ELLIS.

In connection with Fairfax Quarterly Meeting, Washington, D. C., on the evening of the 14th, a Memorial Meeting for Henry W. Wilbur was held, at which there were addresses by Bird T. Baldwin, of Swarthmore College, and others. On First-day afternoon there was a meeting of the First-day School Union.

Samuel S. Green writes sympathizingly from Bartow, Florida, to Elizabeth Lloyd: "However thy *understanding* may be damaged, we are happy to realize that thy *understanding* is not impaired and that thee may still be counted a valiant soldier of the cause of truth and righteousness. Be thankful that it was not thy 'haid' that was 'busted,'—as our colored folks would say."

The recipient of this letter is steadily improving, but it takes time for a broken bone to become as good as ever.

Isaiah Lightner writes from Monroe, Nebraska: "We expect to be at Eureka Springs, Arkansas, for the next four months. As we hope to have Edith M. Winder with us this next week, we will not leave here until the 1st of Twelfth month. We expect Griffith Coale and wife, of West Liberty, Iowa, with us this winter, and will be glad to meet any other friends that wish to come to Eureka."

The Friends' First-day School at Arney's Mount is prospering. It started in June with an attendance of nine, which has been gradually increasing until now there are forty-nine members. There are four classes, one being a men's Bible class. Much interest is taken in the school by people in the neighborhood, and occasionally there are visitors from different Young Friends' Associations, Philadelphia and elsewhere, who speak words of encouragement. Mrs. Thomas C. Shreve has charge of the school. Her husband has missed being present but one day since the school was organized and that was last Sunday, which was too stormy for him to leave home.—*Mount Holly Herald*.

Salem, Ohio, Quarterly Meeting was held in West Meeting House on the sixth anniversary of the death of Joseph Hartley, who was clerk of Ohio Yearly Meeting for fifty

years. It was almost a perfect day and was very much enjoyed by the fifteen Friends in attendance. The First-day School Association met after a substantial lunch, and nearly all responded with readings of various articles appropriate to the occasion. West Meeting House has recently been painted without and painted and papered within, and the Friends there felt very content over such a pleasant place for religious and social commingling.

SWARTHMORE COLLEGE NOTES.

A very interesting Students' Meeting was held on First-day morning, the 15th, in the Meeting House. The student speakers were Ethel Harvey, Margaret Milne, Elizabeth Williams, Laurie Seaman, Clarence Myers, Herbert Way and Wesley Matson. All of the speeches pertained to some practical problem of student life or citizenship.

The Y. W. C. A. meeting on the 15th was addressed by Miss Anna Davies, who is connected with the settlement in Philadelphia which the Swarthmore Chapter helps to support.

At the November meeting of the Classical Club Dr. Dennison awarded the Freshman Book Prize in Latin to Mabel M. Kurtz. Ralph Linton gave a very interesting account of his archaeological work in Central America.

A joint meeting of the Y. W. C. A. and Y. M. C. A. on First-day evening, the 23rd, was addressed by Mr. William Sweet, of the class of '90, now a broker in Denver, Colorado. After giving a few reminiscences he presented one of the most impressive speeches heard at Swarthmore for a long time on "Personal Power." In closing he appealed to Swarthmore students to consecrate their lives for service to their fellowmen.

Swarthmore and Haverford met for the first time in ten years on the football field at Haverford on Seventh-day, the 21st. About six thousand persons were there to cheer for their respective teams, who fought valiantly for three periods without a score. Each team scored three points in the final quarter and the game ended a tie. The men who wore the Garnet for the first game of the new series were Captain Clime, Locke, A. Cornog, Murch, McCabe, Hunter, McGovern, E. Cornog, Passmore, Endicott and Stephens, with Widener and Harry substitutes. President Swain was toastmaster at the annual football dinner that evening. The speakers were Dr. Holmes, Dr. Baldwin, Dr. Palmer, Dr. Bronk, Dr. Mercer, Dr. Goddard, Mr. Hayes, Mr. Temple, Captain Clime, Hunter and McCabe.

MARRIAGES.

HALLOWELL-THOMAS.—At "Tanglewood," the home of the bride, near Sandy Spring, Md., Tenth month 20th, by Friends' ceremony, Francis Miller Hallowell and Helen Leggett Thomas.

BIRTHS.

FERGUSON.—At the Columbia Hospital, Washington, D. C., Tenth month 22d, to John Berton and Beulah L. Darby Ferguson, a son, named John Berton Ferguson, Jr. Residents of Hagerstown, Md. Correction.

DEATHS.

BALDWIN.—At Lansdowne, Fifth-day, Ninth month 24th, Charity Baldwin, in the 79th year of her age.

COOPER.—At Avondale, Tenth month 21st, Caleb P. Cooper, in the 70th year of his age.

COPELAND.—Lewis, son of the late Ephraim and Leah Copeland, departed this life the 29th of Fifth month, in the seventy-ninth year of his age. He was a member of Fall Creek Monthly Meeting, held near Pendleton, Indiana.

JANNEY.—Suddenly, Eleventh month 1st, at his home in Newtown Township, Bucks County, Pa., Horace Janney, aged 68 years.

REYNOLDS.—In loving remembrance of our mother, Lydia E. Reynolds, who passed from this life on the 18th of Ninth month, 1914.

"She has gone out of suffering into bliss,

To a world of rest and freedom,
From the weariness of this.

Passing out of the shadow,
Into the perfect day;

How can we call it dying
This beautiful going away?

"Blessed mother, with thy work all done,

Beautiful spirit to Heaven now gone;
Beautiful life, with Thy crown now won,

God giveth Thee rest." HER CHILDREN.

KIRK.—In Newtown Square, Pa., Third-day, Eleventh month 10th, Isabella B. Kirk, widow of the late Thomas Kirk, in her 90th year.

STARR.—At her home, Forest Park, Baltimore, Md., Eleventh month 4th, Sallie Hunt, wife of W. Thomas Starr, was called to the higher life. At her funeral, which was attended by her many friends and neighbors, the highest testimony was borne to her sterling character, her ever cheery greeting, her unusually happy home and her fondness for little children. Many will remember her activity before and during Yearly Meeting week, and her cordial interest in the Yearly Meeting Friends, not only of our meeting, but others coming among us.

S. M. CORSE.

TAYLOR.—At the Friends' Boarding Home, Norristown, Pa., Eleventh month 8th, Elizabeth B. Taylor, in her 86th year. The youngest of the seven children of David Barton and Elizabeth [Field] Taylor. (Correction.)

WALTON.—Near Chatham, Pa., Ninth month 13th, Bennett R., infant of Warren C. and Ellen H. R. Walton, aged 6 months and 13 days.

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After-meeting Conference and
First-day School at 11.40.
- Girard Avenue and 17th St.,
11 a. m., First-day School,
9.45 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Walnut Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m.
Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3.30 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

New Books, Calendars, etc., of Interest to Friends



Visiting

of the conditions. The object this year is to show modern faces and modern dress—at least so far as Quaker taste goes.

The subjects illustrated are 'A Tea Meeting,' 'The Garden,' 'Visiting,' 'Shopping,' 'Walking to Meeting,' and 'The Evening Lamp,' and are typical of the Friends we meet in the smaller and country meetings.

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The Evening Lamp

A Quaker Calendar for 1915

This year the Quaker Calendar consists of six leaves and a front and back leaf, bound with a heavy cord. The illustrations were drawn by Anna Garrett, who has made sympathetic study

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"In Memory of Whittier," Etc.

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PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, Pa.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

ELEVENTH MO. 28TH (7TH-DAY).

—Blue River Quarterly Meeting, at Clear Creek, near McNabb, Ill., at 10 a. m. Ministers and Elders, the day before, at 2 p. m.

—Nottingham Quarterly Meeting, at Little Britain, Pa., at 10 a. m. Ministers and Elders, the day before, at 2 p. m.

—Oxford Friends' Association, 7.30 p. m. Subjects: "Value of Birthright Membership," etc.

ELEVENTH MO. 29TH (1ST-DAY).

—Henry W. Wilbur Memorial Meeting in Race Street Meeting House, 8 p. m. See editorial page.

—Fairhill Meeting visited by Philadelphia Quarterly Meeting's Visiting Committee, at 3.30 p. m.

—Friends' Meeting—both branches —at the Home for the Aged and Infirm Colored People, Forty-fourth Street and Girard Avenue, at 3 o'clock p. m.

—Race Street After-Meeting Conference addressed by Elizabeth W. Collins, of Swarthmore; subject, "Bible Study;" 11.45 a. m.

TWELFTH MO. 1ST (3RD-DAY).

—Best Interests Committee Social, Y. F. A. Auditorium, 8 p. m. See Announcements.

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TWELFTH MO. 3RD (5TH-DAY).

—Fair in aid of Woman's Southern Homeopathic Hospital, at 739 South Broad Street. See announcements.

TWELFTH MO. 4TH AND 5TH.

—The annual fair of Friends' Seminary, New York, 226 East Sixteenth Street.

TWELFTH MO. 5TH (7TH-DAY).

—Sectional — Guild entertainment, Y. F. A., Auditorium, 8 p. m.

—Whitewater Quarterly Meeting, at Pendleton, Indiana, 10 a. m. Ministers and Elders, 8.30 a. m.

—Prairie Grove Quarterly Meeting, at Marietta, Iowa, 11 a. m. Ministers and Elders at 9.30 a. m.

TWELFTH MO. 6TH (1ST-DAY).

—Buffalo Friends' Meeting, at home of Charles and Emma Schooley Phillips, 85 Manchester Place, 3.30 p. m. Conference subject: "Peace."

—Byberry Friends' Association, at Meeting House, 2.30 p. m.

—Reading Meeting visited by Philadelphia Quarterly Meeting's Visiting Committee, at 10 a. m.

—Meeting for Divine Worship under the care of a committee appointed by Concord Quarterly Meeting, will be held at Stanton, Del., at 2.30 p. m. A special car will leave the corner of Fourth and Market Streets, Wilmington, about five minutes before 2 p. m.

BOOK NOTES.

—Arnold Bennett, the English author, in his new booklet, "Liberty," states: "The British believe that they are fighting for liberty or death; that the Germans have become, all of them, cogs in one iron machine that is being used to crush everything lovely, everything human, in all the world." If Britain is defeated, Bennett fears for America as the next object of German attack. The eloquent pages are a plea for England's struggle for world-liberty. (New York: Geo. H. Doran Company,, price 25 cents.)



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—New days in the delightful "Friendship Village" are given by Zona Gale in "Neighborhood Stories" (New York: Macmillan). The quaint, shrewd neighborly adventures and conversations are given in the original vernacular, thus flavoring them with droll charm. The prefatory essay is a capital summing-up of the progress of a typical American rural community, and shows the partial superiority of such places to our overgrown, conventionalized cities.

—Hamilton Wright Mabie records in "Japan To-day and To-morrow" his impressions of the island and its people, with agreeable discourse on the gardens, landscapes, religion and daily life. The cheerful, courteous, gentle folk, with their love of all beautiful things, their contentment with simple pleasures and quiet joys, are portrayed with true art and sympathy. The book is like literature, and not at all like a dry commercial report; and it has some excellent illustrations. (New York: Macmillan.)

—Henry D. Thoreau's classic account of Cape Cod is now issued in a "Visitor's Edition," with preface and illustrations. One may take this book to Cape Cod and identify the beaches and other places where Thoreau rambled, and enjoy (either there or at home) the keen, fresh word-pictures and the salty, breezy character of the book. (Boston: Houghton Mifflin Company.)

—Herbert G. Wells, of easy-flowing narrative and the knack of giving reality to his characters, now issues a story concerning the up-to-date woman. "The Wife of Sir Isaac Harman." Sir Isaac and his wife are people of very different ideas, hence the interest of their life-story. (New York: Macmillan.)

—"You and I," poems by Harriet Monroe, are the warm throbbing utterances of a woman to whom life is glorious. All her subjects are treated with fullness of emotion and sympathy, with womanly tenderness and yet with no loss of breadth and dignity. This stanza from her poem on General Nogi shows her strength (though a dozen quotations were necessary to show her varied moods): "Your own proud way, O eastern star, Grandly at last you followed. Out it leads To that high heaven where all the heroes are, Lovers of death for causes and for creeds." (New York: Macmillan.)

—"The Doers," by W. J. Hopkins, tells of a boy observing all sorts of work in the building of a house, from digging the cellar to moving the household goods into the completed dwelling. He makes friends with the various workmen, and they let him help a little, to his delight. An excellent book for young lads. (Boston: Houghton Mifflin Co., price \$1.)

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A Reasonable Faith—Dr. O. Edward Janney.
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Disarmament of Nations.—George Dana Boardman.

Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.
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Tri-State Liquor Conditions.—Henry W. Wilbur.

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The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

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Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

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BUCK HILL FALLS

Thanksgiving Day found us truly thankful for the many things for which the country at large, and ourselves individually, should be thankful, and in addition, a week of perfect Buck Hill weather. Those who have been here know what that means. Instead of the snow and winter which the weather conditions almost promised, we had tennis and golf; conditions over the week-end resembling very closely those of early autumn.

Plans are under way for a new kitchen. They call for very great improvements in the space now occupied by employees' dining hall, receiving room, store rooms, refrigerators, etc., etc., and eventually there built above the kitchen three stories. All this to be of fire-proof construction. This would seem to be a tremendous stride in the right direction. Fire-proof means a great deal more than being proof against fire; it stands for permanence, solidity, cool in summer, warm in winter, and especially it means sound-proof. Our most desirable rooms will be in that section of the building. Meanwhile, The Winter Inn is spreading, through those who have been here and benefitted, the tidings of the three R's for which it stands,—Rest, Recuperation and Recreation.

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

The Last Dream (verse)	725
The Great Alternative	725
A New "Quaker Idyll"	726
Professor Zavitz True to Friends' Principles	727
Duty by Deputy	727
Preparation for Ministry	728
An Old Romance (verse)	723
Editorial:	
Helping English Friends	730
Note and Comment	730
Opening Conference at Swarthmore	731
Wilbur Memorial Meeting at Race Street	731
The Vision Caught	732
The National Grange and Peace	732
Vision of an Aged Friend	733
An Ohio Friends' Pilgrimage	733
Conference of Friends' Associations	733
Purchase Quarterly Meeting	734
Centre Quarterly Meeting	734
Announcements	735
Notes	736
Friends' Associations	736
Swarthmore College Notes	736
Births	737
Marriages	737
Deaths	737
Calendar	738

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PHILADELPHIA, TWELFTH MONTH 5, 1914.

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However much we may be conscious that in the moment of trial, face to face with mortal peril, we ourselves might swerve aside, might hesitate and fail, we yet know that if we could make our choice in a cool hour, reviewing calmly what we ought to do, and what we should do if we could be true to the best that is in us, we should choose the honorable failure of the good man rather than the success of the bad. In itself we know it to be better, apart from all thought of consequence.

T. EDMUND HARVEY.

In "A Wayfarer's Faith."

THE LAST DREAM.

Restlessly, the Autumn wind
Echoes like a pulsing lute,
And quiet, peaceful, earth serene
Is lost in dreamless slumber, mute.
Faintly gleams the village spire
Thro' evening mist and morning light;
Distant sounds, o'er hill and valley,
Quiver on the hush of night.

In far-off lands where tumult reigns,
The night is long with gloom and fears;
The soldier, in his longing dreams,
Hears the song of early years;
And homeward bends his steps again,
Across the brook and o'er the hill.
Brave spirit! Onward pass to peace—
Justice and Truth prevaieth still!

Bloomfield, Can. CHARLOTTE CARSON TALCOTT.

THE GREAT ALTERNATIVE.

[John Haynes Holmes, Church of the Messiah, New York City, in the *New York Herald*.]

That is a startling observation of John Morley in his "Voltaire," when, in describing the great Frenchman's visit to England, he speaks of the impression which was made upon him by the Quakers. While touched only in a general way by English Protestantism, says Morley, one sect "made a sort of mark on his mind"—the one namely "which conceived the idea that Christianity has after all something to do with the type and example of Christ!"

That there is justification for this caustic comment of the great English author upon the Christianity of the Western world needs no demonstration to-day. When this world is being deluged with the blood of combatants, each one of whom invokes the aid of Christ against the other. The steadfast Quakers have ever said, and, to their eternal honor, still say in this fearful hour,

that they do not believe in war and will not go to war, not because they are afraid of death but because they are not wolves, nor tigers, nor dogs but Christians—those who try as best they can to follow the example and obey the precepts of the "Prince of Peace." But not so with the overwhelming majority of men in Europe to-day, who find it entirely consistent with their Christianity to slaughter their brethren who chance to speak another language and salute a different flag.

Nor is war the only violation of the religion of the Nazarene. What can be said, for example, on behalf of the acceptance by a Christian civilization of the traditional business principle of ruthless competition? How can the pursuit of wealth be justified by one who takes the name of him "who had nowhere to lay his head"? What place can the exploitation of foreign peoples have in the policy of a nation which worships him who called all men his brethren? How can race prejudice, class hatred, religious intolerance find refuge in the heart which seeks to know the Master's spirit of universal love? Look at the things we do, the emotions we feel, the ideals we cherish, the institutions we support—and wherein can any one of them be made consistent with the life and teachings of Jesus?

It would seem as though it were about time for the so-called Christian world to face in sober earnest the great alternative—either to follow Jesus as a true leader of men or else frankly to repudiate him as a dreamer and fanatic! If we really believe in our heart of hearts that Christianity is utterly impracticable, then let us say so and openly take Mammon and not God as our Father. But if we believe that "the type and example of Christ" involve the only true and, in the last analysis, the only really workable way of living, then let us, with such mistakes as are inevitable but with such sincere endeavor as is not impossible, strive to conform our civilization to this "type" and pattern our individual lives after this "example." No sin did Jesus hate more perfectly or smite more terribly than the sin of hypocrisy. And this is the very sin of which we are most fully culpable to-day. Jesus said to his disciples, without qualification, "Follow me!" If we desire to be regarded as his disciples let us "follow." But if we do not desire to "follow" let us not pretend to be his disciples. Let us confess our repudiation and defend it as best we can!

A NEW "QUAKER IDYLL."

In these all-too-strenuous days, when war's alarms disturb our very slumbers, and every daily paper brings a new chapter of horrors, it is an unspeakable relief to turn to quiet country ways, to simple living and to high ideals, and know anew that life can be so lived as to be in itself a blessing, while it blesses others. Such seems to be the message sweet and good that this new volume from one whom we have learned to love as "our Quaker Poet" of the present day, brings to us, and a debt of gratitude is due him both for the beauty of the work, and for this helpful message of the abiding value of life, even in these rude days.

To those who remember Goethe's pastoral poem, "Hermann and Dorothea," the great German's work may be recalled as they read this "Quaker Idyll,"* but doubtless they will note in this new poem a spiritual quality which was missing in the other. To many others, and especially to those of our own household of faith, this little volume will recall that most beautiful of the poems of Whittier,—"Snow-Bound"—and they will find in it a fitting companion piece to that finest of all tributes to the Quaker home.

A simple country maiden goes with her father to attend our Yearly Meeting; what happens there and on the way, this idyll tells us. A simple enough theme, one might say, but the story is told with such fidelity to truth, and yet with such touches of moral and spiritual beauty, as to altogether transfigure the commonplace, and give us an insight into the higher values of life. It is the especial function of the poet to thus reveal to the common mind the ideal values, and to teach us that moral and spiritual beauty does indeed invest human life; that there is "glory around us, about us," did we but have the vision to behold it. Much good work has preceded this from the same clear mind, but this seems so very good, that one is tempted to crown it as the best piece of work yet done.

"Sweet Molly Pryce in apple-blossom time
Went down to Yearly Meeting; all the way
The apple-blossoms fell in fairy drifts,—"

so the poem begins, and from one scene to another the reader is led among the familiar happenings of Yearly Meeting week, each presented with so sure a touch that it seems just what we all have seen, and partly lived, so that it is entirely natural, and yet all invested with the indescribable charm that makes a poem great.

One is tempted to quote at length from this idyll,

* "Molly Pryce"—"A Quaker Idyll." By John Russell Hayes. Dedicated "To Isaac H. Clothier, who loves old-time Quakerism." The Biddle Press: Philadelphia.

but that would be to deprive some of the pleasing surprise of a first discovery; so that temptation must be resisted. But one may, perhaps, be pardoned for referring to some of the especially attractive features, leaving it to the reader to come upon them as he reads the poem. The description of the visit to the grave of the mother, as father and daughter begin their journey, will touch many a heart with its tender pathos: the approach to the Quaker City by boat on the Delaware, and the description of how the great statue of Penn

"looks down with mild benignity
And mild, pacific gesture,—
Toward Shackamaxon and the Treaty Elm,"

will be enjoyed by all who have journeyed this way: and the description of the First-day School exercises at the beginning of Yearly Meeting will bring pleasant memories to those who have heard them.

One of the finest features of the poem is the way in which our poet has worked in touches of song and verse from other poets, most notably Whittier, in a most natural and telling manner. The beautiful street songs that are heard floating through the meeting house windows, touching the young girl's heart, is something that many another can recall; and still another experience of hers during the week, the hearing of a song from a nearby home, "a dear old song, simple and touching," "love's old sweet, song," has also been the experience of many others.

Nor is the touch of humor lacking. All who know the quaint, and always kindly, sense of humor of the author, would naturally look for at least the hint of this quality, and we find it, not too prominent or over-done, in the friendly talk after meeting, which Molly overhears, and in good Ebenezer's "nearness," and its peculiar expression; "for Ebenezer," so the poem tells us, "was a thrifty Friend."

But it is in the clearer vision which it gives, in the higher ideals that it presents, that the real and lasting value of this "Quaker Idyll" will be found. In the sketch of the young Chester County farmer, who comes up to Yearly Meeting and there finds one to love; in his testimony to the Truth as revealed to him; and in the other utterances which are here put down with a loving touch: in the reference to James Parnell,

"A little lad but sixteen years of age
Who sought the Truth,"—

and met a martyr's fate: in the description of the meeting for worship, and the words of Rachel Pemberton, how she told that

"Unseen things are greater than the seen,
The Spirit more enduring than the flesh,—being immortal;—"

in these words and descriptions we get the higher meaning of this idyll, and we learn that its message is one that no Friend, or any able to apprehend spiritual values, can afford to do without.

Not only is this "Quaker Idyll" a beautiful picture of fair maidenhood, of sterling manhood, of rare "devotedness to duty," but it is as well a noble tribute to the Religious Society, whose simple faith and clear teachings the author loves; and this must make it dear to every Friendly heart, and to all who reverence the Truth.

I. R.

PROFESSOR ZAVITZ TRUE TO FRIENDS' PRINCIPLES.

There is no member of the teaching staff of the Ontario Agricultural College, Guelph, Ont., who has done more to improve its efficiency or enhance its reputation than Professor Charles Zavitz, who has been connected with its experimental department for twenty-eight years and has had full charge of it for twenty-one. In his own line of work he has few equals and no superior, and if he had devoted himself as assiduously to making himself known as he has to making his department useful and helpful he would have been by this time as famous in his own province as he is in almost every part of the civilized world outside of it. Mr. Zavitz has been always a thoroughly competent lecturer at farmers' institutes, and in the way of laborious voluntary work he has gathered about him a large number of practical, intelligent, and enterprising farmers, who have made, under his guidance, the Experimental Union an organization for carrying on seed improvement experiments all over Ontario. By their co-operation he has been able to achieve results of incalculable money value to Canada, to say nothing of the uplift thus given to the farmers themselves as habitual scientific workers.

In the absence of President Creelman, Professor Zavitz has been acting President, and in that capacity he discouraged the formation of a military engineering corps among the students of the Agricultural College. His contention was that in the crowded condition of the curriculum it would not be practicable for students to do it justice, and he preferred to let the proposed organization await the return of the President. In order to leave the way clear he tendered his resignation of the Presidency, but not of his chair and department. Not satisfied with this action, a deputation from the Guelph Conservative Association waited recently on the Minister of Agriculture demanding the acceptance of Mr. Zavitz's resignation and

his retirement from the college teaching staff. As might have been expected, Mr. Duff declined to act on the representations of the delegates, and matters are once more all serene in the college halls. It should be added that Mr. Zavitz has always been highly respected and greatly admired by the students.—*Toronto Globe*.

DUTY BY DEPUTY.

[Extract from "A Wayfarer's Faith," by T. Edmund Harvey.]

The first thought of men who conceived of the university settlement was surely not to found a new institution so much as to bring life into touch with life, to make centres in which knowledge and experience might be collected, and from which men and ideas might be put at the service of all who had most need of them. Yet, in spite of themselves, they have almost become institutions; indeed, some settlements have almost made it their aim to be such, and as one reads reports from across the water of all that our American Friends are doing, one must admit that they have been most successful in achieving their object. If the settlement movement (as it is called) had not begun as it did twenty odd years ago, perhaps these wonderful centres of activity would not have come into being, or would they have been very different from what they are? Yet, would the founders of the first settlement have recognized as their spiritual descendants these men, unselfish as they are, whose methods are so different? Did there ever come before their vision the picture of a great building raised by some millionaire, maintained by like gifts, manned by a staff of salaried workers, and providing at the expense of far-seeing or enlightened manufacturers healthy amusement and duly certified religious teaching and secular instruction to the workmen of these subscribers, as well as dispensing, on behalf of Dives, basketsful of crumbs, both of plain and fancy bread, to Lazarus and his fellows at the door?

This is, after all, an instance of a world-wide process. We are face to face once again with the fact that men are constantly attempting to do their duty by deputy, to subscribe to what they see to be a good work rather than to set about to do it themselves, to give of their money rather than of their lives. It is the danger that has beset the church from almost the earliest days that the men who should be inspiring and setting others to work have too often simply done their work for them, or tried to do it. . . .

It is not always pleasant to think of the ultimate source of some of the contributions which

are to be found in the subscription lists of churches and charities. The man who realizes this may well hesitate to appeal to the wealthy for money to aid his plans, for he sees the effect of such methods in making religious and social agencies distrusted by many among the very classes which they aim at helping. He will rather honor the spirit in which such a social worker as Jane Addams, of Chicago, refuses to receive gifts of "tainted gold," as she feels the conscience money of some unscrupulous men of business to be. Yet here again he may be in danger of deceiving himself. He needs, it is true, to beware of accepting, still more of asking for, gifts which would merely be given to promote the vanity or to further the selfish interests of the giver, but can a man so easily wash his hands of the stain of the mammon of unrighteousness? Does he not rather need to recognize that, indirectly at least, the fruits of injustice enter into all the money that comes to him, since selfishness plays the part it does in our social life, and since our lives are so bound up with each other that no man can set himself apart from his fellows? Only let him see the gifts he asks for will quicken in the givers the sense of social responsibility and increase the desire to do and to give more themselves. . . .

One does not wish to undervalue the associations, the reflexes of life, which institutions so often pass on, or the wealth of a great past which they keep in store for us; but death is perhaps as needful and as inevitable for the body corporate as for the individual; for both it is often true that whom the gods love die young. It is surely better to spend and be spent in a short life rich in ideas than to carry on a long existence by the aid of a comfortable endowment, which may prevent men from realizing how far out of touch they are with the actual needs of those about them. It is not known whether any council of bishops has decided if there be humor in Heaven, but one is inclined to think that the solemn way in which men shake their heads and lament the impending decrease of an outworn institution must sometimes be greeted elsewhere by a peal of celestial laughter.

PREPARATION FOR MINISTRY.

[From "The Problems of the Free Ministry," by A. Neave Brayshaw, in *Friends' Quarterly Examiner* for Seventh month.]

Some of us may remember how, two or three years ago, a young American Friend, giving valuable help on a "tramp," told us in the course of a discussion that he grew up with the idea that the call to minister in meeting was a kind of in-

ward explosion which the individual could do nothing with either to induce or prevent. For years he had hoped that this might not happen to him. We now realize that the fact of there being a wrong way of preparation must not blind us as to the right way. It is a misunderstanding of our Quaker thought as to Divine guidance to allow no room for prayer and intellectual preparation in view of a definite subject on which we may speak. What is of first importance is that we should take our place in meeting with no fixed resolve either to be silent or to speak; but that, even if our thought has previously turned to the ministry, we should, in the stillness, seek to know the mind of God concerning our service for that particular time. It is easy (and not unpleasant) to follow a mechanical rule that we must not prepare beforehand, thus avoiding one danger by resting in another; it is not easy to know the watchfulness and spiritual alertness which will save us from danger on this side and on that. We readily agree that it is wrong for the minister of a congregation to be compelled to deliver a sermon at some particular time whether he feels any Divine leading to do so or not. We shall, however, do well to understand that the danger is not all one way. Many a minister can testify that the fact of a sermon being required of him brings him to turn his mind to it, not casually, but constantly, in thought and prayer—prayer for himself that he may speak the message of God, and for his congregation that it may reach them. Do we know enough of this side of the work? Is it not our danger to be slack? No sermon is demanded of us, no one calls us to account if we are silent; and so it may be that the meeting is not in our thoughts and prayers, and our ministry, if ministry there is, comes cold and poor beside what it might be.

AN OLD ROMANCE.

[Read at the Centennial Celebration in Friends' Meeting House, Kennett Square Pa., Ninth month 12, 1914.]

'Mid the Berkshire hills of England, full two hundred years ago,

Robert Lamborn, young and comely, paced unrestful to and fro.

Downward from melodious spirals came the lark's unheeded tale;

As the evening shadows lengthened sang unheard the nightingale.

Nothing touched his troubled spirit, nothing soothed his fierce unrest,

Like the dash of ocean billows and the beckoning of the West.

Morning came, and coming, found him on a westward ship afloat,

And the rhythmic roar of breakers struck his fundamental note.

Walked he with the dauntless courage of the undefeated young.
 From each night with cool baptism rose he chastened, newly born;
 In his heart the perfect woman, at his back the sun of morn.
 Every night the lovely vision time, he felt, could but defer;
 Every day a new horizon filled with rosy thoughts of her.
 So each day his faith upheld him till the voyage was passed, and then
 Landed he, forlorn and friendless, in the city loved of Penn.
 Here amid smooth-shaven Quakers, he had loved in other days,
 Strode wild hunters, supple Indians, with strange, unfamiliar ways.
 Wandering thus in aimless fashion, clothing soiled and money scant,
 Saw he a familiar figure, Francis Swayne, the emigrant.
 Very tall and straight was Francis, very mild of eye and tongue;
 Iron of mouth and jaw, but always very gracious to the young.
 Norse of blood and frame, but haply the sweet truths of Fox's page
 Cooled the hot blood of the Vikings, calmed the "wild Berserker rage."
 So his turbulent Norse spirit spent itself in ways of peace;
 On the scythe, the fork, the cradle, his strong nature found release.
 Many tales are still remembered and retold in time of need,
 Of his skill and his endurance, of his prowess and his speed.
 When the young men would foregather in the Spring-time or the Fall,
 For their wrestling, jumping, running, Francis would surpass them all.
 And then, setting up a rawhide that just touched his flaxen hair,
 Take a few quick steps and clear it, with an inch or two to spare.
 When the supple, sinewy Indians of the Lenni-Lenape held their sports, a guest was Francis, and a guest of high degree.
 Every year new runners gathered, but the sports would always end
 With a badly beaten Indian and a new admiring friend.
 So when Robert met with Francis, quickly came these words of cheer
 (As the old tradition gives them), "Well, well, Bob, what brought thee here?"
 Simple were the words and friendly, yet an energy sublime
 Of occasion has preserved them through two hundred years of time.
 Did the old man guess his secret? Who can say? but Robert's eye
 Told, he quickly thought within him, 'tis the time to do or die.
 So he told the simple story, how without a thought of gain,
 Some for love of Francis, Jr., more for love of Sarah Swayne,
 Thenceforth a diviner music rolled in splendor from his tongue;

He had left his English kinsmen and his ancient English home,
 To pursue a young man's fancy o'er three thousand miles of foam.
 Francis listened without comment, very kindly was his eye,
 As he said, "Come breakfast with me, Robert, we will ride and tie."
 So they rode and tied that morning fresh with spring and bright with flowers,
 Strung with bird songs from each thicket through the happy, happy hours.
 Never birds sang so for Robert, never thrush or nightingale,
 In the hedges of Old England told him half so sweet a tale
 As the little brown song sparrow, as the thrasher in the hedge,
 As the cardinal afar off, as the phoebe by the ledge;
 As the bobwhite on the hilltop whistling like a happy boy,
 So distinct and clear and certain, Robert answered him for joy.
 Near the streams and in the shadows, singing o'er and o'er again,
 Loud, reverberant, compelling, called the Carolina wren;
 In the Brandywine's deep meadows, rich with cowslips blue and pink,
 As if one bird were a dozen bubbled o'er the bobolink.
 Overhead in semicircles, music sweet as ever heard,
 Came the buoyant, fine, ecstatic flight song of the oven bird.
 As the evening shadows lengthened and the pathway grew more dim,
 Through the tranquil aisles the wood thrush sang serene his sylvan hymn.
 When they reached his home, said Francis, "Robert, thou mayst briefly stay
 Underneath these spreading branches; I will go prepare the way."
 "Sarah, I have left a package under yonder tree," he said;
 "Will thee fetch it?" "Gladly, father, I will fetch it," said the maid.
 Out into the twilight tripping, met she there a figure tall,
 The first startled word was Robert! the next Sarah! that was all.
 Did she fetch the package? Rather, without trouble, all the men
 To her own admiring father thought her very fetching then.
 As she stepped into the firelight, linked with Robert arm in arm,
 Scarce a savage of the forest would have done the maiden harm.
 White and red and moist she stood there, blue eyes, golden hair a store,
 Legacies of Danish forebears from the town of Elsinore,
 And beneath the mouth's rich ripeness, full, indeed, but not too much
 The fair chin was cleft divinely, nature's last artistic touch.
 If the red flamed more than common 'twas no signal of distress;
 Doomed were they to double trouble and to double happiness.
 If beyond the last horizon there is sweeter love than this,
 Then shall Heaven indeed be Heaven, bliss indeed be perfect bliss.

EDWARD SWAYNE.

FRIENDS' INTELLIGENCER

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ELIZABETH LLOYD, ELIZABETH POWELL BOND

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PHILADELPHIA, TWELFTH MONTH 5, 1914.

HELPING ENGLISH FRIENDS.

All over our country people are bestirring themselves to contribute in some way to the relief of those who are enduring bodily suffering because of the war in Europe. Each will have to decide for himself through what channel he will contribute, but Friends generally will feel that there is no better way for them to help than by assisting English Friends in the relief work they are so efficiently carrying on. Almost immediately after the outbreak of the war the Meeting for Sufferings of London Yearly Meeting took this matter in hand and systematized it. Philadelphia Yearly Meeting for Sufferings (Arch Street) took up this matter some time ago and several thousand dollars have already been sent to England through its instrumentality. Efforts are being made to call a special meeting of Philadelphia Yearly Meeting's Representative Committee. Should these prove unavailing, the regular meeting of this committee, on the 18th of this month, will no doubt take the subject into consideration. In the meantime contributions may be sent to Lucy Biddle Lewis, Lansdowne, Pa., who will see that they reach English Friends, through Philadelphia's Representative Committee or otherwise.

Word comes from several Friendly centers that money is being raised in one way or another. Realizing that there will be need of relief for months to come, and that it is often easier to give in several small sums than in one large sum, a young man in one of our country meetings has set out to find one hundred persons who will agree to give one dollar a month until the end of 1915. There may be a hint in this for interested workers in other neighborhoods.

The question of how much we ought to give to our brothers across the ocean in their extremity is a matter that must be left to the judgment of each individual. A group of Friends were talking this over and one of them suggested that this year the sum that each is in the habit of putting aside for future emergencies be sent to the war suf-

ferers instead of being placed in a savings bank. This is one of many ways of solving the problem.

That Friends in America should help Friends in England now is fitting for more reasons than one. Fifty years ago, at the close of our Civil War, when money was so badly needed for the education of the freedmen, the Friends across the water sent us \$175,000, thus showing the depth of their interest in the abolition of slavery and the uplift of the colored race. Now is our opportunity to show how deeply we are interested in establishing a brotherhood of man that will put an end to all war.

The committee having charge of the investment of the Henry W. Wilbur Endowment Fund would like to have all subscriptions in before the first of the year, if possible.

We republish the Conference minute concerning it:

At the session of Friends' General Conference, held at Saratoga, New York, in the afternoon of Ninth month 8th, the following was introduced: "Since the death of our beloved Henry W. Wilbur, many friends have expressed a concern that a fund be raised to provide an income for his widow, Eliza M. Wilbur; the conference records its sympathy with this concern and suggests the Executive Committee of the Central Committee take this matter in charge and solicit and collect a suitable fund, make proper legal arrangements for the holding and investing said fund, and pay the income thereof to Eliza M. Wilbur during her life, and at her death to hold said fund subject to the directions and order of the Central Committee of the Friends' General Conference."

Friends wishing to contribute to said fund will please send their contributions to our treasurer, Harry A. Hawkins, 57 Pierrepont Avenue, W. Rutherford, N. J.

The editors of *Scattered Seeds* are greatly encouraged by the increased interest manifested in many Friends' neighborhoods. New subscriptions are coming in every day, a number of them from the other branch of Friends. When our regular club senders are making up their clubs we suggest that they show the magazine to Arch Street Friends in their neighborhood who have children.

Word comes from Makefield First-day School, four miles from Newtown, Pa., that they intend to increase their usual club of fifteen to thirty. If other schools will do as well as this (or even half as well), the future of *Scattered Seeds* will be assured.

Joel Borton and Ellwood Heacock, who are respectively the president and secretary of the Pennsylvania Abolition Society, have recently visited the Laing School at Mt. Pleasant, S. C. They found the school in good shape, the discipline excellent, the teachers and pupils full of interest in their work. They ordered some needed improvements to buildings and grounds and bought eight coal stoves in place of the worn-out wood stoves.

The Abolition Society hopes soon to be in a position to enlarge the building so as to provide two additional class rooms, which are much needed. Contributions from friends of the school, old and new, are solicited and will be used to the best possible advantage. These may be forwarded through the usual channels, or sent directly to Elizabeth Lloyd, 140 N. 15th Street, Philadelphia. Barrels may be sent directly to Laing School, Mt. Pleasant, S. C., via Charleston. Some railroads make no charge for freight.

Kate Barnard, Oklahoma's Commissioner of Charities, declares there is a conspiracy of powerful interests trying to rob the Oklahoma Indians of lands valued at more than \$200,000,000. Cato Sells, Commissioner of Indian Affairs, says that this charge is in the main true, and bespeaks the co-operation of all good people in her righteous struggle. The matter will be brought to the attention of Congress at its next session, and friends of the Indian everywhere should be on the alert to see that justice is done.

The California red-light abatement law, says the *Union Signal*, was upheld at the November election by a 40,000 majority vote. The anti-prize-fight law passed by a majority of 30,000 and the minimum wage law by a majority of 20,000. The vote against the measure limiting a vote on prohibition to once in eight years now stands at 50,000 majority.

OPENING CONFERENCE AT SWARTHMORE.

A Conference will be held at the opening of the School for Social and Religious Education at Swarthmore, on Seventh-day and First-day, the 2d and 3rd of First month next. To this Conference we are requesting each Monthly Meeting to send one representative, whose entertainment will be provided for. It is expected that these representatives will return with greater desire to enter into service in the Meeting. All others interested are invited to attend the session.

While the Conference will constitute the opening feature of the school, the subjects discussed will be of distinct importance to all members of the Society of Friends. Among these will be the aim of Advancement Work, the organization of Study Groups, the Pilgrimage Idea, relation of First-day Schools to advancement, the promotion of efficiency in business meetings, the increase in fellowship and the best methods of using our literature and books.

Those who introduce the subjects will be men and women among us who have given them the most thought, and therefore those who attend will receive definite benefit. It is hoped that there will be a full representation from the Monthly Meetings.

All who expect to attend will please send the information at as early a date as possible, to

THE ADVANCEMENT COMMITTEE,
140 North 15th Street, Philadelphia, Pa.

WILBUR MEMORIAL MEETING AT RACE STREET.

The memorial service for Henry W. Wilbur held at Fifteenth and Race Streets, was attended by many hundreds of people who knew and loved this Friend. Nor was the attendance confined to members of the Society.

Instead of being a sad occasion, as the various phases of his life were dwelt upon by different speakers, it partook of the character of thanksgiving that this splendid leader lived and worked and shed abroad the influence of his "philanthropy translated into action," as Rufus M. Jones, of Haverford College, expressed it.

"The work must not stop," declared this speaker. "No work begun must ever stop for death." This was the prevailing spirit of the occasion—that the many interests he carried must not lapse, but be taken up by many workers.

Dr. Jesse H. Holmes, of Swarthmore College, presided. Isaac H. Clothier paid a brief tribute, followed by eight scheduled speakers, the first of whom was Elizabeth Powell Bond, former dean of Swarthmore College.

Jane P. Rushmore spoke of five especial points which made his rounded character: His richness of intellectual equipment, his natural clearness of mind, splendid optimism, courage and prophetic insight, giving incidents of each. Henry A. Hunt, of Fort Valley School for Colored Youth, Georgia, told of the great interest in the uplift of the colored people which this Friend showed in a practical manner.

Dr. John Clarence Lee, pastor of the Univer-

salist Church of the Restoration, dwelt on Henry Wilbur's work as head of the Congress of Religious Liberals, whereby his personality extended widely. He originated the Liberal Club in Philadelphia, where liberal minds in different sects claimed religious kinship with him.

Samuel J. Bunting, Jr., represented the young people, whose interests this leader was engaged in forwarding. Dr. O. Edward Janney, chairman of the Friends' General Conference, said: "A great man has fallen. He did the work of nine men along different lines, but the test of leadership lies in whether the work continues."

The last speaker was Anna Travilla Speakman, of Swarthmore, who paid high tribute to his innate kindness. "He lived in a house at the side of the road and was a friend to man," she said.

The occasion appropriately closed with the chairman reading the prayer offered by Henry W. Wilbur at the close of his address at Saratoga Conference.—*The North American*.

THE VISION CAUGHT.

The average man's life represents labor for a subsistence, and the struggle against poverty, sickness, and the violation of law. To succeed in this struggle is the problem of all. Without the dream, life is mere drudgery, and failure a calamity. But with the vision caught, failure is a mere incident, and success means nothing if the vision be lost.

Human happiness depends on its Ideal. I know this practical work-a-day world looks with doubt upon the dreamer. But Browning says, "A man's reach must exceed his grasp, or what's a heaven for?"

Henry Wilbur is spoken of as the "Man of Vision," but the vision with him was no empty dream. It was a glorious reality, toward which his every effort reached, *viz.*, "A religion definitely applied," "A closer brotherhood," a co-operation and enthusiasm in human service, in short, "A Spiritual Democracy!" His message was inspired because his vision was so clearly defined.

Rufus M. Jones says, "He was possessed with a passion for human betterment and social progress."

Henry Wilbur has gone into the Silence, but this vision remains as a rich heritage for the Society of Friends. In spite of every discouragement let us follow in its lead. Let us share, with him who toils for us, this vision of a closer brotherhood, and so make life more joyous for him.

Thus can we hope to make our Quaker message

of Personal Inspiration, Justice, and Brotherhood a vital force in the world to-day. And Christianity, stripped of its dead ecclesiasticism will again become the message of Jesus, "Bear ye one another's burdens, and so fulfil the law of Christ."

IDA J. SHARPLESS.

THE NATIONAL GRANGE AND PEACE.

[Report of standing Committee on Peace and resolutions adopted at the recent Annual Convention of the National Grange, held in Wilmington, Del.]

Your Committee on Peace beg leave to submit the following report: The Grange is opposed to war. We believe that maintaining a large standing army and an immense navy is not conducive to peace.

The man that carries a revolver in his pocket is looked upon as dangerous, not as a law-abiding peace-loving citizen.

We have the spectacle before us to-day of the great powers of Europe, who for years have been building and maintaining vast armies and powerful navies, plunged into the most disastrous war of history.

The misery and suffering that this war is leaving in its trail cannot be described by pen or painted by brush. Precious lives are snuffed out on land and water, in the air and under the water.

The wounded are suffering untold agonies in the field. The hospitals are filled with the sick and dying. But the horrors of war are not confined to the battlefield. Mothers and fathers are deprived of their sons, wives of their husbands and children of their fathers. Homes are broken up and hopes blasted.

We think of little Belgium, a land of husbandmen, almost destroyed by hostile armies, peaceful citizens forced to flee from their homes, whole cities left in ruins, priceless works of art destroyed, magnificent specimens of architecture torn down, and besides all this, immense amounts of treasure wasted, business and industries paralyzed so that years must elapse before Europe can recover from its effects.

We are not to say where the blame rests whether because of the ambition of men, the lust for power, or some real or fancied grievance, but we do believe that the preparedness for war is largely the cause.

We wish to affirm again as a body of men and women, a million strong, representing the agricultural population of two-thirds of the States of the Union, our belief that war is a crime and that all differences can and ought to be settled by arbitration and that we pledge our strongest support to all measures having this end for its object.

RESOLUTIONS.

Resolved, That we ask the Government and people of the United States to use all of the power and influence that they have to restore and maintain peace.

Resolved, That the National Grange now in session commend the present administration at Washington in its efforts to maintain peaceful relations with foreign countries and in tendering its services in settling, by arbitration, disputes in and between other nations.

VISION OF AN AGED FRIEND.

The following Vision is one of several which have come to an elderly western Friend, Joseph Jones, of Webster, Indiana. This one is extracted from a personal letter to a friend. Readers may easily find its lesson.

In the meeting a very deep silence came over me, and a very extensive plain rose before me. As I looked, I saw a mountain, and out of the side of the mountain flowed water that was as pure as water could be. As it flowed down to the plain it became mingled with the earth, and the farther it flowed, the more earth was mixed with it.

And there appeared one standing by me clothed in bright garments. He said to me, "Look toward the plain." I looked and beheld a great multitude coming toward the river, for such the earth-colored stream had become, to drink of its waters.

Then he that stood by me asked me to look toward the fountain from which the stream flowed. I looked, and behold an angel stood by the fountain calling to the multitude to come up and drink of the water as it flowed from the fountain, pure and clear; but they shook their heads and said, "No, the water up there is too pure for us; we cannot drink of it. We like this much better."

Ninth month, 1914.

AN OHIO FRIEND'S PILGRIMAGE.

I left my home near Cardington, Ohio, a fortnight ago, to attend our Quarterly Meeting at Waynesville, going by rail to Springfield, then by trolley to the house of Charles Merritt, where I found a pleasant home for a few days, attended Grampian Mid-week Meeting on Fourth-day.

On Sixth-day, went with Reuben Roberts and wife, Martha and Margaret Warner, by auto to Waynesville. The air was cool and bracing, and the roads good, and it was a pleasant ride with genial Friends. We arrived in time for select meeting at 1.30, which was a well attended and profitable occasion.

I found lodging and board at the Friends' Boarding Home, which is well patronized by Friends and Friendly people.

The Quarterly Meeting on Seventh-day was said to be somewhat larger than usual, some thought the fine weather was responsible for it. The interest was good and it was highly appreciated by one, at least.

On First-day one end of the large house was well filled. The devotional silence was a living silence, broken by vocal prayer and several short messages. The exercises will probably be reported by a more able writer than I am.

A light rain threatened to make the trip home rather slippery, but by 3 o'clock it slackened, and we made the trip to Selma in an hour and forty minutes under Reuben's skillful guidance.

WILLIS T. REESE.

CONFERENCE OF FRIENDS' ASSOCIATIONS.

The Fall Conference of Young Friends' Associations was held in the Meeting House at Newtown, Pa., November 14th, with morning and afternoon sessions. Edward S. Hutchinson, of Newtown Association, presided, and Sarah W. Knight, secretary of the Executive Committee of the General Conference, acted as secretary.

"Our Duty to the Colored Race" occupied the morning session. Elizabeth Powell Bond presented the subject very forcefully, reminding us that the Negro was not responsible for the color of his person, which to so many white people is so repulsive, but he was planned and made by our Heavenly Father the same as we were, and we as Friends should not bear the prejudice which many do. Her description of the effect of slavery upon the moral and political life of the time made it very vivid to us that we should fight to counteract this influence and do all we can to raise the standard of the race to-day. Many entered into the discussion which followed Mrs. Bond's paper.

The afternoon session was occupied with the discussion of the subject "Can Spirituality be Taken Into Business Without Losing Efficiency?" Richard D. Williams, of the Plainfield, N. J., Association, had the first paper. He felt that "business efficiency" as understood in the business world was not carried on in a manner where one's highest spiritual ideals could be taken into account, but the tendency of business was to recognize these higher ideals more and more.

Dorothy Brooke, of Sandy Spring, Md., followed. She thought if we could not carry the consciousness of our spirituality into our business we had better "give up business," for business with-

out spirituality leads to selfish greed. If it were selfish greed which led to the present terrible war, we surely need the influence of greater spirituality.

Louisa Harvey, of New York City, spoke next and felt sure that high business efficiency was possible where the spirituality and business went hand in hand.

The paper prepared by Alfred Darnell, of Philadelphia, was read by Harry S. Bonner, of Somerton, Pa. He felt that unless our religion had been a vital force in our daily lives it had failed. Love for all men is what helps most to make us succeed, for love is the strongest factor in the world.

The subject was opened for general discussion after the reading of this paper and many took part. After the silence customary at the close of Friendly gatherings the meeting adjourned.

Newtown Young Friends' Association had furnished lunch between the sessions to over two hundred people who were in attendance. One hundred and two delegates from twenty-nine associations responded to roll call. Many of these delegates remained over night as guests in the homes of Newtown Friends and attended meeting on First-day morning at Newtown, Wrightstown, Makefield, Langhorne or George School, and all joined in a meeting for worship in Newtown Meeting House on First-day afternoon. This meeting was in charge of our younger people and bore great evidence of the full life that is growing up within our membership.

SARAH W. KNIGHT, *Secretary*.

PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held at Chappaqua, N. Y., Tenth month 28th. A beautiful autumn day was propitious for a large attendance. During the devotional hour several Friends spoke briefly and earnestly. One told of a conversation he had with a woman after she had attended Friends' Meeting for the first time, telling him how strongly she was impressed with the duty of life as revealed to her in the meeting. Another Friend spoke from the text, "I am the true light, any one who believes in me will not be in darkness." "God is good, and he loves each one of us" was quoted by a Friend, who added, "The spirit of the living God is as near his children to-day as it ever was. Live right each day, walk humbly, is all our Heavenly Father requires us to do." One spoke of the All-wise Providence to act and guide us as the Israelites were guided through a channel of the Red Sea. One gave a message on the subject "How to Live." Mary

Travilla expressed in her truly inspiring way The love of the Divine Father as revealed to her. She referred in memory to the Conference held at Chappaqua a number of years ago. She likened it to a table spread before her of good things. She paid homage to the love and faithfulness of the men and women who attended that Conference and who have since gone to the Higher Life. She referred to the Tablet in Westminster Abbey bearing the words, "Love and Serve." She likened these words to the duties we owe to God and to mankind. She expressed deep feeling in the loss of our dear friend, Henry W. Wilbur, with whom she had been so closely associated in the work of the Society. A sweet spirit reigned throughout the business meeting. A report from the Fellowship Conference Committee was read with much interest. Wherever the pilgrimage meetings have been held there was a general expression that they had been very helpful to the community, and urged that all should use their efforts in their continuance. After a social hour and luncheon, the afternoon meeting was held. Topic: "Thoughts from the Saratoga Conference." There was much freedom of expression and thought. One spoke of the opening day at the Conference and read the prayer with which Henry Wilbur closed the service. Two Friends spoke of the great interest manifested by the young people in the meetings. Several selections from the *Friends' Intelligencer* were read relating to the Conference. One spoke of the wonderful silence that prevailed just before the passing away of Henry Wilbur. She, as well as others, expressed it as a living silence. It seems almost a preparation for the shock which was to follow. At the close of the meeting the feeling was expressed that all present had been strengthened by the day's teachings and could return to their homes with greater ambitions and new hopes for the future.

R. H. S.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting met at West Branch, Grampian, Pa., with the opening session Seventh-day, the 14th. The meeting of Ministry and Counsel was small as to numbers, but the subjects considered in connection with the queries showed concerned interest in the welfare of the Society. The First-day School Association met in the afternoon, with a good attendance; an interesting program had been prepared, consisting of music, readings and recitations, which was carried out very successfully; some very fine sentiments were brought out in the recitations by the children. The question for discussion by the Association

was: "To what extent should parents and teachers encourage amusements and pastimes for the children?" The question was opened by Elisha M. Davis, who presented some of the conditions prevailing when he was a boy, and held that good, healthy amusements were a help in interesting young people in the subjects of moral and spiritual welfare. James D. Wall advocated a general community understanding in regard to what the amusements should be, that nothing be permitted as a recreation that would deter in the building of a character for usefulness and the highest possible service in after years. But it was left to our good Friend, Isaac Wilson, to show that by each and every act of life was formed the habit that built the character, and that all amusements and sports should be carried on under good and efficient rules, that would eliminate all of the selfish element, if possible, and provide a stimulus for building the ideal condition for the Brotherhood of Man.

Cyrus A. Wood followed with some very good and pertinent remarks in regard to the prevention of war.

A meeting was held in the evening under the auspices of the Advancement Committee, which was addressed by Isaac Wilson, who explained very clearly the need of our being alive in the work of bringing Friends' beliefs and principles before the world in such a way that they would be convincing, and perhaps conditions might be changed for the better, especially in regard to the Peace Movement.

Isaac Underwood also helped to bring the subject more forcibly to our attention, emphasizing the fact that there never was a time so ripe for the promulgation of Friends' doctrines.

The First-day meeting for worship was relatively smaller than usual on account of the inclemency of the weather, but the very able discourse of Isaac Wilson, based upon the words of Jesus, "Where two or three are gathered together in my name there will I be in the midst," was so forcibly and beautifully presented that we unconsciously looked about the room almost expecting to see him. The impressiveness was so complete that one could not have been in attendance at this meeting without being very much benefited and lifted to a higher plane of life.

The business meeting held on Second-day was prefaced by a short address by which we were very much strengthened to proceed on our way of life as especially dictated by the inward monitor as a guide.

The usual business session with the attendant correspondence of the Yearly Meeting was dispatched with general unanimity, and after a min-

ute of appreciation of the helpful ministrations of our visiting Friend had been adopted, the meeting closed under a universal feeling that surely the inspiration of the Father of all goodness and righteousness was with us through the different sessions of the meeting.

J. D. W.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.

—Goethe.

ANNOUNCEMENTS.

The Pennsylvania Peace Society will celebrate its forty-eighth anniversary on the 9th of Twelfth month at the Universalist Church of the Restoration, on Master Street, below 17th Street. The afternoon session begins at 3.30 with an Address of Welcome by the Pastor, Rev. John Clarence Lee, to which the President of the Society, Daniel Batchellor, will respond. The annual reports of the Secretary and Treasurer will be presented; officers for 1915 will be elected, and resolutions will be offered and discussed. An open meeting will follow, in which it is hoped a number of persons will be heard.

The evening session will be addressed by Arthur D. Rees on "Russia in Peace and War," and Dr. Jesse H. Holmes on "The War and After." Harold Wilbur Neeld, a boy soprano of Calvary choir, Germantown, will sing.

THE WEST PHILADELPHIA FIRST-DAY SCHOOL will hold its first Social for 1914-15, Sixth-day evening, Twelfth month 4th, 8 o'clock. Elizabeth C. Darby, Head Worker Friends' Neighborhood Guild, will give a short talk on the work of the Guild. Games and a social time will follow. All interested Friends are invited.

GUILD-SECTIONAL COMMITTEE ENTERTAINMENT.—"The Importance of Being Earnest," a trivial comedy for serious people, by Oscar Wilde, will be given in the Auditorium of the Philadelphia Y. F. A. Building, 15th and Cherry Streets, Twelfth month 5th, at 8 o'clock p. m. Admission, 50 cents. The play is altogether a delightful satire on English society and manners. The characters are taken by Joseph Harold Watson, Walter S. Pedrick, Lawrence Wiltbank Keene, Harold M. Lane, Sadie Davis Johns, Alice Thompson Miller, Violet E. Ross and Martha W. Moore.

Vocal and instrumental selections will be given by Eleanor Smith, Dorothy Forster, Anna Faulkner, Lawrence Wiltbank Keene, Blanche W. Conkle, Sue C. Windle, Rudolph Suplee and Marjorie Suplee.

This entertainment will give the friends of the Guild and the Y. F. A. an opportunity to enjoy a delightful evening, and at the same time, give financial assistance to both enterprises.

Burlington Quarterly Meeting's First-day School Union will be held at Mount Holly, N. J., Twelfth month 12th, at 10.30 a. m.

An afternoon tea and sale of fancy articles, stationery, preserves and cakes, in aid of the Friends' Neighborhood Guild, will be held Twelfth month 7th, from 2.00 until 5.30

p. m., at the home of Mrs. E. Lawrence Fell, 433 West School House Lane, Germantown. Contributions of cakes are solicited, and an invitation extended to come and help a worthy cause.

NOTES.

Camden (Ohio) Meeting of Friends is held once a month on the First-day following the third Seventh-day, at 11 a. m. Generally a Bible Class using Cook's lesson leaves is held before Meeting, and the business meeting follows the Meeting for Worship. This meeting is located at Pennville, Jay County, Indiana, and can be reached by railroad from Portland, Jay County, and from Bluffton, Wells County.

Isaac Wilson, who was selected by the Advancement Committee to make the Western trip which Henry W. Wilbur had planned, was at Marietta, Iowa, on First-day, the 22nd, and at a meeting in Des Moines, at the home of R. Morris and Bessie Russell Philips, on Third-day evening, the 24th. He was scheduled to be at Prairie Grove, Iowa, on the 29th, and at Benjaminville, Illinois, on the 6th of this month. Reports of these meetings will be given later.

Nathaniel Richardson, of Byberry, was a visitor to the West Philadelphia Meeting last First-day. His message was "Inspired Religion." The attendance was large, a number of strangers and visitors from other meetings being present. The First-day School was attended by an increased number of new scholars and was well attended by the regular scholars, who are interested in the course of study. On First-day, Twelfth month 6th, the lecture course will consider the paper delivered by Jesse H. Holmes at the Conference.

SWARTHMORE COLLEGE NOTES.

The Thanksgiving recess began at noon Fourth-day, the 25th, and classes were resumed at 8 a. m. on the 30th.

The Freshmen won the annual Sophomore-Freshman cross-country race, on the 23rd, by a 24-31 score. Grannis Bonner, a Sophomore, finished first over the four-mile course in 21 minutes 44 seconds, which is a new record. The Freshman team was composed of Wright, Bodine, Hayes, Thornton and Maule; the Sophomore of Willets, Lang, Shrode, Leslie and Bonner.

Dr. Walter Dennison, Professor of Greek and Latin, presided at the recent meeting of the Philadelphia Society for the Promotion of Liberal Studies.

At the Women's Student Government Convention, held at Radcliffe College, November 5, 6, 7, Swarthmore was represented by Ethel Harvey, President of the Swarthmore College Women's Student Government Association, and the junior delegate, Anna Michener. Many questions of importance were discussed and a report of the convention will be presented to the Swarthmore Association at its next meeting. The next Women's Student Government Conference is to be held at Western Reserve College, Cleveland, Ohio.

The class hockey team captains and the coach have selected the following girls for the "Varsity" hockey team: Helen Culin, Sara Appleby, Sara Darlington, Agnes O'Brien, Esther Jenkins, Mary Harvey, Gladys Griffin, Margaret Willets, Helen Coles, Rebecca Conrow and Sara Sheppard. The 1915 class won the interclass championship.

At a recent meeting of the Joseph Leidy Scientific Society, Professor Lily gave a talk on irrigation, its antiquity, present development, and future possibilities. Dr. Hoadley contributed a few remarks on the government irrigation projects.

FRIENDS' ASSOCIATIONS.

THE FRIENDLY OUTLOOK, York, Pa., was opened October 31st by the president reading the eighth chapter of Luke. The speaker of the evening was Dr. O. Edward Janney, who gave an address on the subject, "The Church and the Community." The church should not be aristocratic, but spiritually democratic. It, too, could improve education and help prevent idleness amongst the young. Lessons and sermons on intemperance should be often dwelt upon. The frequenting of saloons may be partially eliminated by providing profitable entertainment elsewhere. The question was asked: "Which is the greater menace, the fashion saloon or the liquor saloon?" Quite an interesting discussion followed.

Edward Prince gave a vivid description of a church in Chicago, whose various activities were brought under one head. The pastor—David Johnson Myers—called himself a business man for God. The unique sign placed on one side of the church is worded thus:

"If you are tired, come in and rest;
If you are troubled, come in and pray;
If you are friendless, come in and meet friends;
If you are in need of food, clothing, shelter, come in."
The wonderful influence of this pastor is far reaching.

George Trimmer recited an appropriate poem by Lowell. It was decided that at our next meeting each member should contribute something of interest.

November 14th the president opened the meeting by reading the eighteenth chapter of Luke. In a short business session the present officers were continued for the season. John R. Hayes, president, and Florence N. Cleaver, secretary.

"The Passing of the American Home," was the title of an interesting article read by the president, the main points of which were, that many people laud the simple life, but no one seems to want to live it. The school and the church are expected to endeavor to establish higher standards of home life. Troubles arise when man places woman on a pedestal and does not allow, or expect her to be a co-laborer in the interests of home, but when equality of responsibility prevails, happiness and contentment result.

Jonathan Jessup, in an article from the *Literary Digest*, brought to mind the good resulting from the soldiers of four great nations now at war, being compelled to abstain from the use of liquor. An encouraging fact that these nations, when money is so much needed, are willing, for the good of the soldiers, to dispense with the revenue derived from the sale of drink.

Anna Merrihue gave an interesting account of the "Inasmuch Mission," established in Philadelphia at No. 1011 Locust Street. The founders were four men, who at one time were mere apologies for men. The thought expressed, was that it takes "A Down-and-Outer to Reform a Down-and-Outer."

Bertha K. Cleaver told of an interesting visit made that afternoon by Anna Merrihue and herself to the York jail. As they visited each tier they took note of the books for study that each prisoner most desired. The result was interesting and encouraging. The required

books are being supplied. An appeal from the York Hospital was received and read by Jonathan Jessup asking for aid in the way of provisions.

George Trimmer read a spirited article pertaining to "The Church and War."

FLORENCE N. CLEAVER, *Secretary*.

THE NORRISTOWN FRIENDS' ASSOCIATION held a social meeting at the home of Annie F. Craft, Ninth month 15th. The evening was very pleasantly spent in listening to discourses of some of our members on the recent Conference held at Saratoga Springs. We were entertained with selections on the victrola and refreshments were served. The meeting for Tenth month 21st was opened by Winfield W. Conard reading a chapter from the Bible. The report of the prison work was given by John W. Harry, this being the fifth year of the work of teaching the prisoners at the county jail. The regular program was dispensed with to listen to a talk by Elizabeth C. Darby, who is head worker at the Friends' Neighborhood Guild at Fourth and Green Streets, Philadelphia. She told of the worthy work being done—of each day's program—all present were much interested. A committee was appointed to bring forward names of new officers for the ensuing year.

S. J. H.

THE PENN HILL, PA., JUNIOR FRIENDS' ASSOCIATION held its second regular meeting on Eleventh month 22d. Norman Wood called the meeting to order by a Scripture reading. The Conference of Associations, held at Newtown, on Eleventh month 14th, was reported by Joseph Terrill. Readings were given by Edith Bradley and Joseph Terrill. Recent doings among Friends as gleaned from the *Intelligencer* were presented by H. Bennett Coates. The topic for the day was "Peace." The lively discussion upon this subject was participated in by Celia Smedley, Alice G. Smith, Calvin Lamoreaux and others. It was thought that to have Peace we must have a firm foundation of love, we must become well enough educated to weigh both sides of a question; we must pray, and we must put selfishness out of our lives and practice true Christianity.

IDA P. WOOD.

NEWTOWN FRIENDS' ASSOCIATION, on the evening of Eleventh month 11th, enjoyed the following program presented by representatives from the Headquarters Committee of General Conference of Friends' Associations: An interesting sketch of the "Origin and Aim of the Young Friends' Associations" was given by Arabella Carter. Sarah W. Knight, in her talk on "Young Friends in Meetings for Business and Worship," made a strong plea for a fuller realization of our responsibility and greater spiritual development. Martha W. Moore told of "Associations in Philanthropic and Civic Work." Prison reform, temperance, anti-narcotics, flower mission, etc., were the various lines touched upon. Friends in the country cannot realize how much the flowers mean to the city people. The speaker had been surprised to find how eager people are to have the flowers and how keenly disappointed they are if the supply runs short. Lewis H. Kirk spoke on "Young Friends and Some Spiritual Values." There was free discussion of each paper and the spirit of unkind criticism of the ministry of either older or younger was deplored. We should all remember that though the message may not at that moment appeal to us, it may just fit the need of someone else. We were very grateful for the visit from our friends and felt we had a profitable and pleasant meeting. A. M. W., *Sec.*

BIRTHS.

CADWALLADER.—Eleventh month 19th, to J. Augustus and Laura [Parry] Cadwallader, a son, named Thomas Sidney Cadwallader, 2d.

DUNN.—At McKinley Hospital, Trenton, N. J., Eleventh month 16th, to Mahlon Hendrickson and Eleanor Hallowell Dunn, a son, named Mahlon Hendrickson Dunn, Jr. Residents of Morris Heights, Pa.

EACHUS.—At Barnsboro, N. J., Tenth month 2nd, to Virgil T. and Leola Eachus, a son, who is named V. Willard Eachus.

PRICE.—Eleventh month 15th, a daughter, named Helen Shoemaker, was born to Thornton Walton and Helen Farley Price, at their home in Elizabeth, New Jersey.

MARRIAGES.

HALLOWELL-BALL.—In Friends' Meeting House, Quakertown, Pa., under the care of Richland Monthly Meeting, Eleventh month 26th, Ethel K., daughter of Franklin and Emma Weldy Ball, to Robert Medford, son of Regina D. and the late Thomas E. Hallowell.

TYSON-WOOD.—Irvana Margaret Wood and Oscar Stager Tyson, Ninth month 29th, at the home of the bride's parents, Irwin David and Anna M. Wood, Ridley Park, Pa., under the care of Chester Monthly Meeting.

MITCHELL-WEBSTER.—At the home of the bride's parents, Brandywine Summit, Pa., Tenth month 24th, under the care of Center Monthly Meeting, Del., Henry C. Mitchell, son of J. Howard and Elizabeth A. Mitchell, and Lidie K. Webster, daughter of Thomas P. and Ella B. Webster.

DEATHS.

HOLMES.—At the Cooper Hospital, Camden, N. J., Eleventh month 27th, Edwin A. Holmes, of Mickleton, N. J., in his 77th year. A valued minister of Mickleton Preparative and Woodbury Monthly Meeting. Exemplary in his life, prompt in expression in business meetings, and watchful for the good of our Society, religious and social. He leaves one daughter and two brothers, with a large circle of other relatives and friends. In the First-day School he has been for years a leader in the class who preferred the study of the Bible to the Lesson Leaves. Funeral on Twelfth month 1st, from Friends' Meeting House, Mickleton, N. J.

HIBBERD.—On Seventh-day morning, Eleventh month 21st, at her home in Paoli, Anna M., wife of Joshua E. Hibberd, in the 71st year of her age. She is survived by her husband, one son, Dilworth P. Hibberd, an attorney of Philadelphia, a daughter, Mary Taylor Hibberd, at home, and a daughter, Hannah H., wife of Henry Walley Davis, of Paoli, and two granddaughters. She was the daughter of the late William and Mary Marshall Taylor, and the sister of Caleb M. Taylor, of West Chester, Pa. The above is the announcement of the close of a beautiful life.

She was possessed of a rare and cheerful disposition, and radiated happiness, not only in the home circle, but wherever she mingled. Her domestic life was of the highest type, surrounded by the loving and devoted care of her husband and children and many friends who can only remember her as being always thoughtful and self-sacrificing when the good of others was to be promoted. Her life will always be remembered by us as worthy of emulation; her loss to us is keenly felt, but we must bow to the decree and feel that she has only entered her eternal home. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

Her funeral took place from her home, Eleventh month 24th, and was largely attended by sorrowing relatives and friends. Sidney S. Yarnall, of Philadelphia; Mary Travilla, of West Chester, and Rev. Cleveland Frame, of Malvern, bore loving tribute to her memory. She was a member of Goshen Monthly Meeting, and was interred in Willistown Friends' burying ground.

MITCHELL.—Eleventh month 5th, William J. Mitchell, in his 63rd year, a birthright member of Center Monthly Meeting, Del.

"Fold him, Oh Father, in Thy arms,
And may he henceforth be
A messenger of love between
Our human hearts and Thee."

TRUMAN.—At his home, 4505 Chester Avenue, Philadelphia, Eleventh month 26th, Dr. James Truman, aged 88 years, son of the late Dr. George and Catharine H. Truman.

RUSSELL.—At the home of her sister-in-law in New Windsor, Md., Eleventh month 20th, Phebe A. Russell, daughter of Mary and the late Thomas W. Russell, of Union Bridge, Md. She was a valued member of Pipe Creek Monthly Meeting, a loving and faithful daughter, a true friend, a willing and efficient helper in all the relations of life. She was born in Union Bridge, Maryland,

on April 7, 1869, and throughout her life she was an active member of the Society of Friends, exemplifying in every gentle word and kindly act the highest ideals of her faith, and winning the love and admiration of all who came within the sphere of her influence by her unfailing brightness, and devotion to whatever duty lay nearest her hand.

For many years she was a member of the Women's Christian Temperance Union, of Union Bridge, an ardent advocate of that most worthy cause. In the work of the Woman's Club she was always keenly interested, and her influence will be sadly missed.

Few spiritual lights have burned so steadily and so brightly as that of her brave soul. She was the cheery friend and wise counselor of all who came to her in need, and what she meant to many of us can best be expressed by this stanza of one of her favorite poems:

"And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end o' the day,
A friend who knows and dares to say
The brave, sweet words that cheer the way
Where he walks a mile with me."

CALENDAR

CITY MEETINGS

PHILADELPHIA:

- 15th and Race Sts., 10.30 a. m., After-meeting Conference and First-day School at 11.40.
- Girard Avenue and 17th St., 11 a. m., First-day School, 9.45 a. m.
- West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.
- Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.
- Frankford, Unity and Waln Sts., 10.30 a. m.
- Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

- Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.
- Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3.30 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TWELFTH MO. 4TH (6TH-DAY).

—West Philadelphia First-day School Social. (See Announcements.)

TWELFTH MO. 4TH AND 5TH.

—The annual fair of Friends' Seminary, New York, 226 East Sixteenth Street.

TWELFTH MO. 5TH (7TH-DAY).

—Sectional — Guild entertainment, Y. F. A., Auditorium, 8 p. m.

—Whitewater Quarterly Meeting, at Pendleton, Indiana, 10 a. m. Ministers and Elders, 8.30 a. m.

—Prairie Grove Quarterly Meeting, at Marietta, Iowa, 11 a. m. Ministers and Elders at 9.30 a. m.

TWELFTH MO. 6TH (1ST-DAY).

—Buffalo Friends' Meeting, at home of Charles and Emma Schooley

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A Quaker Calendar for 1915

This year the Quaker Calendar consists of six leaves and a front and back leaf, bound with a heavy cord. The illustrations were drawn by Anna Garrett, who has made sympathetic study



Walking to Meeting

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A Quaker Idyl

BY

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The Biddle Press, 210 S. 7th Street, Philadelphia, Pa.

Phillips, 85 Manchester Place, 3.30 p. m. Conference subject: "Peace."

—Byberry Friends' Association, at Meeting House, 2.30 p. m.

—Reading Meeting visited by Philadelphia Quarterly Meeting's Visiting Committee, at 10 a. m.

—Meeting for Divine Worship under the care of a committee appointed by Concord Quarterly Meeting, will be held at Stanton, Del., at 2.30 p. m. A special car will leave the corner of Fourth and Market Streets, Wilmington, about five minutes before 2 p. m.

—A meeting on "Peace" will be held in Plymouth Meeting House at 3 p. m. Dr. Isaac Sharpless will give the address.

—Lecture course of West Philadelphia First-day School will consider the paper delivered by Jesse H. Holmes at Saratoga Conference.

—Friends' Association, at Rising Sun, Md., at 2.30 p. m. Talk by E. R. Buffington on "Democracy from a Religious Standpoint." To be followed by readings.

—Religious meeting at Friends' Home for Children, 4011 Aspen Street, Philadelphia, 3 p. m.

—At Poughkeepsie, N. Y., Friends' Meeting House, Lafayette Place, meeting for worship at 3 p. m.

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TWELFTH MO. 7TH (2ND-DAY).

—Afternoon tea and sale of articles in aid of Friends' Neighborhood Guild. (See Announcements.)

TWELFTH MO. 9TH (4TH-DAY).

—Penna. Peace Society's 48th anniversary. (See Announcements.)

TWELFTH MO. 10TH (5TH-DAY).

—Salem Quarterly Meeting, held at Woodbury, N. J., 10.30 a. m. Ministers and Elders the day before at 2 p. m.

TWELFTH MO. 12TH (7TH-DAY).

—Burlington First-day School Union, Mt. Holly, N. J., 10.30 a. m.

TWELFTH MO. 17TH (5TH-DAY).

—Haddonfield Quarterly Meeting at Haddonfield, N. J., 10 a. m. Ministers and Elders at Camden, N. J., the day before at 3 p. m.

FIRST MO. 2ND AND 3RD, 1915.

—Advancement Conference at School for Social and Religious Education, Swarthmore, Pa.

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LADY DESIRES POSITION AS COMPANION, to assist with housekeeping, sewing; or as traveling companion. Address No. 97, this office.

WANTED-BY A REFINED, MIDDLE-AGED lady, position as companion to middle-aged or elderly lady. Reference furnished. Address No. 11, this office.

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YOUNG MAN, AGE 21, REARED ON FARM. Useful, polite, desires position with first-class firm or corporation; knowledge of bookkeeping, typewriting, etc.; \$12 per week. Address No. 15, this office.

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WANTED-BY AN EXPERIENCED NURSE, care of an elderly or invalid lady; moderate salary; best of reference; city or suburbs. Address E. G., 2220 Oxford St., Phila.

WANTED-BY A MIDDLE-AGED WOMAN, A position as housekeeper or mother's helper. Address No. 18, this office.

YOUNG WOMAN, EXPERIENCED, WOULD care for children or read to invalid by the day or hour. Address No. 17, this office.

WANTED - EMPLOYMENT AS VISITING mother's helper. Experienced; good references. Address No. 19, this office.

PRACTICAL NURSE OF LONG EXPERIENCE wishes position; care of elderly person, or as companion. Address No. 20, this office.

WANTED-BY ELDERLY LADY, COMPAN- ion to do light service for room and board. Friend preferred. Write for particulars. Address, Friends' Boarding Home; Waynesville, Ohio.

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BOOK NOTES.

—May Sinclair has the power to touch tragic issues and to analyze human character with subtle delicacy. Her recent book on the Bronte sisters shows her keenly in sympathy with those gifted women; and now her new novel, "The Three Sisters," proves her fealty to the sad and wistful school of authors. Her word-pictures have a distinction, as this, of the village of Garth: "It crouches there with a crook of the dale behind and before it, between half-shut doors of the west and south. Under the mystery and terror of its solitude it crouches, like a beaten thing, cowering from its topmost roof to the bowed back of its stone bridge." (New York: Macmillan.)

—"Lux Juventutis" is a book of verse by a young British poet, Katharine A. Esdaile—thoughtful, tender, appealing, and flavored at times with classic reminiscence as when, reading the Greek anthology in English meadows, she writes:

"There on their breast are violets sweet—
As 'round the calm majestic feet
Of mightier poets spring the flowers
Of Meleager's fragrant hours."
(Boston: Houghton Mifflin Company.)

—It is pleasant to welcome a new edition of Churchill's "Richard Carvel." After all the novels this author has written in fifteen years, this, his earliest historic novel, still remains a favorite—a story in the manner of "Henry Esmond" and "Hugh Wynne." (New York: Macmillan.)



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—"Pagan Poems," by Franklin H. Giddings, deal with faith and love and life's essential nobility. (New York: Macmillan.)

Agnes Lee is the poet whose mood was defined by Edwin Markham as of "the Celtic cast of regret; of the evanescent, the elusive." Her second volume, "The Sharing" is strong and original verse; here is an extract from her poem on Wagner the composer, "High o'er the rills
Flashes his temple from Bavarian hills,
Green of the staff, gold of the fiery song,—
Deep was the darkness, deep and over long.
But certain was the light. How could he fail
Who held within his hand the holy grail?"
(Boston: Sherman, French & Co.)

—What great novels do for us is described by a master-novelist, Henry James, in "Notes on Novelists, with Some Other Notes." "They offer us another world, another consciousness, an experience that, as effective as the dentist's ether, muffles the ache of the actual . . . tides us over and makes us face . . . a combination that may at least have changed"—so delightful a consolation and anodyne does he find these friendly books. His whole ample volume is devoted to wise and pleasant reveries on the finer novelists of modern Europe, always treated with affectionate and caressing thought and kind-hearted fancy. (New York: Scribner's.)

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Continued on Page iii

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts.....	ii
Attorneys-at-Law.....	ii
Boarding and Rooms	iii
For Rent	iii

ADVERTISING RATES.—One inch, 70 cents, or 5 cents a line. No insertion under 25 cents. Rate cards for more insertions or larger space sent on request.

CONTENTS OF THIS ISSUE

The Little People (verse)	741
Our Peace Principles	741
Essentials and Non-essentials of Quakerism	742
Young Quakers and the War	743
The Friends' Educational Exhibit at Saratoga Conference].	744
War Intolerable to the Workers	745
Editorials :	
The Advancement of Friends' Principles	746
Opening of the School at Swarthmore	747
Note and Comment	747
Our New Friends' School	747
Letter to a Concerned Friend	748
An Educational Meeting	748
Belgium's Homeless Children.	749
Fort Valley High and Industrial School	749
Bucks Quarterly Meeting	750
Appreciation of Robert Barnes	750
West Branch First-day School Association	750
C. Marshall Cochran	751
Old London Grove Meeting (verse)	751
Announcements	752
Notes	752
Swarthmore College Notes	752
Friends' Associations	752
Births	753
Marriages	753
Deaths	753
Calendar	754

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TWELFTH MONTH 12, 1914.

Volume LXXI.
Number 50.

An occasional effort even, if it is real and earnest, makes the soul freer for the future. A short special communion with the unseen and eternal, prevents the soul from ever being again so completely the slave of the things of sense and time.

PHILLIPS BROOKS.

THE LITTLE PEOPLE.

The little, simple people are they who shall go down,
Not Kings, and Kaisers, Emperors, and unavailing
Czars;

The good, God-fearing people who never saw a crown—
'Tis they who know the power of guns, and feel the
curse of Mars.

It is the little people who must suffer and weep,
They who do the wise things, the good things of the
earth;

They who till the farmlands, they who softly reap
The grain and the harvest, and build fires on the hearth.

The good folk, the kind folk—'tis they who run toward
Hell

When Kaiser and Emperor dare to urge them forth;
Forgotten are the homely ways when sounds the war god's
bell—

From East and West they gather, from still vineyards
of the North.

From orange-groves, and wheat-fields, barley-brake, and
plain,

From business in the quiet towns, the sane work of the
world,

They rush at the mad call, and face the stinging rain
Of shot and shell and cannon—for the King's flag is
unfurled!

The little, simple people now run a race with Death,

They who ran wise errands for the rulers of the earth;
They give their all, who built the world, they give their
very breath,

And who shall blow to life again the fires upon the
hearth?

O unregardful Kings, and ye who hold high destinies
Within your misnamed mighty hands, how dare ye face
your God

When ye have thrown your simple people, people such as
these,

The good folk, the little folk, face downward on the sod?

For they are worth more than your crowns, more than
ye know;

They are the wise ones, and ye the foolish.... Stay!
Keep them and protect them, before your light burns low,
And the Lord God rebukes you on His awful Judgment
Day!

New York Tribune.

CHARLES HANSON TOWNE.

OUR PEACE PRINCIPLES.

The appalling spectacle of Europe as a human slaughterhouse, where the victims are numbered, not by tens of thousands or hundreds of thousands, but by millions, is so repugnant to the spirit of Christianity and of human sensibility that many are anxiously inquiring whether there is any means by which such spectacles can be avoided in future.

The present disastrous conflict is waged primarily for conquest and the acquisition of territory. There is no great principle involved to give it even a semblance of justification, and even if there was such a principle, the object should be attained in some other way than by human slaughter.

Never in human history has so much misery been caused so needlessly, and in so short a space of time. The evils of African slavery and of the Spanish Inquisition have nothing to compare with it, and yet the war is apparently only just begun. Every day adds something to the fearful holocaust until the soul sickens at the recital.

Can the most sacred impulses of the human heart be thus ruthlessly trampled upon without eliciting a protest loud and deep in the name of humanity?

There are two standards of human action. One is the standard of worldly prosperity or success which springs from selfishness. The other is the standard set up by Christ in which love is the predominating feature. The one standard leads to war, the other to peace.

There is no room for compromise in this matter. Let those who are members of the Society of Friends, and all others who profess to be Christians, adhere firmly and unitedly to the peace principles which Christ enunciated and came to establish, and thus aid in the abolishment of war. Any treaty or League of Peace whose provisions are enforced by armaments or armies is a contradiction in terms, and is in direct opposition to the teaching of our Divine Master who said, "Resist not evil."

That this view of the unlawfulness of war from a truly Christian standpoint is not confined to any one religious denomination, but is spreading rapidly in the world, is too evident to admit of doubt. It finds a conspicuous place in our periodical literature as well as in the pulpit utterances of the day.

An article in the *Hibbert's Journal* for October, written by Sir Henry Jones, reads in part as follows: "As it is the failure of morality which has brought war, so it is the restoration of the authority of the moral powers, and *that alone*, which can bring peace. The peace that is permanent and universal, for which all good men yearn, can come at no less cost than that change of mind significant of all revolutions. The world must so learn to value moral ends that in contrast with them nothing else can count. Its will must be moralized and there is no short cut to this goal. The world will not be at peace until it deserves peace, that is, until it has extruded the motives of self-assertion and felt the attraction of wider ends even than those of the nation. And the change must be universal. It is not enough that some only of the great nations should cast out greed and ennoble their international relations by making them just."

The *North American Review* for November contains an article from the pen of William Lyon Phelps, Professor of English Literature at Yale, which reads in part as follows: "Patriotism is easily aroused, but no passion of patriotism ought to deceive those whose citizenship is in heaven, who have enrolled themselves in the service of the Kingdom of God. War is absolutely incompatible with such service and such citizenship. * * * Even now some Americans are insisting that we go in for increased armaments and a great navy, that we take the money needed for education and internal improvements and spend it on fighting machines.

"Would it not be well to give Christianity a trial? The religion of Christ is as reasonable as it is noble. It is the *only* method of settling quarrels that combines absolute good sense with pure ethics. In the time of war, for the purpose of inflicting death, mutilation and destruction on those whom we call our brothers, every one is called to make heroic sacrifices. Would it not be fine in the future, if the United States of America should make some actual sacrifices to prevent war? Would it not be splendid if we actually sustained insult and national damage from some other country and did not fight? A faith is no good unless we are willing to suffer for it. Peace will never come to this uncivilized planet until some nation shows, not by its professions, but by its behavior, that it believes in peace. Some nation will have to suffer in the cause of peace as so many nations have suffered in the evil cause of war. Will it not be fine if that nation shall turn out to be our own?"

To submit patiently to injuries, not in a craven spirit, but in the spirit of our Divine Master and

the noble army of martyrs who have yielded up their lives for the truth's sake, this is doubtless what this writer refers to, and it is applicable not only to individuals, but to nations as well. This fact is sometimes overlooked. Happy indeed is that individual or that nation who is found worthy to wear the crown of martyrdom.

H. B. HALLOCK.

ESSENTIALS AND NON-ESSENTIALS OF QUAKERISM.

[Read at Plainfield Half Yearly Meeting, Eleventh month 7, 1914, by Henry M. Haviland.]

Whatever Quakerism may be or seem to be, it is intended to be putting an emphasis on the essentials of the Gospel of Jesus,—on the essentials of religion.

To George Fox and his friends it appeared as though the churches were putting emphasis on the non-essentials and overlooking the essentials of religion. It seemed to them that the churches had put emphasis on certain dogmas, traditions and authorities, especially authorities, and had put them in the place of the ever new revelations of God to each individual soul. To use a simile used at times by Henry W. Wilbur, it seemed as though the church taught that mankind belonged to Satan, that they were in his possession and power and had to be redeemed. It was time for some body of Christians to return to the old doctrine of Emanuel,—God with us,—and teach the presence of God in his world at all times, particularly in the very construction, warp and woof of men's characters. Jesus felt that he was the Son of God, that not a sparrow fell to the ground without "Our Father," and he and his disciples and first apostles taught that we were, or might realize that we were, all sons of God, jointly with Jesus. The world and the church, with some exceptions, had taught that Jesus was the son and the rest of mankind were not, or else that he was more a son than we are—an impossibility, an absurdity. We are either sons or not, there cannot be one who is more son than another.

Now I think it should not be overlooked that phrases such as fatherhood, sonship, heirship, Inner Light, and some others, are metaphorical, symbolical terms. They should have judicious use. Theories and dogmas should not be built upon them, the symbol should not be taken for them, they should not be avenues to lead us away from the basal facts they are meant to symbolize. But the theory has its use.

One of the essentials of Quakerism is to try to lead men to see and know and experience the reality underlying all real religion.

Many of us here are First-day school teachers. I think we should ever bear in mind that in the development of religious thought, say from the time of Constantine, when Christianity became a permitted religion, when it conquered or possibly was conquered by Roman paganism, there have been three notable steps.

At first the source of authority in religion was the church. Disputed points were settled by votes in councils, or by declarations of the supreme authority seated at Rome—*ex-cathedra* declarations as they were called. The church at Rome claimed to have power to bind and to loose the consciences of the faithful. It could enforce its decrees by depriving of liberty and life those who disputed its authority; it claimed the right to separate them from existence on this earth and condemn their souls hereafter. It was supreme and infallible, in the sense that from its decisions there was no appeal, any more than there is from the decisions of the Supreme Court of the United States. Many Protestant organizations claimed the same right.

The second step was the Reformation. This held that not the church and its traditions was the supreme authority, but that the Bible was the supreme authority, and all things must be tested by its text. The disputations over meanings of the Biblical texts have been innumerable. They have supported doctrines of predestination, free will, foreordination, baptism, immersion, foot baptism and sprinkling, as well as matters of church government, episcopacy and presbyterianism. Milton saw that much of the dispute was only as to the form when he said that new "presbyter" was only old "priest" writ large.

Then came the third step, taken by Friends and many others, that neither the church organization nor the book was the final arbiter, but that it was something in the heart of men; that authority and force could not make men better, but that progress toward righteousness was caused by something in men themselves. That in addition to men being composed of the material elements man had in himself something godlike, a divine urge to greatness, something that was part and parcel of that which made the suns, and the worlds, and the universe,—something creative,—just as a man has in him characteristics of an earthly parent, so he had characteristics implanted by a higher power, and its nearest symbol is that of sonship. If it was part and parcel of that which creates and lives in the universe, it is rightfully termed Divine.

Now this may seem just as dogmatic as that of anything of the churches, but it has its uses in religious growth and development.

It means that to be a religious man, woman or child you must not merely accept the teachings of a church, or a book, or what men say about a book, but you must have first-hand experience of religious thought and life. Religion must be something, not outside, but in yourself. That I believe is the first fundamental or essential of Quakerism, or Christianity as Friends see it.

That I believe is the foundation stone of Quakerism upon which the structure is laid, but it is not the whole structure.

Upon this foundation, that the true spirit of religion is in man, not without, and the further one that religion is not only a privilege but a necessity for the broad, all around man, is begun the Quaker structure.

What Quakerism intends to be is religion applied to life. It may be essential to a Catholic to believe that the bread and wine are transubstantiated into the body and blood of Christ, and that therefore every Catholic church edifice contains the Divine Presence, but the essential of Quakerism is that every soul contains the Divine Presence, and that it is that soul's duty to turn his body into a Christlike life of service to God by service to man.

The Divine Presence in men, a natural thing in all men, that is the essential Quaker message to the world.

"We cannot be where God is not,
On any sea or shore."
(*To be continued.*)

YOUNG QUAKERS AND THE WAR.

A circular has been issued by the younger male members of the Society of Friends in Birmingham, addressed from 8, Dr. Johnson's Passage. The signatories state: "To us, as to other young men of enlistment age, the call of our country for recruits has come with great force. The self-sacrifice and devotion, even to death, which are involved in enlistment, constitute a strong appeal. We, too, desire to serve our country in her need, and to begin that service at once, and the arguments in favor of enlistment are so many and seemingly so strong that our peace principles are being seriously called into question. The pressure put upon many young men is now, or will be before long, extremely severe, both from within and from without. In face of this we feel called upon to reaffirm our belief that, because all war is contrary to the teaching, practice, and spirit of Christ, so far from serving God, King, or country by entering the fighting line, we should in reality only be aiding those powers of evil which are the causes of war and the enemies of all progress.

"What, then, can we do? To maintain a con-

stant open testimony to this belief will take a great deal of courage. There are opportunities now open for those who feel so called to prepare themselves at once for relieving the suffering, both combatants and non-combatants, abroad.

At home there is relief work for full or leisure time, for which, as the war continues, more and more help will be needed. Above all, and, perhaps, hardest of all, is the task of going about our ordinary business with a new and higher ideal of personal service and sacrifice, and an unremitting effort to further the cause of peace. By being true to the highest we know we shall best serve our country. Believing that many of the younger Friends in the Birmingham district, as elsewhere, are finding this a time of strain, we desire that, at this time especially, we should stand together."

Birmingham Mail.

THE FRIENDS' EDUCATIONAL EXHIBIT AT SARATOGA CONFERENCE.

One of the most interesting and enlightening features of the Saratoga Conference was the Educational Exhibit, by means of which the work of the Friends' Schools was represented graphically. Not only was the exhibit of great value for comparative purposes, but it expressed a worthy ideal of co-operation and emulation among our Friends' Schools. Moreover it gave to those who are not intimately associated with the schools a first-hand knowledge of some phases of good work now being done in several schools.

The exhibits were mounted on heavy cardboard by the educational committee of the conference and hung along the corridors, while the basketry, raffia work, manual training, sewing and domestic arts were exhibited on long tables. Thirteen schools and ten or a dozen subjects were exhibited in the museum.

One noticeable feature was the amount of hand work exhibited, proving that our schools have grasped the recent educational practices of giving the child work that develops the mind through motor training. This work included paper cutting, stenciling, raffia work, basketry, manual training and sewing. The paper cutting was largely confined to the lower grades, and proved to be a preparation for later branches of study. It included cut-out illustrations of birds, flowers, and other nature study themes; silhouettes that were made the basis for language lessons; and numerous mementoes of special holidays. London Grove, Langhorne, Newtown Square, and Westfield proved to be especially valuable in illustrating this kind of school work. These same

schools had other excellent examples of primary work.

By far the largest portion of the raffia and basketry was contributed by the Darby School, which showed a high grade of proficiency in this work. It varied according to grade from small raffia mats to intricately shaped flower baskets and boxes. Another form of household arts was shown in the sewing exhibit furnished by the Locust Valley Friends' School. The garments sent were such as required taste, skill and ingenuity in the making. Locust Valley also sent the only examples of manual training—some wood work articles, plain in design and neatly wrought.

Drawing lent itself most easily to conditions of mounting and practically every school sent some form of art work. Some of this work was designing, some water colors, some charcoal and crayon. This portion of the exhibit fell into three classes, that which was used for illustration in English and Nature Study courses, that which was made to meet industrial conditions, such as posters, tile designs, book-plates, book-covers, etc., and that which was done purely for the sake of art itself. One of the most conspicuous contributors to the art work was Abington. Their work was varied, but uniformly well graded. West Chester contributed some excellent stencil designs and products in the form of bags, table covers, etc.

It was gratifying to find that considerable attention is paid in our Friends' Schools to the writing lesson. A large portion of the work exhibited was devoted to this subject, but that of the Girard Avenue Friends' School deserves special mention. Spelling, too, was represented, and while the work in this subject was not as complete as in the case of other branches, yet at least one valuable suggestion for the teaching of spelling in the first grade was contributed by Rancocas School. Each word was illustrated by a picture from a newspaper or magazine cut out and pasted above the word. In this way the object, the word, and the spelling all became closely associated in the child's mind.

Related to these two subjects is of course the English work of the schools. Here several of our Friends' Schools prove to be especially strong. The exhibit indicates that the elementary work is extensive and fairly well graded. Special praise is due to the Girard Avenue, Philadelphia, and Camden Schools for their elementary and grammar school exhibits, and to Locust Valley for the secondary exhibit. The Camden course includes a system of oral and written composition, ranging in difficulty from simple descriptions of pictures and objects to the writing of biographical

sketches requiring the use of reference books.

The History exhibit showed the progress made in recent years in the teaching of that subject. Quantities of illustrative material are apparently used as indicated by the pictures, postals, maps and photographs shown by different schools. Most of this material was picked out without reference to grading, except in Girard Avenue Friends' School, where the system as indicated by the charts shows a gradual increase in difficulty as the course continues. In the beginning of the course, the local history alone was taught by means of pictures and sightseeing excursions; gradually state and national history was worked in by means of biographical study until in the grammar grades a consecutive study of United States History was begun.

Media exhibited a more complete analysis of this branch than any of the other schools. It extended from a study of simple products and their natural location to an elementary form of physical geography. One noticeable device in the teaching of geography was the use of large outline maps on which are indicated the products to be found in each section. Media likewise sent a good nature-study exhibit, especially with respect to bird study. A migration record was kept as an added incentive to watch for the coming and passage of various kinds of birds. They also exhibited leaves, drawings of trees and flower analyses.

Last, but perhaps most extensive, in the exhibit was the study of mathematics. Practically every school sent a large number of papers on this subject. Perhaps, because mathematics is one of the most difficult subjects in the curriculum to teach, an unusually large variety of devices for making the child feel the need of mathematical knowledge were exhibited. In the lower grades, subtraction and addition in one school was taught by a combination of colored squares as two red squares plus two blue square equals four colored squares, etc. In the higher grades the making of ground plans for certain school rooms, and the fencing of the school yard, etc., were used to show the practical application. In the high school, geometry and algebra were utilized in mechanical drawing and manual training work. The Girard Avenue School sent the best mathematical charts. Aside from class exercises, they sent the curves of each child, showing their standing throughout a term, and their relative abilities from memory, reasoning and speed.

A number of other subjects were represented, as, for example, Music, German, Latin, French, Biology, Physics, Physical Geography, and Chemistry, but not in sufficient detail to justify an

explanation of them. Many of these subjects were sent in by Locust Valley, which deserves great credit for the completeness, variety, and excellent work that characterized their exhibit. Moreover, they prepared an excellent chart representing the social activities of the school and some of the methods of administration, as, for example, the system of recording grades, and the administrative system.

The Brooklyn Friends' School sent a unique feature to the exhibit, namely, a large number of photographs, showing the teaching of various branches of study, the playing of games and types of work in hygiene.

An art exhibit has just been received which should prove of great value to the Museum. It consists of specimens of a year's work in the Wilmington Friends' School in the grammar grades and high school. It starts in the first grammar school grades with the principles of composition, which are studied by grouping of lines and objects, continues in the higher grades with exercises in perspective, in the high school includes mechanical drawing, reproductions, and original sketching and still life drawings. It is unusually comprehensive and well-graded.

Arrangements are being made to send portions of the Museum to Canada and parts of the United States for exhibition.

BIRD T. BALDWIN.

WAR INTOLERABLE TO THE WORKERS.

William Maxwell, president of the recent International Co-operative Alliance Congress in England, as reported by the *World Peace Foundation*, thus pictures the terrible burden of armaments:

"Apart from the horrors of war and its attendant miseries, which fell heavily upon the workers, financial burdens all over Europe were becoming intolerable to the worker, and all in order that one government should have more engines of destruction than others. International co-operation was the very antithesis of international strife. He urged all co-operators to use their influence to blot out these huge armaments of war, which disfigured the civilization of the present century. Let them hope that the growing sense of harmony between nations, which that great Congress represented, would in a very short time wipe out many of those deadly engines of destruction on which so much hard money was spent."

The cure for civil war is the growth of democracy. One of the cures for international wars is the realization of the financial waste.

FRIENDS' INTELLIGENCER

EDITORS:

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 12, 1914.

THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

Since the early part of Ninth month, the Advancement Committee has been seriously facing an unknown future. The nine years of service which Henry W. Wilbur gave to this special work, developed a wide interest in its further progress. The leader whom we have lost carried on an important work through a variety of channels, energizing all according to his own special genius. We must face the fact that the Advancement work will not be the same that it was under his direction. The Committee in charge feel weightily the fact that new lines of effort must be developed, that, as a Society, we need a clearer, stronger impression of what Advancement of Friends' Principles really means, and how we can go about it.

The church in these later days has begun to function in many ways which would have surprised the Christians of the Reformation. Ancient doctrines, traditions and formulæ have been severely shaken by the newer demands which the present age makes upon the church. It is a more complicated matter now for any church to define its reason for being, and the ends it hopes to attain, than it was when religion, so called, was largely divorced from life.

But in spite of all the changes which time has wrought in our conception of the work of the church, we are still all united in believing that its special mission is to preserve and transmit to posterity enlarging religious ideals of faith and life and service. In order to do this, the church must build not only "more stately mansions," but better furnished ones, and like the "Nautilus" we must constantly leave behind us our outgrown shells. Iconoclasm would destroy the whole structure, when the shell becomes too small for the enlarging purposes of the church. Conservatism would limit the action of the church to the possibilities of the size of its shell. Vital religion will build the larger enclosure, and leave behind it on the shores of time, the broken fragments of the

shell that has grown too small to protect and transmit the life of the church of to-day.

We, with other denominations, are recognizing these facts and are questioning closely the special message or mission which the Society of Friends shall seek to advance at the present time.

It seems to the writer that everything that ever was vital in Quakerism, is vital still. The Society came into existence to proclaim again the simple teachings of Jesus and his earliest followers, that the Spirit of God dwells in us, and that real religion consists of a direct personal experience of God in our own souls. This first-hand religion of experience, our early Friends passionately taught as opposed to the religion of authority, or, as they called it, notional religion.

The world never needed this taught more than it needs it now. The Society of Friends never needed it more. We have long proudly held it as an academic doctrine. The first advance movement that we need, is to try it out all over the Society by the laboratory method. If we can do this, there is no doubt that it will carry far beyond our borders.

A second important thought which thinking people in the world will hear with interest, is our attitude toward dogma. We have no creed, no confessions of faith, no liturgy, no theologic test for membership, because we believe all these things may hamper and limit our ability to apprehend truth. We do not disbelieve all dogmatic assertions, we merely deem them non-essential and oftentimes hindering to the highest possible religious development.

We have a large body of testimonies in favor of the best things in human life, and against the things that degrade, which we ought vigorously to carry into the world's thought. It is a part of our Advancement Work also to recognize that this body of testimonies is not a finished product, but that, as new occasions demand of us new duties, we shall formulate and promulgate new testimonies concerning our attitude toward the life of our times. Again testimonies may be academic affairs, or they may be living, vital principles in action. It is a part of our Advancement Work to see that the latter condition prevails among us.

Through a study of our origins, and our history, we are seeking out the message which the Friends of the Seventeenth Century bore to the world and to posterity. The important part of this study is to relate this message to the life of our own time. The ways and means by which the Society of Friends shall learn to respond to the call of primitive Christianity, to carry its messages down the ages, are the vital points around

which the Advancement Work must center at present.

Prophets and teachers in each generation have laid hold of and expressed more or less clearly, the universal hungering for the soul of God, and the demand for the service of men. Each generation more or less completely, perfects some important piece of work, but always before us loom up "heights far and steep," challenging our endeavor, and promising a fuller realization of God than has come to the people who have lived before us if we can rise to new levels of thought, feeling and action.

OPENING OF THE SCHOOL AT SWARTHMORE.

Monthly or Preparative Meetings are appointing delegates to attend the opening of the School for Social and Religious Education to be held First month 2nd and 3rd at the School. Each meeting is invited to send a delegate who will be entertained by Friends of Swarthmore. It is hoped every meeting at all within reach will send a delegate.

All who are interested are invited to attend the sessions.

The subjects presented at the morning and afternoon sessions will be, The Aim of Advancement Work by Dr. O. Edward Janney, Chairman of Friends' General Conference; and the Purpose and Methods of Religious Training by Dr. Forbush, who is well known to those who have attended our Summer Schools. Other speakers will be Edward B. Rawson on Advancement through Literature and Books, Rachel Knight on the Study Groups. In the evening there will be an address.

On First-day the delegates who stay over will attend Swarthmore First-day School and meeting. In the afternoon there will be a conference of ten-minute addresses on Consecration, at which Dr. Jesse H. Holmes will preside. Among the speakers will be Elizabeth Powell Bond, Edward A. Pennock, Caroline J. Worth, and others to be announced.

Further particulars as to time of meetings and of trains to Swarthmore, and detailed program will be given next week.

Names of delegates appointed should be forwarded to the Advancement Committee, 140 North 15th Street, Philadelphia.

Last year four articles on some of the founders of the faith of Friends, written by Henry W. Wilbur, were published in fifty newspapers in various parts of our country. These have now been reprinted as a leaflet for general distribution

by the Friends' Conference Advancement Committee.

The first article treats of William Penn as Quaker statesman, as a colonizer and as a prophet of peace. The second article sketches the life of John Woolman, the first of America's anti-slavery and social reformers. The third article tells of the work of some Friends for the insane and criminal; among these were William Tuke and Elizabeth Fry. The fourth article portrays John Bright, the Quaker statesman and firm friend of the American Union.

Any who desire copies of "Some of the Founders of Our Faith" should write, enclosing postage at the rate of one cent for four copies or less, to Friends' Advancement Committee, 140 North Fifteenth Street, Philadelphia.

The Fort Valley Uplift, published by the High and Industrial School at Fort Valley, Ga., of which H. A. Hunt is Principal, devotes a page and a half to a biographical sketch and picture of Henry W. Wilbur. In its editorial it says:

"Thousands of Negro youth throughout the South have seen their only opportunity for going to school vanish in the low price of cotton, caused by a war three thousand miles away. It has been positively painful to say no to young men and women who had made their plans to enter school this year, but found themselves unable to meet the cash payments which we are obliged to make.

"We wish that some of the friends of 'The Buy a Bale Movement' would purchase two bales grown by the school at 10 cents, and should be glad also to furnish the names of some worthy boys who have grown a bale for themselves, with the hope of being able to enter school this fall, but cannot because of the low price."

OUR NEW FRIENDS' SCHOOL.

The Friends' School for Social and Religious Education at Swarthmore is rapidly developing into a strong and promising institution. The Hall of Residence has been put into good repair and under the direction of Susan W. Janney, who has been living in the house since Tenth month 1st, the entire home has been neatly and tastefully furnished.

It is the purpose of the school to strengthen fellowship and community of effort by bringing together our common principles and ideals through conferences and class work without advocating particular doctrines, theories or beliefs. The school represents the entire Society rather than any division within the Society and it will be just as significant and as useful as the Society

at large makes it. It is in no sense an institution to train for a paid ministry and no member of the various committees or the faculty has intimated this. If the reader does not fully understand the aims and methods of the school, please write to the General Secretary's office at 140 North 15th Street, Philadelphia, for a new catalogue which has just come from the press.

Dr. William I. Hull and Hannah Clothier Hull will take charge as host and hostess. They will be assisted by a large and very strong faculty who will give courses in Bible Study, First-day School Methods, Library Methods, History of Religion, Friends' Principles, Sociology and Psychology. The faculty for the first term will consist of Elizabeth Collins, Dr. William Forbush, J. Russell Hayes, Annie Hilborn, Dr. Jesse H. Holmes, Dr. O. Edward Janney, Dr. Rufus M. Jones, Dr. Paul M. Pearson, Dr. Louis N. Robinson, Jane Rushmore, George A. Walton and Edith Winder.

Students are now selecting their rooms for the first term, and if any are planning to attend the school, it would be well for them to make application at their earliest convenience.

BIRD T. BALDWIN.

LETTER TO A CONCERNED FRIEND.

DEAR FRIEND:

Interested as I am in all that tends towards the advancement of truth, I have welcomed the movement to establish an institution that will stimulate among our young people a desire to enter into the service, and fit them the better for it.

The School for Social and Religious Education, located on grounds adjoining Swarthmore College, is intended to meet this need, and I want thee to be one of its warm friends.

The Summer Schools that have been held several years have been attended by hundreds who have received inspiration to better service while there; and in studying and receiving instruction in the history of Friends, their principles, the Bible, First-day School teaching and methods of philanthropic work for the uplifting of degraded humanity, relief of suffering and the prevention of evil, have returned to their homes greatly benefited by their experience. We hope the same results from this new School, only in greater measure.

Any member of our Religious Society may receive a call to enter the ministry. Therefore, every member should be so prepared that when the call comes, he shall be the better instrument to do God's will. This is the idea back of this movement.

It is not a school of theology. Its chief object is to train people of earnest character for First-day School and social work, so that, when they return to their home meetings, they shall become *workers*, not *leaders*. If it be the will of God to call them into the ministry—good. But into that especial field of preparation we do not feel any call to enter. There are many young people all about who wish to serve God through the meeting, but they don't know how. Our single aim is to show them how, and to endeavor to make their work more effective.

We need thee as one of the strong supporters of this movement, in the carrying out of which the principles held by Friends will be carefully observed.

Thine sincerely,

O. EDWARD JANNEY.

AN EDUCATIONAL MEETING.

A meeting of rare interest and value was held recently at Friends' Select School of Philadelphia, under the auspices of the Friends' Educational Association, together with the Society for the Promotion of Liberal Studies. The latter Society stands committed to the service of what are known as the disciplinary studies, while the Friends' Educational Institute is clearly a society of "open mind," ever seeking for the best development along all lines of educational work.

The two representative speakers of the evening were, Dr. Godfrey, President of Drexel Institute, and Miss Puncheon, Principal of the Girls' High School. Broadly speaking, Dr. Godfrey would be expected to champion what are now spoken of as vocational studies; and Miss Puncheon the classical or disciplinary. But it was interesting to notice that these speakers could not draw a hard and fast line between their respective fields; but frequently paid tribute each to the indispensable values of the other. So that, later in the evening, one of the summing-up speakers said what many must have united with, that she was forced to occupy a position of strict neutrality, as she believed everything both speakers had said.

In speaking of the work at Drexel Institute Dr. Godfrey said that no distinction was to be made in the principles underlying the training of the girls in the Domestic Arts, and of the boys in Engineering occupations. In both departments must be information, applied science, imagination, the open mind, decision, and expression. There must be consideration of the time to be spent in training for a vocation, and its cost. He would not let it be forgotten that English for training in expression and mathematics are as vocational as shop practice. Miss Puncheon dwelt upon the

part the home, the associates and the school have in the education of the young, claiming that the school cannot do all for which it is held responsible. Health must be secured, the mind must be trained and stored by methods chosen from the best of the past and the present; the spirit of the Golden Rule, along with a sense of the Fatherhood of God and the brotherhood of man, must be the foundation in character-building.

A brief notice can hardly do more than to express thankfulness that these two educators, whose own training has made deep and broad foundations for their glowing enthusiasm, are in places of power to lead so many of the city's girls and boys. A closing message to the meeting was a quotation from Lowell's address at the opening of Bryn Mawr, in which he said: "We must remember that education is not only to help in earning our daily bread, but to sweeten our bread after it is earned!"

ELIZABETH POWELL BOND.

BELGIUM'S HOMELESS CHILDREN.

At the meeting of the Child Welfare Section of the Philanthropic Committee, held Twelfth month 5th, 1914, it was felt there was such urgent need for assistance to be given to English Friends at this trying time in caring for the many homeless children which they are supporting, that it should become our duty and pleasure to assist in whatever ways we can. We hope to collect as large a fund as possible, for money is their greatest need. Clothing is also much needed. There have already appeared in the *Intelligencer* some accounts of their work. It seems to be our opportunity now to help them uphold their peace principles, and as non-combatants we should aid them in every way.

Lydia C. Lewis, Lansdowne, Pa. was appointed treasurer to receive funds for the use of English Friends. We hope Friends of Philadelphia Yearly Meeting will generously reply to her. Please state whether cash donations are to be forwarded directly or to be used here as a fund to purchase materials for garments to be made in America before being sent to them for distribution. The materials most needed are heavy dark woolsens.

Room No. 3 in Race Street Meeting House has been placed at our disposal for a receiving station for contributions of all kinds. It is hoped Friends who are knitting or sewing on relief work will use this channel to get their things to English Friends. We will look after all the shipping, etc.

Please remember it is Room No. 3 (second floor) of Race Street Meeting House, and on Third-, Fourth-, Fifth- and Sixth-day of each week Anna

K. Way will be there to receive packages, donations or anything for the relief work being done by English Friends. At other times packages may be left at 152 North Fifteenth Street. All packages should be marked "For English Friends' Relief Work." Name of sender, number and kind of garments should accompany each package.

SARAH W. KNIGHT,

Chairman Child Welfare Committee.

FORT VALLEY HIGH AND INDUSTRIAL SCHOOL.

The readers of *Friends' Intelligencer* will remember the great interest that Henry W. Wilbur took in the Fort Valley High and Industrial School for young colored men and women at Fort Valley, Ga., and the high esteem in which he held Mr. H. A. Hunt, the principal, who is one of the most prominent colored men in the South. Many of us who attended the Saratoga Conference had the privilege of meeting and talking with Mr. Hunt, and heard his earnest and instructive talk on conditions locally around his institution and in the South at large.

Henry Wilbur was a great source of strength to him because of the encouragement, sympathy and financial aid he was able to obtain for the school. Mr. Hunt feels that a strong support has been taken away from him by the death of our friend. I have faith to believe that someone will appear among us who will undertake to help on this splendid work. I hope it will be soon, for conditions are very hard throughout the Southern States now. Listen to the note of courage and devotion to his life work in a letter I have just received from Mr. Hunt:

"Ever since my return we have been trying hard to get our work going well with reduced force and in the face of unusual financial difficulties.

"I am pleased to state now that our school work is running smoothly and both teachers and students are working with a spirit of earnestness which justifies us in expecting good results.

"I am sure your attention has been called many times by newspaper articles to the unusually hard times throughout the South, due to the low price of cotton. The cotton crop is grown very largely by small tenant farmers from which class most of our students come, and the low price of cotton falls heaviest upon them. The landlords are usually able to get credit and an extension of loans whenever necessary with the banks, supply men and fertilizer dealers, while the tenant is practically obliged to sell his crop, no matter what the price, in order to meet pressing obliga-

tions. Unfortunately, most of the tenant farmers in the South are usually about a year behind with their accounts, that is, they give notes in the early spring for supplies, fertilizer, etc., for which they mortgage the crops of that year. Under this system, most of the farmers of this class have been practically obliged to plant cotton almost exclusively, as this is the only crop on which bankers, supply merchants and fertilizer dealers will make advances.

"I have been encouraged, however, as I have seen the sacrifices which many are willing to make in order to secure an education. On the other hand, it has been painful to say no to many who wished to come, but who could not by any kind of sacrifice meet the small charges which we make.

"I have just had a letter from Dr. Janney asking me to contribute a brief tribute to Mr. Henry W. Wilbur at the memorial services on the 29th of this month. You may be sure it will be a great pleasure for me to do this, and my only fear is that I shall not be able to adequately express the high esteem in which we held our good friend."

GEORGE B. MILLER.

BUCKS QUARTERLY MEETING.

Friends gathered by the hundreds for the Thanksgiving Quarterly Meeting, held in Langhorne Meeting House.

For many years the Thanksgiving proclamation of the President has coincided with the longer-established Friendly rule which decides the holding of this particular meeting; hence, being a holiday, people come from near and far to attend it, the audience not being confined to members of the Society by any means. Yesterday's fine weather helped to augment the crowd, which exceeded any of recent years.

The European war weighed on many minds and reference was made to it, while voicing thanksgiving for peace within the borders of this nation. It was in the business meeting, when considering the peace query, that expression reached its height in this particular. It was shown by answers from the various Monthly Meetings that Friends endeavored to maintain their testimony in favor of peaceful settlement of differences; but all did not seem to be entirely "against war and incitements to it."

At this point Augustus Cadwallader expressed the firm opinion that Friends as an organization were not doing all they might for peace. He told of recent endeavors to arouse Philadelphia Friends to co-operation in practical peace work, and felt the response had not justified their peace

testimony, and urged to greater activity.

A plea was made that the attitude of President Wilson be respected by all, that neutrality be a reality and not a theory. Comly Wilson felt there was needed a firm stand against militarism in the next congress.

A plea was also made that Friends in this country should stand back of the English and help in the relief work they are doing.

Philadelphia North American.

APPRECIATION OF ROBERT BARNES.

"If you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?"

It was in this spirit that a large number of the friends of Robert Barnes gathered on the evening of the fourth of this month at his hospitable home in Purchase, and enjoyed a social evening. Though not entirely a surprise to our dear friend, it was as much so as sympathetic love could make it.

During the evening a beautiful rocking chair was presented in appropriate words, as a tangible expression of the love and esteem of the friends gathered there. The beautiful influence of the home love that this old dwelling had held for three generations was referred to. Also the fact that our friend has been a regular and faithful attendee of Purchase meeting for fifty consecutive years. Among the gifts his devoted daughter Amy was also remembered. After an evening of pleasant conversation, and partaking of bountiful refreshments, the company dispersed, feeling it had done us all good to be thus together.

A FRIEND.

WEST BRANCH FIRST-DAY SCHOOL ASSOCIATION.

This Association, held at Grampian, Pa., Eleventh month 14th, was opened by singing.

Written reports were received from Bald Eagle, Dunning's Creek and West Branch First-day Schools, West Branch being the only school having any delegates present, which were as follows: W. F. Thorp, Edith Walker, Alice Taylor, Roy Caldwell and Cora Walker.

The following program was then rendered: Recitation, Leona Spencer; essay, Roy Caldwell; duet by Anna Mahlon and Kathryn Davis; recitations, Thomas Wall, Corliss Rishell; singing; select reading by W. T. Thorp.

Exercise by three girls.

Question: "To what extent should parents and teachers encourage amusement and pastime for the children?" Discussed by E. M. Davis, J. D. Wall, Isaac Wilson and others.

C. MARSHALL COCHRAN.

At the recent funeral of our young Friend, C. Marshall Cochran, of West Chester, Pa., were gathered a large number of acquaintances and relatives, together with a representative group of college students and fraternity brothers from Lafayette. Among the speakers were Caroline J. Worth, Dr. Charles R. Williamson, Joseph Elkin-ton, and Dr. S. C. Schmucker. The life and death of this fine boy suggests that

"God moves in a mysterious way,
His wonders to perform"—

We know not why the life of this strong, wholesome, hopeful, young man should have been taken suddenly from him and from us at this time, but we do know that he was making this a much happier and a much better world, for to all of us who knew him well,—Marshall Cochran was one of the most promising young men I have known. He was nearly through Lafayette, where he took a very active part in college life. He had a good grasp of his subject matter, and was rapidly getting a remarkable insight into the deeper meanings and significance of life. On several occasions he discussed the moral ideals and practices of college life with me, and I have frequently wished that we had also had the advantage of his presence at Swarthmore for he would have helped raise the ideals of any college or community with which he was associated.

For the past two years I have known him best during the summer at Pocono Lake where he stood out most prominently for his fine physique, his manly carriage, his jovial good humor, his fidelity to duty, his willingness to assume responsibility, and his unselfish devotion to the interests and comforts of others. My little boy worshipped him, for he was never too tired to speak to the boy in his happy, laughing manner, or to show him something interesting about his big boat.

Marshall was, above all, a good companion of his parents and of his sister to whom he confided his greatest joys and accomplishments as well as his trials and sorrows. His mottos through life remained with him until his last minute on earth, when he said, "Cheer up, mother"; and when he said "Take me home," and the father said, "You are at home," he replied "All right." We know not why this boy was taken, but we know that he is "all right" for he is with his Great Companion.

BIRD T. BALDWIN.

OLD LONDON GROVE MEETING.

(1714-1914.)

BY JOHN RUSSELL HAYES.

I.

While memories of the sainted souls remain,
Whose dust in yonder graveyard long has lain,
While children yet unborn shall hold
The hopes and visions of our sires of old,—
So long dear London Grove shall stand
A noble tower of strength in this loved land.

II.

'Neath yon great oak, last Quarterly meeting day,
I lingered through the happy hour of noon;
I watched the breeze-touched branches softly sway,
And heard the locusts chant their sleepy tune
Among the emerald meads of fragrant hay,
In that calm hour of noon.
It was a golden day of Summer peace,
The hills of harvest sounded with the song
Of reapers garnering the rich increase
Of yellow wheat fields; and I lingered long
Beneath the ancient oak tree's towering green
That rises o'er the grass' velvet sheen
And spreads its mighty branches in the breeze
Superbly grand and strong.

III.

The happy children played beneath the trees
And romped around the porch, a joyous band,
The while their elders clasped the friendly hand
And woke old memories of old days gone by,
Looking across the dear, full-freighted years
Of hopes and griefs, of mingled joy and tears,
With reminiscent eye.
And watching them, I thought of all the love
And kindness outpoured in plenteous streams,
The heavenly intimations from above,
The prayers, the aspirations and the dreams,
Of earnest souls and true,
Which these two hundred long, long years have seen
In this old meeting on its hilltop green,
Beneath the heaven's blue.

IV.

As that great oak has grown from its green youth
And gained in splendor slowly year by year,
So London Grove has spread the light of truth
And lit with radiance beautiful and dear
The heart of many a one,
Slow building up its power through sire and son,
Mother and daughter, day by patient day,
Through full, ripe years of sunshine and of storm.
Beneath this roof, inspiring words and warm
Have roused the listening soul,
Stirring the heart with dreams of human good,
Of noble justice and of brotherhood,
Of righteousness and hope.
Here tender sympathy has helped console
Sore-burdened hearts when all seemed dark and drear.
Faint purposes have taken courage here
And dared with evil fearlessly to cope.
At London Grove were sowed the seeds
That ripened into splendid deeds,
And many a corner of the earth
Has felt her faith and love, her weight and worth.

*O Father, may she still
Work out Thy heavenly will;
And may her children, as in years of yore,
Be consecrate to Thee forevermore!*

ANNOUNCEMENTS.

A PUBLIC MEETING FOR DIVINE WORSHIP will be held at Friends' Meeting House, *Sweede and Jacoby Streets*, Norristown, on First-day, 13th inst., at 3.30 p. m. This meeting has been appointed by the Visitation Committee of Abington Quarterly Meeting (Arch Street Branch) in response to a kind invitation extended by Friends who worship at the above place. The members and attenders of both meetings and others are invited to avail of this opportunity to join in a period of united worship and Christian fellowship.

CHICAGO FRIENDS' MEETING has moved to more ample quarters, at 706 Fine Arts Building, nearly opposite the Art Institute. There were twenty-eight persons present on November 8th, but the room would hold fifty.

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION, addressed by Arthur D. Call, Executive Director of American Peace Society, Washington, D. C., on "The Lesson of the War," in the Auditorium, Fifteenth and Cherry Streets, Second-day evening, Twelfth month 14th.

FRIENDS' NEIGHBORHOOD GUILD. Owing to the storm Twelfth month 7th, the sale for the benefit of the Friends' Neighborhood Guild has been postponed to Second-day, Twelfth month 14th, from 2 to 5 o'clock, at the residence of Mrs. E. Lawrence Fell, 433 West School Lane, Germantown.

NOTES.

Charlotte C. Talcott's verse, "Introspection," which appeared some weeks ago in the *Intelligencer*, was reprinted in the *Toronto Woman's Century Magazine*, and later was reproduced in the *Bloomfield, Ont., town paper*.

Jane C. Washburn, a member of New York Yearly Meeting's Press Committee, writes from White Plains, N. Y., that she has gained access to their two local dailies. These printed in full the Peace Memorial which was framed at Saratoga and taken in person to President Wilson also a letter sent out by the Press Committee to many daily papers. This will later appear in full in the *Intelligencer*. She adds: "White Plains meeting is filling an important place, as evidenced by the good attendance and frequent heart-felt messages from several young Friends."

A meeting on "Peace" was held in Plymouth Meeting House, Plymouth Meeting, Twelfth month 6th. Isaac Sharpless, President of Haverford College, gave the address. In regard to preparing for war in time of peace, he said that by so doing we could not hope but to have war. "We sow what we reap. If a man sows corn he does not reap wheat. If we sow guns we will not reap peace." This meeting was in charge of the Philanthropic Committee of Gwynedd Monthly Meeting, a sub-committee of Abington Quarterly Meeting's Committee. In spite of the rainy afternoon, the meeting was very well attended by people from Norristown, Conshohocken and Plymouth Meeting.

SWARTHMORE COLLEGE NOTES.

The Thirteenth Annual Declamation Contest for the Wm. W. Cock's prizes was held Sixth-day evening, December 4th.

The contestants were Emily Grace Young, Margaret Milne, Margaret A. McIntosh, Elizabeth Roberts, Laura J. Fetter, Eliza K. Ulrich and Eleanor M. Neely. First place and a cash prize of \$35 was awarded to Eleanor M. Neely, a second prize of \$15 was given to Eliza K. Ulrich. The judges, who had been former contestants in the Declamation Contest, were Elsie L. Neal, '07; Gurdon Jones, '10; Priscilla Goodwyn Griffin, '10; Emma D. Marshall, '11; Edith N. Swayne, '12.

The annual Freshman-Sophomore football game was won by the Sophomores by a 14-13 score.

The Y. M. C. A. meeting, on the 6th, was addressed by Horace E. Coleman, an American missionary to Tokio, Japan. His subject was "Student Life in Japanese Colleges."

J. H. Ehlers, State Students' Secretary of the Y. M. C. A., was a visitor at college during the past week.

The Kappa Kappa Gamma dance was held on Seventh-day evening, the 5th.

John Dwight Murch, '16, of Glen Ridge, N. J., has been elected captain of the football team for the 1915 season.

Since the football season closed, basket-ball practice has started. The schedule, however, does not open until after Christmas.

FRIENDS' ASSOCIATIONS.

HORSHAM FRIENDS' ASSOCIATION was held on First-day afternoon, Eleventh month 29th. The 24th Psalm was read by Marie Hollingsworth. Eleanor Stackhouse recited "Little Orphan Annie." The report of the delegates to the Conference held at Newtown, on the 14th inst., was next called for, Isaac Parry and Benj. Park both giving interesting accounts of the proceedings of that meeting.

Jane Rushmore, of Philadelphia, gave us a practical talk on Young Friends' Associations, and in her discussion of the subject, left with us many helpful ideas.

After sentiments and a short silence, the meeting adjourned to meet Twelfth month 27th.

ELIZABETH A. HOLLINGSWORTH, Sec.

MATINECOCK FRIENDS' ASSOCIATION was held Twelfth month 1st at the residence of Frederick E. Willets. Sidney B. Borne gave a short review of current topics of near and far. Frederick Seaman read a selection from *Fellowship Papers* entitled "The People Called Quakers." A very interesting interpretation of the Parable of the Good Samaritan was given by Mrs. Wilson A. Jackson. Following her views and references, the opinions of several other members were also expressed.

M. GERTRUDE COLES, Sec.

GERMANTOWN FRIENDS' ASSOCIATION held its monthly meeting in the School Lane Meeting House on Fourth-day evening, Eleventh month 24th.

A good audience was assembled to hear Watson M. Dewees speak on "Royalty in England"; the lecture was illustrated with stereopticon views.

The speaker dwelt almost entirely upon Queen Victoria, beginning with her girlhood and following her through her coronation and her long reign. He had many interesting stories of the Queen, and his pictures were, many of them, unusual and most attractive.

The lecture was followed by the usual social meeting with light refreshments.

WRIGHTSTOWN FRIENDS' ASSOCIATION, after the close of the First-day School for the winter, resumed its meetings in the meeting house on First-day afternoon, Eleventh month 8th.

The revised constitution was read and adopted. Henry Oldys, a representative of the Pennsylvania Audubon Society, entertained the meeting with a lecture on "Birds and Bird Music," with reproductions of bird notes.

The next meeting was held at the home of Robert and Beulah Atkinson, on Sixth-day evening, Eleventh month 20th. After the reading of the Scripture, a solo was sung by Mrs. May Lugar, and a recitation given by Miss Hurst, from George School.

Reports of the General Conference of Friends' Associations, held at Newtown, were given by Mildred Parry, Watson Atkinson and others.

Robert Atkinson told of the Study Class that had been formed at Newtown. Mary Pancoast read from Henry Wilbur's paper on "Friendly Fundamentals."

New officers were elected. The meeting closed with silence.

K. A. R. F., Sec.

OXFORD YOUNG FRIENDS' ASSOCIATION was called to order, Eleventh month 14th, by the President, Benjamin Passmore, reading part of Psalm 107. The President announced that the meeting was in charge of Laura Reynolds. She opened the program with a paper on "Influence of Suffrage on Women." Ethel Reynolds told in her paper, "Results of Woman Suffrage," especially what the women in Chicago had accomplished in helping the children and young people. Elizabeth B. Passmore spoke on the "Present Campaign in Pennsylvania." Three hymns were sung during the meeting, the accompaniment being played by Winona Emhart.

In the absence of the President and Vice-President the meeting, on the 28th, was called to order by the leader of the evening, Ella W. Thomas, who read the "Quaker of the Olden Time," by Whittier. The people were divided into three groups; Ella Thomas spoke of "Value of Birthright Membership"; Ethel E. Reynolds, "Ways and Means of Interesting Non-Members," and Anna Smedley gave "Essentials of Friends' Belief." The leaders each spoke about twelve minutes and then progressed to the next group. Quite a good deal of discussion was carried on by those present. The groups all came together and Charlotte Way gave a full and interesting account of the General Conference of Young Friends' Associations, held at Newtown, Eleventh month 14th. Allen Way and Oliver Toot each spoke of this meeting. Four of our delegates attended. Several spoke of the Round Table talks of the evening, Walter Maule, a visitor, being among the number. Three hymns were sung, Sophia Reynolds playing the organ.

PHILENA LYNCH THOMAS, Sec.

BIRTHS.

EWART.—In Wilmington, Del., Eleventh month 17th, to H. Ralph and Mary Hoopes Ewart, a daughter, who is named Mary Virginia Ewart.

HERITAGE.—Tenth month 24th, to Milton W. and Alice B. Heritage, a daughter, named Dorothy Rebecca. Members of Woodbury Monthly Meeting now living at 25 Astor Place, Jersey City, N. J.

GOULDING.—Eleventh month 30th, at Capitol View, Morrisville, Pa., to Ralph G. and Rachel Johnson Goulding, a son, named Paul Welling Goulding.

ROBERTS.—Twelfth month 2nd, at their home, near South Charleston, Ohio, to Merritt E. and Esther M. Roberts, a son, named Edward Merritt Roberts.

MARRIAGES

THATCHER-POWER. — Sixth-day, Eleventh month 27th, at Friends' Meeting House, West Philadelphia, under the care of Green Street Monthly Meeting, Charles Garrett, son of Albert G. and Mary H. Thatcher, and Angeline Johnson, daughter of Edward S. and Emma J. Power, of Philadelphia.

DEATHS.

FELL.—Suddenly called home. Eleventh month 27th, Samuel L. Fell, of Wilmington Monthly Meeting. He was 79 years of age and is survived by his wife and seven children. His gentle words, and kindly greetings, will long be remembered by his loved ones, and many friends.

LEVICK.—At his home, Bala, Pa., Eleventh month 27th, Lewis J. Levick, a widely known member of the Society of Friends, a graduate of Haverford College. He was born at Quakertown, Pa.; and was a birthright member of the religious Society, to which his ancestors on both his father's and mother's side, belonged. His father, Samuel J. Levick, was prominent in the ministry of Friends.

Lewis J. Levick never held a strictly elective-political office, but during the Ashbridge and Weaver administrations, served as a member of the Civil Service Commission. He was a member of the Executive Committee of the Philadelphia Board of Trade and director of the Chamber of Commerce. He was the vice-president of the Pennsylvania Paraffine Works, of Titusville, Pa.; director of the United Light and Heating Company of Philadelphia and many other corporations in this city and throughout the State.

In financial, business and social circles, he was widely known, being a member of the Union League, Historical Society, New Jersey Society, etc., and was, for many years, affiliated with the doings of the Academy of Fine Arts and the City Parks' Association.

He was a member of the Order of Runnymede, the Colonial Society of Pennsylvania and the Society of Colonial Wars. In 1876 he married Mary d'Inwilliers, of Philadelphia, who survives him. Henry L. Levick, Mrs. Winthrop C. Neilson, Mrs. George B. Atlee, Jr., and Suzanne Levick, are surviving children. Interment in West Chester, Pa., where his parents are buried.

SMEDLEY.—At the Friends' Boarding Home, West Chester, Pa., on Second-day, Eleventh month 30th, Mary J., widow of Chalkley Smedley, and daughter of Jesse and Elizabeth Priest. She is survived by two daughters Rebecca S. Ashbridge and Anna P. Smedley.

She has been an invalid for the past five years. She was quiet and most unassuming with a cheerful disposition, and always welcomed everyone with a warm hand-clasp and a smile of sweet contentment. Her ability to bear her suffering without a murmur was surely granted her from Above, as her calm acceptance of all things was at times beyond human understanding. She was a devoted wife and loving mother, making companions of her children.

CALENDAR**CITY MEETINGS****PHILADELPHIA:**

—15th and Race Sts., 10.30 a. m.,
After-meeting Conference and
First-day School at 11.40.

—Girard Avenue and 17th St.,
11 a. m., First-day School,
9.45 a. m.

—West Phila., 35th St. and Lan-
caster Ave., 11 a. m., First-
day School at 10.

—Germantown, School House Lane
and Greene St. First-day, 11
a. m. Fourth-day, 10.30 a. m.

—Frankford, Unity and Waln
Sts., 10.30 a. m.

—Fairhill, Germantown Ave. and
Cambria St., 3.30 p. m. First-
day School at 2.30.

BALTIMORE:

—Park Avenue, First-day, 11 a. m.
Fourth-day, 8 p. m.

—Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd
Ave., 11 a. m. First-day School,
10 a. m.

BROOKLYN: 110 Schermerhorn
Street, 11 a. m. First-day School,
10 a. m.

CAMBRIDGE, Mass.: First and third
First-days of each month, in Phillips
Brooks House, Peabody and Kirkland
Streets, near Harvard Square, 3.30
p. m.

CAMDEN, N. J.: 7th and Market Sts.
First-days, 10 a. m. Fourth-days, 7.30
p. m.

CHICAGO, Ill.: Meeting at 11 a. m.
Room 706 Fine Arts Building, 410
South Michigan Avenue.

NEWARK, N. J.: In Directors'
Room, 3rd floor of the Y. W. C. A.,
53 Washington St., opposite Washing-
ton Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove
Meeting, 520 E. Orange Grove Ave.,
11 a. m. First-day School, 10.15.
Monthly Meeting, second First-day of
month, 1.30 p. m.

PITTSBURGH, Pa.: First and third
First-days, each month, 424 Duquesne
Way, at 11 a. m.

READING, Pa.: 6th Street above
Washington, 11 a. m. First-day
School at 10.

SWARTHMORE, Pa.: Meeting at
11.30 a. m., First-day School at 10.15.

TORONTO, Can.: The Foresters
Building, Room 2, 22 College Street
near Yonge Street.

WASHINGTON, D. C.: 1811 I Street,
N. W., 11 a. m. First-day School,
10 a. m.

WHITE PLAINS, N. Y.: At office
of R. Franklin Hull, 5 Court Street, 11
a. m.

WILMINGTON, Del.: Fourth and
West Streets, 11 a. m.; First-day
School at 9.45 a. m.

YORK, Pa.: West Philadelphia St.,
near Water St., 10.30 a. m. First-day
school, 11.00.

TWELFTH MO. 12TH (7TH-DAY).

—Burlington First-day School Union,
Mt. Holly, N. J., 10.30 a. m.

—New York Monthly Meeting, 110
Schermerhorn Street, 2.30 p. m.

—Oxford, Pa., Y. F. A. Memorial
to Henry W. Wilbur.

TWELFTH MO. 13TH (1ST-DAY).

—Schuylkill Meeting visited by
members of Philadelphia's Q. M.'s
Committee, 10.30 a. m.

—Norristown Meeting House,
Swede and Jacoby Streets, an ap-
pointed meeting, 3.30 p. m. (See An-
nouncements.)

TWELFTH MO. 14TH (2ND-DAY).

—Philadelphia Y. F. A. in Audi-
torium, Fifteenth and Cherry Streets,
8 p. m. (See Announcements.)

TWELFTH MO. 16TH (4TH-DAY).

—Philadelphia Monthly Meeting,
Fifteenth and Race Streets, 7.30 p. m.

TWELFTH MO. 17TH (5TH-DAY).

—Haddonfield Quarterly Meeting at
Haddonfield, N. J., 10 a. m. Ministers
and Elders at Camden, N. J., the day
before at 3 p. m.

—Green Street Monthly Meeting,
School Lane, Germantown, 7.30 p. m.

TWELFTH MO. 20TH (1ST-DAY).

—Chester, Pa., Friends' Meeting
House, 2.30 p. m. A conference under
the care of Concord Quarterly Meet-
ing's Committee on Philanthropic
Labor. Helen Whitehead, associated
with the "Mothers' Assistance Fund,"
of Philadelphia, will speak.

TWELFTH MO. 24TH (5TH-DAY).

—Fishing Creek Half-Yearly Meet-
ing, Millville, Pa., 10 a. m. Ministers
and Elders, the day before at 3 p. m.

TWELFTH MO. 29TH (3RD-DAY).

—West Philadelphia Christmas en-
tertainment.

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Mellow Autumn's fruits and flowers,
And the lingering sunset hours;
Folks around the cheerful hearth
Gathered for the Christmas mirth;
And the crocuses again
Coming with the warm Spring rain.

All such memories and more
Waken as I ponder o'er
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Through her sunny-hearted book.

JOHN RUSSELL HAYES.

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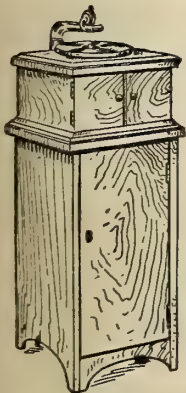
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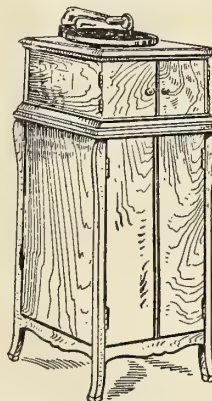
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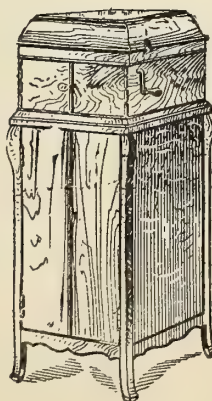
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Continued on Page iii

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CLASSIFIED ADVERTISEMENTS

Wanted	i
Educational	ii
Seashore Resorts	ii
Attorneys-at-Law	ii
Boarding and Rooms	iii
For Rent	iii

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CONTENTS OF THIS ISSUE

Lct Love's Flood Flow Again(verse)	757
Essentials and Non-Essentials of	
■ Quakerism	757
Our Society and Its Agitation	
Against War	758
Friends at the Front	760
Peace News from Dr. Battin	760
Edward Coale	761
Editorials :	
Progress of Our Colored People	762
English Friends' Literature	762
Temperance Work of Ohio Friends	763
Note and Comment	763
Advancement Conference at Open- ing of the School	763
Isaac H. Clothier Resigns Presidency of Swarthmore Board of Managers	763
The London Grove Book	764
A Christmas Suggestion to First-day Schools	764
Christmas for Negro Children	765
Isaac Wilson at Benjaminville	765
Nottingham Quarterly Meeting	766
Announcements	767
Notes	767
Swarthmore College Notes	767
Friends' Associations	767
Births	768
Deaths	768
Calendar	769

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PHILADELPHIA, TWELFTH MONTH 19, 1914.

{ Volume LXXI.
Number 51.

No greater calamity can befall a people than to prosper by crime. No success can be a compensation for the wound inflicted on a nation's mind by renouncing Right as its supreme Law. Statesmen work in the dark until the Idea of Right towers above expediency or wealth. Woe to that people which would found its prosperity in wrong!

WILLIAM ELLERY CHANNING.

LET LOVE'S FLOOD FLOW AGAIN.

One woman crushed by that barbaric blow
Which fells her child and leaves him prone in death,
One woman seared by war's unholy breath
Leaves bare the triumph bought with her dear woe.

One lowly woman mourning evermore
Her mate, whose murder served high kings their turn,
Alone, through all the years to weep and yearn—
One woman, thus, makes vain most monstrous war.

O God, send lightnings of pure thought to men
To clear the fog that yet be-clouds the brain;
Send thunders of Thy righteousness amain
To rive hard hearts till Love's flood flows again!

Teach us how great, how inestimable the loss;
Turn back our gaze to yonder dawn-kissed hill,
While Peace, fair-blooming, smiles away the ill,
And we unlearn war's way beneath The Cross.
Denver, Colorado, MARSHALL PANCOAST.

ESSENTIALS AND NON-ESSENTIALS OF QUAKERISM.

(Concluded from last week.)

[Read by HENRY M. HAVILAND at Plainfield Half Yearly Meeting, Eleventh month 7, 1914.]

There is a hitherto unrecorded story of a conversation between the prodigal and his father after the son's return home. The father told the son that wherever he had gone he had followed, and had been with him, although unseen.

"But," said the son, "I was with evil minded people and wasted that which thou gave me in riotous living."

"Yes," said the father, "I was there."

"But I lived among swine."

"Yes, I was there."

"But I filled myself with husks, such as swine do eat."

"Yes, I was there."

"But when I thought of home?"

"I gave the suggestion."

"And I turned toward home."

"I was at thy right hand and traveled with thee."

"The road was rough and cut my feet."

"Yes, I felt the wounds."

"I saw thee not."

"Not ever was thy face turned toward me. But I was there, though thou knew it not. But now thy face is turned toward me, and hereafter thou mayest dwell in the conscious presence of thy Father. But I was not less with thee when thou didst need me most."

People who have professed to believe in Divinity or Deity of Jesus have laid more stress, frequently, on that doctrine than on his teachings. If he was indeed divine who commanded: "Love your enemies," "Pray for those who despitefully use you," "Love your neighbors as yourselves," "To him that smiteth thee on one cheek turn thou the other also," it would seem as though those commands should be obeyed at all hazards and at whatever cost. Which is better, that a man should lose the whole world and save his soul, or gain the world and lose his soul?

It would seem as though there are two kinds of Christians in the world, the dogmatic and the practical. One lays great stress on the beliefs about Jesus, and the other lays stress on practicing the teachings of Jesus. Now whether we adhere to one or the other of these schools, is of less consequence than whether we apply them to life. Quakerism is only valuable if it would apply the teachings of Jesus to life. Even where the Divinity of Jesus has been most strenuously upheld, his teachings have been explained away, spoken of slightly, or ignored. They have been said to be impractical, only meant for an ideal age. Yet as a matter of fact, they only are practical. The world has taught:

"Suspect your neighbors and hate your enemies.

"Be angry with your brother without a cause.

"Stand upon your dignity and pray not for but upon those who in your judgment despitefully use you.

"Give all men evil for evil, and that with usury.

"If one smite thee on one cheek, smite him upon the other also.

"As men do you, do ye also them likewise."

And the inevitable result has often been hate

for hate, and ill feeling, unhappiness, fighting and wars.

No wonder that Jesus cried out:

"Why call ye me Lord, Lord, and do not the things which I say?"

Yet as a fact the world's teachings are impractical, conducive to disorder in individual and nation, to wars, to destruction even of civilization itself.

The present disorder in Europe is caused by suspicion of neighbors, hate of enemies, and the making of enemies by suspicion and ambition, the rendering of evil for evil.

The teachings of Christ if followed by the statesmen of Europe would have been the highest statesmanship. To call the ambitions, the distrusts, and the hatreds that led to the present war and to the preparations therefor—"practical," is enough to make Mount Olympus shake with the laughter of the pagan gods, at the pagan—non-Christian world.

It would seem as though the world needs some new loyalty to the things which Jesus said, and less attention to the dogmas raised like a cloud around him to hide his true signification to this world. The real, true religious men of this world are not those who have been able to sustain logical disputes about the nature of the God-made man, or the scheme of salvation. The noblest, sweetest souls of all time have been those who could not be made to quarrel, who kept their own serenity, who really did love their neighbors as themselves, who would suffer wrong rather than do it, who had so conquered their passions that if smitten on one cheek they could with all serenity and sincerity have offered the other also, and who saw God in all things.

It is only so far as the essentials of self-control, of love and service for others, have been made of the essence of life, and been absorbed into the individual or community, and expressed in their life and acts, that individuals, nations and communities have progressed; and so far as suspicion, selfishness, greed, hatred, militarism have prevailed, has growth and progress in the nobler elements of mankind been retarded.

These great essentials—the presence of God in men, the love of God and man, the application of religion to life, are I believe, the great essentials of Quakerism.

There are some other features of Quakerism, which are natural outgrowths of these essentials. The Quaker Democracy or Theocracy, our form of worship, its meditative service, our concerns for simplicity and truthfulness in speech and apparel, are things which Quakerism could hardly

do without, and be Quakerism. Some of our former ascetic denials, as of music, literature, and innocent adornment and entertainment, are probably so far non-essential, that possibly we are to be congratulated at having passed beyond them.

The use of peculiar forms of speech may have been deemed essential by some, but could hardly have been really essential to a high type of religion. That is, a man could sincerely be religious and not have them; but a man cannot hate his brother and his neighbors, and be truly religious. Nevertheless, the use of certain pronouns and of numbered days of the week and month are monuments to the democracy of our forefathers, of their teaching that all men are sons of God, that all are equal in the love of God to them, so that Friends would make no distinction, and they are monuments to the sincerity of Friends' desire to give no honor to any pagan gods, but only to one true God. As such monuments and reminders, these survivals are useful. They are likely to die, to go into desuetude like the broad-brimmed hats and the plain bonnets, now seldom seen. But those plain bonnets enclosed sweet faces and the broad-brimmed hats covered honest heads. If we do not give up the sincerity and earnestness with the garb, we shall do well.

The Friend has his dogmas, perhaps, but they are for freedom from priestly rule, from crystalizing and hardening of beliefs into creeds, and they are for practical righteousness, for the religion of the spirit, for service to men as being service to God, for growth of truth.

But these truths are not property of Friends alone. Friends urge them and try to live them.

Probably no one has more beautifully expressed the foundation thought of Quakerism than Wordsworth in his lines written near Tintern Abbey:

"I have felt a presence that disturbs me with the joy
Of elevated thoughts—a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the mind of man
A motion and a spirit that impels
All thinking things, all objects of all thoughts
And rolls through all things."

OUR SOCIETY AND ITS AGITATION AGAINST WAR.

It is an unquestioned fact that Friends stand almost as a unit against war by conviction and sentiment, but are we doing anything practical toward making wars of aggression impossible on the part of our own country? Our proposition of a World Peace Congress cannot work until all

nations are democratized and when their rulers are really the servants of the people instead of a few great capitalist groups.

The proposition of International Arbitration, from which many of us had hoped to see a fruitage of universal peace, fell to pieces when confronted with the apparent necessity of the rival capitalist groups in the now warring nations to expand and extend their trade relations, to keep up the outgrown capitalist system of production for profits, in each of the countries, by furnishing more extensive markets for their products and manufactured goods; more mineral wealth to control, more alien people to trade with and exploit for profits.

Each of these rival capitalist groups in the warring nations saw no way out of their internal troubles and their difficulties to provide employment for their workers except through this territorial expansion and larger markets. They cannot expand without conflicting with each other, so a war of extermination is the logical sequence of this system. Thus has come about the present clash of interests that have been arming and preparing for generations. A part of the preparation consisted in keeping before the working class, who are forced to do the fighting, race prejudices, old feuds and a narrow conception of patriotism. This, coupled with an iron-fisted militarism, is at the root of the wholesale murder, arson and pillage now going on between the workers of Europe and forced upon them by their professedly Christian rulers.

Our own nation, under the domination of the same interests, is little better. Our war preparations and our financial burdens from past wars take 60 per cent. of our country's revenue, of which all Friends contribute their share and support with their votes whenever they vote with a political party that supports the present system.

Taking these facts into consideration and the danger we have just passed (if it is passed) of being stampeded into war with Mexico, is it not quite time, as Allan L. Benson says, for the "people of the United States to take war into their own hands"? Have we not had experience enough with the sinister plotting of the forces of greed in our own land to force wars of aggression, to demand a revision of the Constitution that will leave it to a majority of the people to decide by direct vote whether they want war or peace? This is in perfect harmony with our traditions of a "Government of the People, for the People and by the People," and as a sure safeguarding of the peace of our land is the greatest measure ever proposed. As our Constitution now provides, Congress, which means a majority of a quorum

of Congress, or only 134 men, has the power to declare war, with the President, who can create a situation, if he so wills, that will virtually force a declaration of war by Congress. For this imperialistic one-man power over the destiny of 100,000,000 people Benson's plan would make a war of aggression impossible until a majority of the men and women over eighteen years of age had registered their votes, and at the same time their names, for or against the proposed war. This would be truly and fully the voice of the people, and has the added democratic clause enabling the officials to send to the front, if a majority vote in favor of war, all of those who vote for war before any one who votes against it can be called out. Of great importance, also, is the clause that requires all public men, congressmen, senators, editors, bankers, etc., who use their voice and pen to egg their countrymen on to fight to be registered with the War Department, and if war occurs these men shall be given the most dangerous positions of leading bayonet charges, storming forts, etc., on the equitable assumption that those who are most desirous of war and do most to arouse the war spirit in their countrymen shall be given the preference of the most dangerous part in it. There would be no uncertainty on the part of the voter on this referendum. Every one knows whether he or she wants to kill or be killed.

This plan of Benson's is so thoroughly practical right here and now, no Utopian dream of peace under conditions that render peace impossible, that I urgently commend it to all Friends and sincerely hope one or more Friends from every meeting in this country will write me for at least one hundred copies of this plan of Benson's to distribute among their members and others. The cost of these leaflets is only 15 cents per hundred in the one thousand lots in which I buy them from the publishers. Send for them either with or without stamps to pay the actual cost of them. Here is a workable peace program; read it, then get up petitions to congressmen, senators and President. It will not come at once. Nothing does that limits the power of the interests that want to keep war in their own hands, but it will finally succeed. ISAAC P. WALTON.

Oxford, Pa.

We should always bear in mind that nothing in life is success unless it has resulted in building up a noble integrity of manhood or womanhood. No experience of life can be truly accounted a success unless it does this, while if this has been done there has been no failure.

—*The Christian Register.*

FRIENDS AT THE FRONT.

There is a prevalent belief that the highest form of self-sacrifice is to lay down one's life for one's country. It is all very well to *live* for one's country in time of peace; but the supreme test of devotion, according to this belief, is to *die* for one's country in time of war. This belief assumes, also, that in dying for one's country it is necessary to kill other men who are willing to die for their country.

This belief might well be measured by others which, though not so prevalent or popular, have very good support in reason and experience. For example, the Founder of Christianity laid down his life as well as lived it for the salvation of men's souls from sins which included warfare among them; and he himself declared that "greater love hath no man than this, that a man lay down his life for his friends." Again, the Founders of the Society of Friends declared that to lay down one's life or one's conscience is as high a form of self-sacrifice as is given to humanity; and members of that Society have applied this belief in time of war to mean that they were willing to lay down their own lives rather than take the lives of others, even of their country's "enemies."

To-day, there is a group of English Friends who are trying to prove that patriotism can be made consistent with Christianity. Without wages or honors, and at a sacrifice of their own means, time, health and, if need be, their lives, they are engaged in what they regard as a genuine service to their country. Forty of them, under the leadership of an able young Friend, Philip J. Baker, the son of Joseph Allen Baker, M. P., who is so well known to us American Friends, are now on the fighting lines in Belgium and France, putting into practice the Quaker belief that humanity must control nationality, that Christianity must dominate patriotism. Equipped with eight motor ambulances, they are organized as the "First Anglo-Belgian Ambulance Unit," and are rendering surgical, medical and brotherly assistance to the wounded soldiers of all the armies engaged. A second corps of forty Friends, already trained and experienced in camp life, are now awaiting the necessary funds to equip and maintain them on the front.

The English Friends, who are already overburdened by the care of Belgian refugees, have appealed to their American brethren for aid in this hour of need and opportunity. Their fathers came nobly to the aid of our fathers during the Civil War, when they sent \$175,000 to enable the Friends in America to rise to the pressing oppor-

tunity for service of God and humanity which confronted them here. Shall we not respond generously to their appeal, and by so doing serve sweet charity, our own consciences, and the message of peace and good-will to all mankind which it seems the peculiar duty of our Society to proclaim and exemplify before the world?

Checks for any amount, from \$1 to \$10,000, may be sent to the treasurer of the American Committee, L. Hollingsworth Wood, 43 Cedar Street, New York City. The sum of \$30,000 is needed for the second ambulance corps; more than \$3,000 has already been subscribed. He gives twice who gives quickly.

A leaflet describing the work of the corps may be procured without cost from the treasurer, or from any of the following Friends: Hannah Clothier Hull, O. Edward Janney, Charles F. Jenkins, Amos J. Peaslee.

WILLIAM I. HULL.

PEACE NEWS FROM DR. BATTIN.

[Report presented at Pennsylvania Peace Society's Forty-eighth Anniversary held on the 9th, from DR. BENJAMIN F. BATTIN, of Swarthmore, who was appointed its delegate abroad last summer.]

My work this year is to be done quietly without publicity as much of it is confidential. But I can state briefly what has been proposed and what is being done.

As a result of the Church Peace Conference held at Constance, Germany, on August 2d, the World Alliance of Churches for Promoting International Friendship has been formed. The International committee is to be composed of representatives of about fourteen countries, representing 35 to 40 denominations; the English and American delegates have already been selected, a meeting of these was held in August. It is part of my work to visit the delegates in the other countries of Europe and see whether they are willing to act on the International committee or propose names for that purpose. And in each country I am to assist in the formation of branches of the World Alliance.

I found on my recent visit to the continent that in both Holland and Switzerland the pastors and professors of theology and others interested were eager for the work to be continued. In each of these countries they have called their delegates together and formed preliminary organizations, and the work is progressing as rapidly as is wise under the circumstances. In Germany there is a willingness for a national committee to be formed and for members to be appointed on the Inter-

national Committee, but without any publicity, which might injure their effectiveness for later work when the war is over.

I am leaving to-night for the Continent again, hoping to travel in Holland, Germany and Denmark. I feel that the movement is growing and that the churches, which are being strengthened in all of these countries during the war, will be brought together for International Friendship.

It has been a rare privilege to meet men of all classes and they have spoken very frankly in confidence. They have included noted pastors, and high prelates, professors, government officials and ambassadors. They all welcomed me cordially as an American and received my message and were willing to respond. All look to America with hope and expectation for the part it is to play in the settlement of this war towards affecting a permanent peace amongst the nations.

London, England, Eleventh month 24, 1914.

EDWARD COALE.

Edward Coale, a beloved minister and leader in the Society of Friends, was born in Lancaster County, Pennsylvania, youngest child of Samuel and Mary Coale, who removed to Richmond, Ind., where the father died of cholera in 1849. The mother went to Huntington County, Ind., where Edward was married to Sarah Ann Moore, Sixth month, 1855. In 1868, the family which now included four children, moved to Benjaminville, Ill. Here Edward Coale was recorded a minister by the Monthly Meeting, in 1881. In 1907 the home was broken up, the farm sold, and Edward Coale and wife spent several winters in Southern California, where two of his children had married and settled. Later he built a small house in Holder, Ill., and here he died, Tenth month 29th, in the 82d year of his age.

A notice in a Bloomington, Ill., paper says:

"He traveled in the interest of the Friends' Society, east and west, to the different yearly meetings and was an eloquent and forceful speaker. He is greatly mourned and missed by a large circle of relatives and friends, and will be long remembered for his genial, cordial disposition, and for the more sterling qualities of integrity of heart, sincerity of purpose and loyalty to his friends. He loved his home and all its inmates; especially was he loved by his grandchildren."

He was deeply interested in the Friends who were far away from their home meetings, scattered through all parts of our country, especially

in the West. He was a faithful member of the Joint Committee of the Seven Yearly Meetings for Work Among Isolated Friends from the time of its appointment. While spending the winter in Long Beach, Cal., several years ago, he, and Nancy T. Gardner, held several appointed meetings in Pasadena and prepared the way for the organization of a Friends' Association when Elizabeth Lloyd visited that city later in the winter. This was the beginning of Orange Grove Monthly Meeting.

A. J. F., who has been a friend of Edward Coale for thirty years, thus writes of him:

"A successful farmer near Holder, McLean County, Illinois, he nevertheless traveled extensively among Friends, attending their meetings, where he was always warmly welcomed. He was reticent and diffident in large urban communities; in his humbling of self he was wont to magnify his feelings of awe in large cities like Chicago, Philadelphia and New York. But in farming communities throughout the Middle West, where he ever felt most at home, and where he was the best acquainted, his gospel ministry was of marvelous simplicity and wondrous power.

"In social mingling, among Friends and those of other religious denominations, including Roman Catholics, he was appreciated for his unassuming, pleasing and affectionate manners. In all the years that I was favored with an intimate acquaintance with him, no unkind word fell from his lips. Where he was the best known he was the most beloved, and his offerings in the ministry met with great approval and high appreciation.

"I am quite sure that in truth it can be said of him that none ever sat under his preaching but to praise, and many, many hearts have been comforted by his sermons. And, above all, none ever knew Edward Coale intimately but to love him.

The Friendly Visitor says:

"Those who knew Edward Coale only at the close of his long and active life have little idea, it is said, of the warmth and vigor of his earlier years. It is certain that much that is alive among us to-day owes its continuance to his effort. It was his lot to live, during the evening of his days, at a time when decline seemed the fate of the Society, and deeply did he grieve over this apparent failure. His messages bore frequently upon the need of an open mind in regard to the forms and usages of Friends: these, he said, should not stand in the way of measures deemed necessary to build up our membership and convey our message to the world."

FRIENDS' INTELLIGENCER

EDITORS:

ELIZABETH LLOYD, ELIZABETH POWELL BOND

BUSINESS MANAGER: CHARLES F. JENKINS

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 19, 1914.

PROGRESS OF OUR COLORED PEOPLE.

Notwithstanding the many obstacles to the development of our colored people, there are evidences of very decided progress in many parts of our country.

Dr. Matilda A. Evans, known to Friends and others as the founder of the first hospital for either white or colored people in Columbia, S. C., is honored in that city as a skillful physician and surgeon. The first hospital, after seventeen years of successful operation being entirely too small, she has, by her own efforts, brought into existence the larger institution, with modern hospital facilities which was dedicated last month as the "St. Luke Hospital and Evans' Sanitarium," to which any physician in South Carolina may send patients.

No doubt the success of Dr. Evans has done much to create a better feeling between the two races, for a paper published by colored people in that city tells us that a Negro charged with criminal assault upon a white woman was tried and acquitted, and that three white men who led a mob against the county jail, while he was imprisoned awaiting trial, were sentenced by a Columbia judge to three years each in the State penitentiary, without alternative of fine. Booker T. Washington tells us that twenty years ago, there were in one year 250 cases of lynching, while during the past ten months, there have been only 33 cases. He thinks this reduction has been brought about through racial co-operation and a better understanding.

One of the best instances of racial co-operation is in Virginia. The Negro Organization Society of that State recently held its second annual meeting in the City of Norfolk. This society has stimulated the erection of 14 new school buildings; inspired the building of sanitary privies at schools, churches and homes; distributed nearly 1,000 health bulletins; organized "clean-up" campaigns in which at one time 150,000 colored people co-operated; organized farmers' conferences; and, best of all, secured the enthusiastic

support throughout Virginia of white public officials, newspapers and prominent citizens.

In Louisville, Kentucky, two large Negro settlements have been established in which there are 75 Southern white men and women as workers, giving from one to three hours a week of their time. Connected with these are two public libraries for Negroes in which there are 10,000 volumes and the average list of books drawn is nearly 6,000 a month. This work was begun fourteen years ago by six students of the Presbyterian Theological Seminary. It is under the guidance of Rev. John Little, a son of slave owners and a graduate of the University of Alabama, who is giving his entire life to this successful welfare work. But there is another side to the picture showing that our colored people still need all the help they can get from their white brothers. In the State of Louisiana each black child receives \$1.59 a year for his education, in Georgia only \$1.42. In several of our Southern States, first-class Negro convicts earn \$40.00 per month for twelve months in the year, while Negro school teachers receive about \$25.00 a month for teaching four or five months in the year. In the words of Booker T. Washington, "We must all unite to blot out ignorance from the South by placing good, first-class school houses for both races in every community in our beloved and beautiful Southland."

ENGLISH FRIENDS' LITERATURE.

The war has not put a stop to the publication of Friends' literature in England. We have just received from the "1905 Committee," of Yorkshire Quarterly Meeting, a pamphlet entitled, "A Statement on War," by Joshua Rowntree; also three four-page leaflets, entitled "A Quaker Wedding," telling how a Friends' marriage is conducted; "Membership of the Society of Friends," telling how anyone may become a member; and "Preparedness for Heaven." The price of these in England is 3d per dozen—post-free.

The addresses delivered at a Conference of Members of the Society of Friends and others, held at Llandudno in Ninth month, have been published by Headley Brothers, London, as a pamphlet entitled, "Friends and the War." Anyone reading these able addresses will receive spiritual uplift and be strengthened in the desire to do away with the causes that lead to war.

Since the breaking out of the war, periodicals published by English Friends are of more interest to Friends this side of the water than ever before. These include: *The Friend*, a weekly paper, pub-

lished in London by Headley Brothers, price to American subscribers, \$2.11. This contains the news of what Friends are doing in Great Britain, and editorial comments upon the leading social, religious and political events of the day.

Friends' Quarterly Examiner, published four times a year, filled with able papers on such subjects as: "Younger Friends and the Christian Life," "The recent visit to Friends in America," "The Philosophy of Bergson and Mysticism." Price, \$1.66.

The Journal of the Friends' Historical Society, published quarterly, full of interesting selections from old manuscripts. Price, \$1.25.

Friends' Fellowship Papers, of especial interest to younger Friends and to all who are trying to bring the different branches into a better understanding of one another. Price, 60 cents.

Any of these may be ordered in connection with *Friends' Intelligencer*.

TEMPERANCE WORK OF OHIO FRIENDS.

During the recent campaign in Ohio, the Friends were especially active in endeavoring to carry the State for prohibition. Sarah C. Fox, of Ohio Yearly Meeting offered a beautiful banner for the most effective temperance work. This was awarded to Moorefield township, Harrison County, whose citizens are proud of the fact that they live in the driest township of the driest county in the State.

At the presentation exercises one of the speakers was Oliver G. Cope. He said the temperance people of Ohio had no reason to feel discouraged at the unfavorable result of the recent vote. Personally he was not surprised, as he had been fearful of the adverse sentiment on prohibition in Cleveland and Cincinnati. He felt that the campaign had been highly educational, for the worst thing that can happen to the saloon, next to prohibition, is the advertising it gets in a local option or prohibition campaign.

The banner is to be in charge of the township clerk of whom it may be secured for exhibition on appropriate occasions.

At the recent convention of the National Woman's Christian Temperance Union held at Atlanta, Ga., Anna Adams Gordon was elected president to succeed Lillian M. N. Stevens, who died nearly a year ago. There were 705 voting delegates in attendance, representing a constituency of 400,000 women. The attendance of visitors and delegates was approximately 2,000. The gain in membership during the past year was

nearly 40,000. There was great rejoicing over Prohibition victories in Virginia, Colorado, Washington, Oregon and Arizona and Woman Suffrage victories in Montana and Nevada.

ADVANCEMENT CONFERENCE AT OPENING OF THE SCHOOL.

The conference at the opening of the School for Social and Religious Education on the 2d and 3rd of First month, will be held in Whittier House of the Meeting at Swarthmore, and in Woolman House, the home of the School.

The first session will be at 9 a. m., when the subject will be "The Aim of Advancement Work," introduced by Dr. Janney. Another subject of the morning will be "Religious Advancement Through Literature and Books," introduced by Edward B. Rawson, of the New York Friends' School.

At the afternoon session Dr. William I. Hull will preside. The address will be by Dr. William Bryan Forbush on "The Purpose and Methods of Religious Education." Rachel Knight, of Somerton, Pa., and William Eves, of Wilmington, will speak on the "Study Group Movement and the Pilgrimage Idea."

The lecture of the evening will be by President Swain.

Those who will give ten-minute addresses on consecration, on First-day afternoon at 3 o'clock, will be Elizabeth Powell Bond, Edward A. Pennock, Ellis W. Bacon, Caroline J. Worth, Henry M. Haviland, Mary H. Whitson.

The delegates of monthly or preparative meetings will be the guests of Swarthmore Friends over night.

All are invited to attend and take part in the sessions of the conference. Lunch will be served at noon on Seventh-day. For trains see "Announcements."

ISAAC H. CLOTHIER RESIGNS PRESIDENCY OF SWARTHMORE BOARD OF MANAGERS.

At the annual meeting of the corporation of Swarthmore College held at the offices of the Girard Trust Company, in Philadelphia, on Third-day, Twelfth month 1st, Isaac H. Clothier presented his resignation as president of the board. The board voted unanimously to have him continue in the office, but he was unwilling to do so, giving as his reason his feeling that the time had come for a younger man to take up the active duties of the president of the board. Mr. Clothier has been president of the board since 1907. He

has been connected with the college ever since its foundation. In 1873 he became clerk of the corporation; in 1876 he was made a member of the board and since that time he has given unreservedly of his time, his money, and his wisdom, for the welfare of the college. He will remain on the Board of Managers, and he has already received many urgent appeals from his many friends at Swarthmore, that his visits to the college be no less frequent, and that his guiding hand in the policies of the institution be no less zealous.

Concerning this important event *The Swarthmore Phoenix* makes the following editorial comment:

"Last Tuesday Mr. Isaac H. Clothier resigned the presidency of the Board of Managers of this college. We regret very much that he feels that this position requires a young man, but we are glad that Mr. Clothier still remains a member of the board. *The Phoenix* desires to take this occasion to express the appreciation of the student body for the long period of useful service which Mr. Clothier has already rendered to the college. He has served Swarthmore for over forty-one years and we hope that he will continue in this work for many more to come.

"In season and out of season, Mr. Clothier has labored faithfully for the Garnet. There is almost no limit to the debt we owe him. Probably the thing for which we should thank him most was the bringing to Swarthmore in 1902, of our great president, Dr. Joseph Swain. From that date there began an expansion which culminated in the exalted position which the college now holds.

"The greatest thing about such a life of service is the degree of inspiration which it affords. It is said that the man who would find his life must lose it in something bigger than himself. This is the secret of the success of the worthy president of our Board of Managers. This explains why his genial smile, so often noticed on the campus, lingers with you like the strains of a song you cannot forget. The class of 1904 dedicated their *Halcyon* to Mr. Clothier in the following lines, and we repeat them now as an expression of the appreciation of his loyal devotion to our college, from the present student body:

"In simple, earnest thanks, dear friend, to thee,
Knowing our humble task is full of blame,
Seeking no words, since few such words must be,
We dedicate (our *Halcyon*) in thy name.

"Half man, half boy, gray hair and heart of gold,
Of simple charity an endless store—
As 'Calais' name on Mary's heart of old
So on thy heart we know is writ 'Swarthmore.'"

THE LONDON GROVE BOOK.*

The Bicentennial of London Grove Meeting is to live not only in the recollection of all who attended that rare and impressive anniversary, but also for many readers, now and hereafter, in the comely volume issued by the joint committee of both branches of Friends who arranged the exercises. In large octavo form, with type of generous size, all the addresses and other exercises are printed,—every word that was spoken that day from the gallery of the spacious Meeting House or from the speakers' stands outside beneath the trees.

In addition, are the Foreword by Jane P. Rushmore, an historic sketch of London Grove Meeting and its Environs by Gilbert Cope, a catalogue of the antique relics of old-time Quakerism exhibited that day (a remarkable assembling of samplers, venerable deeds, ancient silver and china, garments, cooking utensils, old folio Bibles, "likenesses" etc., a partial list of those present, a page of photographs taken at the bicentennial, and a map of London Grove land owners in and about the year 1714.

This passage, from the foreword, well sums up the significance of the day: "The lesson of each worthy anniversary is pre-eminently that it is worth while to cultivate the same virtues and the same spirit, in making our contribution to the work of this generation, that, woven into the warp and woof of the history of two hundred years, makes the contemplation of the past a present satisfaction."

As Zebedee Haines expressed it, in his response to the address of welcome,—this remarkable gathering of Friends of both branches, at the old beloved shrine, helped "*to center down deep, once more, to the foundation, which is the revelation of God's holy spirit in the human heart and mind.*"

A CHRISTMAS SUGGESTION TO FIRST-DAY SCHOOLS.

Ordinarily the Christmas season is one of joy, and an effort is made to bring some of it to even the most desolate home, if it be only in the form of a small branch broken from some fine Christmas tree, which a small boy appropriates to decorate with pink and yellow string saved for the purpose through the year. This year many thousands, more than can be numbered, will not

*1714-1914. TWO HUNDREDTH ANNIVERSARY OF THE FOUNDING OF LONDON GROVE MEETING BY THE SOCIETY OF FRIENDS at London Grove, Pennsylvania, Tenth month 3, 1914. Price, \$1.00.

only have no joy in their lives, but will almost forget its existence in their sorrow and acute physical suffering. When death from cold and starvation is hovering near there is little time or chance for Christmas joy and cheer. We in this land of plenty will still find many all about us who need our thought and help as usual, and there must be no less effort in this direction shown than heretofore; if anything we need to do more in home communities.

But also, when we remember the suffering children across the ocean, whose homes have been wrecked, families often scattered, means of livelihood destroyed, with no warm clothes in freezing storms and bitter winds, no food, no fuel, often in tents or with even less protection, can we enjoy our comfortable homes, our warm clothes, our lavish Christmas table, until we have given generously and with at least some self-denial, to alleviate a little of this misery?

One English woman said, "We ought to lie awake some night, imagine ourselves in place of the soldier in the trench, lying amid dead, dying and suffering comrades, looking momentarily for the shell that will mutilate him for life if it does not kill, suffering constantly from exposure, and see if we can lie still and not cry out against the wickedness of war." I say, "Imagine ourselves also in the place of the mothers and children, perfectly helpless, through no fault of their own, peace-loving, happy families only a few months ago, quite incapable of understanding why it is, or what has happened, and see if we can sit down and enjoy our Christmas dinner, till we have done our share according to our means to relieve some of the agony?"

A letter from England received yesterday says, "Every day we hear of the great need, and our helpers who have gone out have a tremendous amount of work before them." Our imaginations are not likely to exaggerate the conditions. I propose that each of our First-day schools make a Christmas collection for this purpose and encourage every child to give what it can; the proceeds we will send as a Christmas offering to Friends in England, to be used for suffering Belgian children; they are bravely struggling to relieve such distress as they can, and every dollar we send will do a full dollar's worth towards it.

In our seven Yearly Meetings there are, according to the Year Book, one hundred and thirty-one First-day schools. What a goodly sum could be sent, and how much suffering mitigated, if all would co-operate and do their part. I cannot write to each First-day school, but I suppose the *Intelligencer* reaches members of them

all, so I send my appeal in this way. How many will respond? One First-day school has raised \$100 in the neighborhood. If we received an average of \$10 from each school we would have \$1,300.

LUCY BIDDLE LEWIS,
Landsdowne, Pa.

CHRISTMAS FOR NEGRO CHILDREN.

I know something of how severely the generosity of people throughout the country has been taxed on account of the suffering in Europe, but nevertheless I have a feeling that there are many who would count it a privilege to provide some Christmas remembrance for Negro children in the rural districts of the South, especially in the cotton regions where there is likely to be, not only nothing in the way of ordinary Christmas gifts, but poverty and suffering on account of the depressed financial conditions growing out of the European war.

I shall be glad to be used, as in other years, as a medium for the distribution of such presents, through small schools and otherwise, as may be sent, and shall see that they reach deserving children in wide sections of the South.

Yours very truly,

BOOKER T. WASHINGTON, *Principal,*
Tuskegee Institute, Alabama.

ISAAC WILSON AT BENJAMINVILLE

The *Intelligencer* of Twelfth month stated that Isaac Wilson was expected to be at Benjaminville on the 6th of this month, attend meeting and visit in the vicinity. As scheduled, he came, and was gladly received. The entire time of his stay, the weather was dark, cloudy, foggy and misty; the redeeming feature being that there was no real rain, and that it was not cold. It had been the intention of his entertainers to take him around to the homes of the different members, but the weather conditions rendered such a course altogether inadvisable.

Sixth-day evening had been set for a meeting, but it was too bad to go out then, so it was postponed till the following afternoon, when a parlor meeting was held at the home of one who is, practically, a "shut-in," and who appreciated this opportunity of meeting with Isaac and the Friends. Notice of his being here, was spread as widely as possible, but there were many not brave enough to face a ride of from two to four miles to the meeting house, and back home, over the muddy roads which a little moisture on our black soil causes. However, on First-day, there were fifty

persons out to an all-day meeting, at the meeting house, there being two sessions, with light lunch served between.

In these meetings our friend was highly favored in his communications, in exposition of Friends' principles. He started out with the text, "Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven." He wanted to comfort any who were present, who could not, as some others could, point to a certain time, or place, or occasion, to mark their conversion and who felt therefore, troubled about their condition. Conversion comes to different persons in different ways, according to temperament; in some being sudden and marked, in others, it is so gradual and silent a process as hardly to be realized, but the changed life attests the fact.

The ability of the soul of man to communicate directly with the Father of Spirit, without the intervention of book, preacher, or teacher is one of the underlying principles of the faith of the Society of Friends, promulgated by George Fox. The speaker made his points so clear and plain, that a child could understand his meaning. The afternoon session was something in the nature of a Conference. One question asked was whether a meeting could be successfully carried on without a leader, not necessarily a preacher or a teacher, but a leader. The reply was that in a meeting in which the individual members were faithful to the intimations of duty in their own hearts, a leader would be raised up, if one was needed.

The visit and labors of our friend were much appreciated by all who met him, and arrangements were made for him to call on an aged Friend, the oldest, I think in Illinois Yearly Meeting, a "shut-in," 92 years of age, and who would be much pleased to meet him, and to whose home he would take the train that would convey him to North Manchester, Indiana.

ELIZABETH H. COALE.

NOTTINGHAM QUARTERLY MEETING.

On Seventh-day morning, Eleventh month 28th, under the fairest of skies and in the soft autumn sunshine, Friends gathered at Little Britain, Lancaster County, Pennsylvania (Penn Hill), to attend Nottingham Quarterly Meeting. Soon after 10 o'clock the large meeting house was well filled with people, who, after several minutes of silent meeting, listened very attentively to the sermons which followed. Edwin Buffington queried as to what it was that brought us forth from our homes and daily activities to this place and at this time.

Our visiting friend, Daniel Batchellor, gave us

a strong lesson, taken from the quotation, "What does thy God require of thee but to do justly, love mercy and walk humbly with thy God."

Mary H. Way offered a beautiful prayer of thankfulness and thanksgiving.

The reading of the queries brought forth some helpful discussions. The part of the fifth query, which deals with the conducting of one's business, with a view towards making it a benefit to the community and not alone for personal gain, was commented upon by Daniel Batchellor, who showed that conducting business for selfish gains alone was responsible for the dreadful conflict now in existence over Europe.

Mary H. Way made an earnest appeal for teaching the children in our homes our principles and feelings towards Peace. That the proper meaning of cowardice should be taught and the value of courage.

After lunch and a good social hour we met in conference to consider the questions: "The Place of the Church in the Community" and "What will Best Advance the Interests of the Society of Friends?"

Helen Wood, acting as chairman, presented Daniel Batchellor, who discussed the first question ably and showed us the church should be the center where we, as individuals, should receive a portion of the Holy Spirit and then become as a dynamo towards disseminating it in other channels as politics, reforms and business. The second question was opened for discussion with a paper by Ida Wood, which contained some valuable ideas, claiming that the Society needed people to advance it who tried to live in accordance with the suggestions in our queries; who did not keep their religion apart and to themselves, who would be willing to discuss religious matters at and after meeting instead of common every-day topics, and who by their lives could command the respect, interest and sympathy of their fellows.

Her paper was commented upon by Ethel Reynolds, whose idea was that our individual lives and efforts would greatly advance our interests and help our Society. Guy Rockey thought more of the spoken word and prayer would advance our interests. He also advised a more frequent use of the Bible and a study of the teachings of Christ.

Charles Coates advised us to be more willing to discuss that which we get from our meetings, instead of leaving our ideas unmentioned.

Appropriate remarks were given by Alice Coates. Samuel Paxson and Howard Coates.

Helen Wood closed the discussion by saying: "If we do all we can to advance the Peace Movement, live pure, upright lives, our Society and its interests will be advanced."

ANNOUNCEMENTS.

TRAINS FOR ADVANCEMENT CONFERENCE.—From Broad Street, Philadelphia, the 8.21 a. m. train will arrive at Swarthmore in time for the opening session. For the afternoon session the 1.00 p. m. or the 1.28 p. m. should be taken; for the evening lecture and social, the 6.05 or 6.30. On First-day, the 2.15 p. m. train from Broad Street will arrive in time for the Conference on Consecration. See page 763.

ROBERT BARNES, of White Plains, N. Y., expects to attend the New York Meeting on Twelfth month 27th.

AT KENNETT SQUARE, PA., Twelfth month 20th, Joel Borton expects to be present at meeting at 10 a. m.

NOTES.

Ellwood Roberts, of Winslow Junction, N. J., was a visitor to the West Philadelphia Meeting, the 13th; his message was "Modern Righteousness." A goodly attendance, among which were many young people and several visitors. The First-day school was well attended, showing an increase in membership. The scholars and their friends are looking forward to the "Christmas Festival" with a great deal of interest, which will be held on the evening of Twelfth month 29th. All are invited.

At the Forty-eighth Anniversary of the Pennsylvania Peace Society, held on the 9th of this month, the attendance was not large, owing to the storm, but the full program was carried out both afternoon and evening. At the latter session addresses by Arthur D. Rees and Jesse H. Holmes were much appreciated, while at the former, resolutions were adopted which stated unmistakably the strong attitude of the Society against "war and incitements" thereto.

A new feature on this occasion was a table filled with articles for sale, all tending to acquaint people with the "white bordered flag of peace," which just now is becoming deservedly popular. Among these were calendars in two styles at 25 cents each, peace flag postcards at 5 cents each, metal peace flags (enameled) in various styles at 3, 5 and 30 cents each, according to style and quality, and a brooch in solid gold at \$2.50. These may be secured upon application to Arabella Carter, Secretary, at 1305 Arch Street, or in care of *Friends' Intelligencer*.

John J. Mallowney, one of the Harrisburg Friends, is planning to have a semi-public meeting about once a month. Such a meeting will be held at his home on First-day, the 12th, which will be attended by some of the Twelfth Street Friends.

Dr. Levi Benson, formerly of Ohio, known to all branches of Friends, was burned to death, on the 2d of this month, trying to save his house in Pasadena, California. His wife was also badly burned, but it is thought she will recover. He was 85.

Those who know of any Friendly people in Kansas City are requested to send promptly names and addresses to Elizabeth Swain, 4137 Wyoming Ave., Kansas City, Mo. In Des Moines, Naomi H. Smith, 1940 Arlington Ave.,

will gladly receive any names. Group meetings have been started in both these cities.

Reuben M. Benjamin, of Bloomington, Ill., brother to John R. Benjamin (the latter deceased several years ago), founder and pioneer of Benjaminville Meeting, has lately given to Benjaminville Meeting a valuable library of 100 volumes or more, consisting of encyclopædias, biographies, histories, fiction of the highest sort, etc., with promise of more after his death. Though not a member of our Society, he is inclined to Friends' principles, and he and his wife feel much interest in our meeting. The books are in a large case in the Meeting House, and we feel they will be a great help to the whole neighborhood.

E. H. C.

SWARTHMORE COLLEGE NOTES.

A special program of Christmas music was presented at song service on First-day evening, the 13th. Dorothy Oliver and Albert R. Strang sang a duet; Boyd Barnard played a cornet solo, and a chorus of twenty voices sang several anthems.

The Y. M. C. A. was addressed, on the 13th, by Paul McCou, Eastern Field Secretary of the Student Y. M. C. A's. His subject was "Prayer."

On December 11th, Dr. McDaniels, of the University of Pennsylvania, lectured, under the auspices of the Phi Beta Kappa Society, on "Lake Como."

An appeal for money to aid the Belgians was made in Collection on Second-day, the 15th, by Sarah Sheppard and Wesley Mattson. The student body voted to give five cents apiece each week for the remainder of the college year to the cause.

The regular meeting of the Pennsylvania Intercollegiate Oratorical Union was held at Swarthmore, on December 5th. The annual contest will be held next April at Lafayette College. Edwin A. Tomlinson, of Swarthmore, was elected to succeed himself as president of the Union.

The regular meeting of the Deutscher Verein was addressed by Dr. Brooks, on "Clara Viebig."

The preliminary debate trials were held on the afternoon of the 10th, at which twelve contestants presented arguments for and against the abandonment of the Monroe Doctrine. Each of these contestants was assigned a certain phase of the question to present at the next trials, in which a squad will be chosen to represent the college in the annual debates.

At the regular December meeting of the Men's Athletic Association the award of football letters was announced. Lester B. Shoemaker was elected assistant football manager for next season.

Dr. Edward Martin, of the Class of '78, entertained the entire football squad and others high in Swarthmore football affairs, at Lamb's Tavern, on the 6th. This is the fifth consecutive year that he has given the football men a roast pig dinner, and everyone came away with the highest praise for their host's hospitality.

FRIENDS' ASSOCIATIONS.

THE NEWTOWN FRIENDS' ASSOCIATION held its regular meeting on Twelfth month 9th, with the Second Vice-President, Mary Cooper, in the chair, who opened the meeting by reading the 67th Psalm. Elizabeth Miller, a student of George School, recited a beautiful little poem

and Mary R. Heald read a most interesting paper on "The Distinguished Men and Women of Pennsylvania." Evan T. Worthington gave some useful hints on "How to Increase the Spirit of Reverence Among Young People." Edward S. Hutchinson interestingly reviewed the important events of 1914. Owing to the unpleasant state of the walking, the meeting was smaller in numbers than usual, but the program was interestingly carried out. After roll call the association adjourned to meet First month 13, 1915. A. M. W., *Sec.*

THE FELLOWSHIP CLUB met on the evening of December 2d, at the home of Dillwyn and Annie Lewis, Newtown Square, Pa. "Silent Night" and "Auld Lang Syne" were played on the victrola. Harvey Thomas gave a humorous reading, "Too Late for the Train." "Resolved, That equal suffrage would benefit our nation" was next debated with much interest. Pearson Cloud, Ezra Thomas and Randall Dutton upheld the affirmative side, while Thomas Smedley and Edmund Dutton gave much to favor the negative. The judges decided in favor of the affirmative. Elizabeth Hicks gave some remarks for woman suffrage. A. C. J.

MAKEFIELD YOUNG FRIENDS' ASSOCIATION was held at the home of Joseph S. and Mabel R. Briggs, Eleventh month 28th. Amos Satterthwaite read the Nineteenth Psalm, after which Jeanetta Suber favored us with a solo entitled "When I Dream of Old Erin." Robert T. Ely then recited "Hiawatha's Wooing." Marian L. White read "The Grand Old Day," by Will Carleton. The question, "How can peace principles be best advanced, and can they be maintained by nations now claiming to be Christians?" was well answered by Lydia W. Wharton, who thought that in order to advance peace principles war should not be prepared for, and that nations, now claiming to be Christian, cannot maintain peace principles, at least, not by the principles they have been following. The meeting closed after two beautiful solos by Jeanetta Suber, and will meet at the Meeting House, Twelfth month 20th, at 11 a. m. MAUD E. SLACK, *Sec.*

MICKLETON, N. J., FRIENDS' ASSOCIATION was held Twelfth month 6th. Anna K. Way, of Philadelphia, spoke on her work among the poorer classes of the city. She told how quickly the children respond to a little love and care, and how she could reach and help the parents through the children. Many of these are unruly for the want of proper food and attention, which the mothers cannot give because of ignorance and the necessity of earning the little they can. One great need is for helpers in this work. M. O.

BIRTHS.

BROSIUS.—Tenth month 17th, to Arthur and Laura (Hicks) Brosius, a son, named Harold Brinton Brosius, at their home, Avondale, Chester County, Pa.

BLAKELY.—At Pendleton, Ind., Eleventh month 9th, to Forest Raymond and Edith (Kinnard) Blakely, a daughter, named Muriel Frances Blakely.

DEATHS.

BRADBURY.—Elizabeth L. Bradbury, wife of Wilber K. Bradbury, and daughter of Joseph Abijah and Elizabeth Hampton Lupton, died at Richmond, Indiana, of pneumonia, Eleventh month 21st, aged 63 years.

Her grandmother, Anna Janney Lupton, was a sister of Samuel M. and Asa Janney, of Loudoun County, Va.

Although a descendant of Friends, and daughter of a member of Whitewater Monthly Meeting, she was not actively identified with the Society, whose principles dominated her life in every detail, making hers a useful life in the community, whether as daughter, sister, wife, mother, teacher, friend or social worker for the uplift of Society, all of which positions she filled with honor and satisfaction, born of conscious integrity. She was ill but a short time, making her loss the more keenly felt by her family and friends. Her mother, three sisters, Eleonora Shute, Anna and Jean Lupton; her husband, one daughter, Anna, and her son, Clifford and wife, together with the aged father of her husband, who made his home with them, survive her to mourn an irreparable loss.

She made the remarkable statement, not long ago, that there had never been an unkind word spoken between her and any member of her family, and she could think of nothing her children had ever said to her, which they would wish to recall. She had a particularly even temperament, a sunny nature and a kind heart, which enabled her to speak her judgment frankly, without giving offense. Her interest in every good cause led her to readily take part in the discussion of questions of civic importance whenever opportunity presented. She was quick to perceive her duty and unhesitating in performing it.

"Such a full, free, joyous life is not given to many, entirely composed of loving service. She never spoke an unkind or discouraging word," is the testimony of her mother, who knew her best.

BUSHONG.—Edith K. Bushong passed from this life on Fourth-day, Twelfth month 2d. Funeral was held Twelfth month 7th, with services at her late home near Quarryville, Pa. Interment in Sadsbury Friends' Burying Ground. For many years she was State Superintendent of the Department of Narcotics in the W. C. T. U. of Pennsylvania.

COALE.—Hannah G., wife of Vincent M. Coale (son of Elizabeth H. Coale), died at her home in Waterloo, Iowa, Twelfth month 7th, in the sixtieth year of her age, after a long and painful illness. Interment in Friends' Cemetery, Benjaminville, Ill.

PETERS.—In Philadelphia, Twelfth month 9th, Charles Pennell Peters, in his 81st year; a birthright member of Concord (Pa.) Monthly Meeting. At services in Philadelphia, expressions of respect were made by Jacob R. Elfreth, a schoolmate, and Sarah T. Linvill, and by Lewis Palmer, at Concord, where he was buried on the 12th as is his father, James S., and mother, Mary Dell (Pennell) Peters. He was born on the farm near Concordville, Delaware County, Pa., where he lived until 1888, when he moved to Philadelphia, where he was engaged in the real estate business since 1886. He was one of the charter members of the Philadelphia Real Estate Board. In 1863, he married Mary Ann Chandler, of New Castle County, Del. (daughter of Samuel P. and Anna Marsh Chandler), who passed to the Higher Life in 1903, as did a daughter, Bertha G., in 1894. He is survived by a daughter, Anna M., and a son, Clarence C. A devoted husband and a loving father.

ROBERTS.—In West Bradford Township, Pa. (at Allerton Farm), on Twelfth month 8th, Mary E., widow of Charles M. Roberts, in her 72d year. The funeral was held at the Chestnut Street Friends' Meeting House, West Chester, Pa., on Sixth-day, 11th inst.

WAY.—Entered into rest Eleventh month 5th, S. Emma Way, in her 66th year, at the home of her son-in-law, Dr. Abbott Satterthwait, Centerville, California.

She was a member of Kennett Square Preparative Meet-

ing, where she took an active part in the work of the meeting and First-day school, and this interest in her Society caused her to join also with the Friends of College Park Meeting, at San José, California, when she went West to live. For more than fifteen years she was a teacher in Martin Academy, in Kennett Square, Pa.

She is survived by two daughters—Carrie, wife of Martin B. Yarnall, of Cochranville, Pa., and Mary, wife of Dr. Abbott Satterthwait, of Centerville, California, with whom she has resided for a number of years. She was interred in Union Hill Cemetery, Kennett Square, Pa.

SCOTT.—At Rising Sun, Md., Eleventh month 27th, at 8.30 p. m., the lovable patient spirit of Margaret W. Scott passed from us to her loved ones gone before. Only one child, Sarah S. Entrikin, survives. She was privileged to attend her during her last illness. She was a consistent member of Baltimore Yearly Meeting, and during her married life, spent fifteen years in the City of Baltimore. Her husband, Dr. Jas. H. Scott, died in 1889.

In all the varied experiences the sweetest disposition and the greatest patience were manifested. Although we miss her so, we would not call her back from her happy home even if we could.

"There is no death! Love's tears in anguish falling
Are turned to dewdrops among heaven's own flowers,
And though the lips are silent at our calling,
Across the depths the spirit answers ours.

"There is no death! The grave is but a portal
Where the soul's earth-soiled garments are laid down,
And through it steals the breath of life immortal—
Beyond it gleams the victor's shining crown."

NEWBOLD.—George Abbott Newbold, in his 89th year, died at the home of his daughter, Mrs. Solon Williams, in Yreka, California, November 29th.

He was the youngest child of Samuel and Abigail H. Newbold, and was a birthright member of Friends' Meeting and lived up to its teachings all his life.

He was born at Byberry, Philadelphia, September 26, 1826. A little over two months before his death he fell and broke his right hip-bone, from which accident he never recovered.

Interment in the Woodlawn Cemetery, near San Francisco, California, by the side of his wife, Hannah C. Newbold. He is survived by two children—Mrs. Solon H. Williams and William Foulke Newbold, both of Yreka, Cal.

MAGAZINE NOTES.

The Christmas *Scribner* contains, among other good things, a heretofore unpublished story by Robert Louis Stevenson; a story by John Galsworthy; an article by Richard Harding Davis, on his experiences in Belgium, and an interpretation of the German point of view, by Oswald Garrison Villard.

Among the notable articles in the December *Atlantic* are, a paper, by G. Lowes Dickinson, an Englishman, entitled "The War and the Way Out," and "The Failure of the Church," by Edward Lewis, an English pastor, who has taken himself out of the church.

The *Survey* for December contains a full discussion of the Colorado labor troubles, showing that there was violence on both sides, and that the mine operators continue to hold the advantage by "turning the powers of government to private ends."

Present Day Papers is full of food for thought from cover to cover. An article on the spiritual life will be published in full in the *Intelligencer*.

The *Southern Workman* has for its leading article "What Co-Operation Can Accomplish," by Booker T. Washington.

CALENDAR CITY MEETINGS

PHILADELPHIA:

—15th and Race Sts., 10.30 a. m.,
After-meeting Conference and
First-day School at 11.40.

—Girard Avenue and 17th St.,
11 a. m., First-day School,
9.45 a. m.

—West Phila., 35th St. and Lancaster Ave., 11 a. m., First-day School at 10.

—Germantown, School House Lane and Greene St. First-day, 11 a. m. Fourth-day, 10.30 a. m.

—Frankford, Unity and Waln Sts., 10.30 a. m.

—Fairhill, Germantown Ave. and Cambria St., 3.30 p. m. First-day School at 2.30.

BALTIMORE:

—Park Avenue, First-day, 11 a. m. Fourth-day, 8 p. m.

—Asquith Street, 11 a. m.

NEW YORK: E. 15th St., near 3rd Ave., 11 a. m. First-day School, 10 a. m.

BROOKLYN: 110 Schermerhorn Street, 11 a. m. First-day School, 10 a. m.

CAMBRIDGE, Mass.: First and third First-days of each month, in Phillips

Brooks House, Peabody and Kirkland Streets, near Harvard Square, 3.30 p. m.

CAMDEN, N. J.: 7th and Market Sts. First-days, 10 a. m. Fourth-days, 7.30 p. m.

CHICAGO, Ill.: Meeting at 11 a. m. Room 706 Fine Arts Building, 410 South Michigan Avenue.

NEWARK, N. J.: In Directors' Room, 3rd floor of the Y. W. C. A., 53 Washington St., opposite Washington Place, at 3.30 p. m.

PASADENA, Cal.: Orange Grove Meeting, 520 E. Orange Grove Ave., 11 a. m. First-day School, 10.15. Monthly Meeting, second First-day of month, 1.30 p. m.

PITTSBURGH, PA.: First and third First-days, each month, 424 Duquesne Way, at 11 a. m.

READING, Pa.: 6th Street above Washington, 11 a. m. First-day School at 10.

SWARTHMORE, Pa.: Meeting at 11.30 a. m., First-day School at 10.15.

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TORONTO, Can.: The Foresters Building, Room 2, 22 College Street near Yonge Street.

WASHINGTON, D. C.: 1811 I Street, N. W., 11 a. m. First-day School, 10 a. m.

WHITE PLAINS, N. Y.: At office of R. Franklin Hull, 5 Court Street, 11 a. m.

WILMINGTON, Del.: Fourth and West Streets, 11 a. m.; First-day School at 9.45 a. m.

YORK, Pa.: West Philadelphia St., near Water St., 10.30 a. m. First-day school, 11.00.

TWELFTH MO. 20TH (1ST-DAY).

—Chester, Pa., Friends' Meeting House, 2.30 p. m. A conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor. Helen Whitehead, associated with the "Mothers' Assistance Fund," of Philadelphia, will speak.

—At Kennett Square, Pa., Joel Borton will attend meeting at 10 a. m.

—Merion Meeting, 10.30 a. m., attended by Mary Travilla, West Chester, Pa.

—Race Street After-Meeting Conference, a Review of the Book of Genesis, with Claude C. Smith as leader.

TWELFTH MO. 24TH (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, Millville, Pa., 10 a. m. Ministers and Elders, the day before at 3 p. m.

TWELFTH MO. 27TH (1ST-DAY).

—Young People's Devotional Meeting in the Y. F. A. Building, preceded by a paper by Virginia D. Keeney.

TWELFTH MO. 29TH (3RD-DAY).

—West Philadelphia Christmas entertainment.

TWELFTH MO. 30TH (4TH-DAY).

—Girard Avenue, Christmas entertainment.

FIRST MO. 2ND AND 3RD, 1915.

—Advancement Conference at opening of School for Social and Religious Education, Swarthmore, Pa.

BOOK NOTES.

—If any inducement were needed to guide readers again to the "Vicar of Wakefield," it would be the charming quarto, with bright full-page pictures by Edmund J. Sullivan, which has just been published.

Sir Walter Scott averred that we read the "Vicar" in youth and age, and he blessed the memory of "an author who contrives so well to reconcile us to human nature." One of the

book's earliest readers was Fanny Burney, who recorded in her diary her delight in the then new book that "was wrote by Dr. Goldsmith."

Returning afresh to this kindly, humorous and most humane old tale, one readily agrees with Austin Dobson, that "its sweet humanity, its simplicity, its wisdom and its common-sense, its happy mingling of character and Christianity, will keep it sweet long after more ambitious works" are forgotten. (New York: Henry Holt & Co.)

—W. J. Dawson, who brought from England a refined idealism, and added to it the courage and hopefulness of America, is well fitted to sing of his adopted country, as he does in a volume of thoughtful and finely-visioned verse, "America and Other Poems." (New York: John Lane Co.)

—We know how Shakespeare placed some of his most poetic scenes in Venice; how Byron wrote of her, "I loved her from my boyhood; she to me

Was as a fairy city of the heart," and how Browning and Ruskin and Howells and many another wrote of Venice and her matchless appeal; and now E. V. Lucas adds the latest eulogy in his pleasant book, "A Wanderer in Venice" (illustrated in color and from photographs). Testifying to his delight in the old city and his desire to kindle enthusiasm in his readers, Lucas discourses for some 300 pages on the history, the churches, the art, and the literary associations of Venice. (New York: Macmillan.)

—"The Story of the Canterbury Pilgrims," retold from Chaucer by F. J. H. Darton and adorned with full-page pictures in warm colors by the Philadelphia artist, Maria L. Kirk, takes young readers and old through the green lanes of ancient England in the company of Chaucer's nine-and-twenty pilgrims, in a very attractive manner. The modern prose version retains something of the poet's old-world spirit. (New York: Fred'k A. Stokes Co.)

—"Hugh Carton," the pen-name of an English clergyman, in his unusual book, "The Grand Assize," pictures a Christ who listens to the pleas of typical persons,—the plutocrat, the tramp, the gambler, the politician, the evil character of various types,—and without condemning, shows wherein the sin and reclamation lie. It is well called "a daring, yet truly reverent, conception of the Last Judgment by

one whose experience both as a preacher of the Gospel and a student of affairs peculiarly equips him for this delicate task." (New York: Doubleday, Page & Co.)

—Prof. Wm. Lyon Phelps, of Yale, in his new "Essays On Books," discourses easily on such comfortable old authors as Richardson, Jane Austen, Herrick, and on several modern writers. Of Whittier he says a true and thoughtful thing—"Just why this uneducated farmer should have become a major poet, while so many clever verse-experts remain distinctly 'minor,' constitutes an interesting literary problem." Prof. Phelps appreciates blithe old Robert Herrick, in whose charming volume of poems, he says, "We simply walk happily and aimlessly in a sunlit garden. The perfume of flowers exhales from his old pages, and many of his poems are as perfect in form and beauty as the flowers themselves." (New York: Macmillan.)

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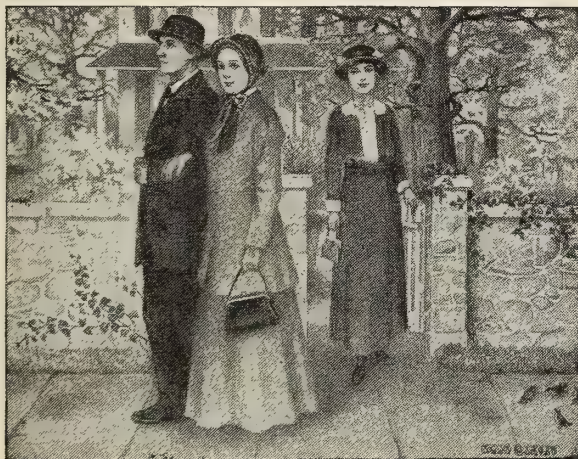


The Evening Lamp

of the conditions. The object this year is to show modern faces and modern dress—at least so far as Quaker taste goes.

The subjects illustrated are 'A Tea Meeting,' 'The Garden,' 'Visiting,' 'Shopping,' 'Walking to Meeting,' and 'The Evening Lamp,' and are typical of the Friends we meet in the smaller and country meetings.

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Going to Meeting

A Quaker Calendar for 1915

This year the Quaker Calendar consists of six leaves and a front and back leaf, bound with a heavy cord. The illustrations were drawn by Anna Garrett, who has made sympathetic study

MOLLY PRYCE

A Quaker Idyl

BY

JOHN RUSSELL HAYES

Author of

"Old Meeting-Houses," "Brandywine Days,"
"In Memory of Whittier," Etc.

1 Vol., Small 12 mo., boards
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This is a charming little idyl of Quaker life originally printed in "Friends' Intelligencer" and revised and enlarged to book size. A friend writes:

"The publisher has produced a splendid format for the choice thoughts. The book is a gem in appearance, and the Idyl is so pure and fine in conception that I am delighted with it. I have long concluded that the best poetry should arise thus out of the purified purposes and activities of life; not from the crimes and calamities which afflict humanity."

The book tells of Molly's experiences at Yearly Meeting and elsewhere, and of Roger Morland, whom she marries.

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It is all too seldom that we come in contact with bright and unselfish boys and girls in literature of the character met with in this little book. It should be in every Friendly household where there are boys or girls.

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"They don't let me write my own letters now, but now and then I steal the right to drop a line to a poet.

Accept my congratulations upon your brave adherence to song despite the passing and unfriendly years. As long as you command the pictures, the melody and the zest which animate your idyl 'In Woodland Paths,' I trust you will go on singing."

—Edmund Clarence Stedman.

PRICE, POSTAGE PAID, \$1.00

The Biddle Press, 210 S. 7th Street, Philadelphia, Pa.

—"Borderlands and Thoroughfares," by Wilfrid W. Gibson, gives verse-pictures realistic and keenly drawn, of everyday scenes. Common-place philosophy and idealism are blended in these poems. (Macmillan.)

—Those who watch for new authors of promise, welcomed Lincoln Colcord last year with his "Drifting Diamond," a book of fascinating narrative and of marked ethical import. Now the same writer issues a volume of sea-tales which are of absorbing interest, and show their author to be a literary brother of Stevenson and Joseph Conrad. The book is called "The Game of Life and Death." (New York: Macmillan.)

—Arthur Stringer returns toward the primitive forms of the chants and psalms of olden time in his volume of poems, "Open Water," achieving such verse as this:

"I sat in the sunlight thinking of life;
I sat there, dreaming of Death.

And a moth alit on the sun-dial's
face,

And the birds sang sleepily,

And the leaves stirred,

And the sun lay warm on the hills,

And the afternoon grew old."

(New York: John Lane Company.
\$1.00.)

—Robert Louis Stevenson's wife kept a journal during their South Sea voyage in a little schooner, calling it in its book-form, "The Cruise of the Janet Nichol." It is a fresh and vivid record of visits to strange

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islands and among remote tribes with primeval customs. How well loved Stevenson was, is illustrated by the account of a native king who welcomed the voyagers back to his land where they had formerly dwelt awhile: "The dear old man clasped Louis in one arm and me in another and kissed us and wept over us for joy;....he was not surprised when our boat came near; he had seen it all like that before in his day-dreams. 'I too much sorry,' he said, 'I want see you.'" (New York: Scribner's.)

—Meredith Nicholson has written, in "The Poet," a very friendly, gentle story with James Whitcomb Riley as his hero, a kindly hero who helps people find happiness in returning to old-fashioned ideals. Riley is not actually named, but we know him from many a word-portrait, as: "our own particular Burns" who "has preached countless little sermons of cheer and contentment and aspiration. And he's the first poet who ever really understood children—wrote not merely of them but to them." (Boston: Houghton, Mifflin Co.)

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The Outlook, (\$3)	5.00
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Periodicals	Price for Both
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American Magazine, (\$1.50)	3.25

Persons wishing other periodicals than those named above should write to us and we will give price.

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